Gal 10 Sg
659.g.12

A COMMENTARIE VPON

All the Epistles of the Apostle Saint-PAVL,
Being fourteene.

REPRESENTING THE DIVERS Expositions thereof, out of the Workes of the most Learned, both ancient Fathers and moderne Writers: And hereby sifting out the true sense of every passage, for the benefit of all that desire to reade with understanding.

By IOHN MAYER *Doctor of Divinity, and Pastor of the Church of* Reydon *in* Suffolke.

2 PET. 3. 15.

As our beloved brother Paul, according to the wisdome given unto him, hath written unto you, in all his Epistles speaking of these things, in which some things are hard to be understood, which they that are unlearned and unstable wrest, as they doe also the other Scriptures, to their owne destruction.

LONDON,
Printed by *John Haviland* for *John Grismond*, and are to be sold at his Shop in *Ivie lane* at the signe of the Gun.
1631.

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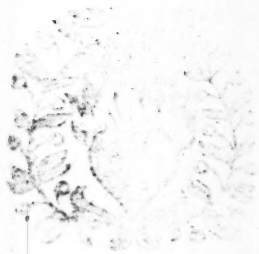

TO THE RIGHT

Reverend Father in God, the Patterne of Vertue, and Patron of Learning,

IOHN Lord Biſhop of *Lincolne*.

The multiplication of all Graces and Bleſsings from our Lord Ieſus Chriſt.

IT is not (moſt honourable Prelat) out of any high conceit of the worthineſſe of this worke, that I have adventured to preferre it to your Lordſhips patronage, but becauſe you are in this heighth of honour in the Church, noted to bee moſt induſtrious, making your Palace a College of Students, and daily acting the part of a Tutor in reading to your Followers; my hope is, that labour and induſtry ſhall finde acceptance before you, although there be nothing elſe to commend the thing now preſented unto your Lordſhips view. The Apoſtle, who wrote theſe Epiſtles, upon which my worke is made, was a man of extraordinary labours, for ſpeaking of the other Apoſtles he ſaith, that he laboured more than they all. The Authors, whoſe expoſitions I make uſe of for the furniſhing of this worke, were all men of great labours; and for the labour in collecting, and thus diſpoſing of theſe expoſitions to cleare all obſcurities, let the Reader judge. And with whom then can it ſuit better, than with a man, who is

not by honour, dignity and wealth made more remiſſe, but continueth ſtill alike in action and ſtudy, as before the acceſſion of theſe rewards? A certaine ſigne, as *Plutarch* well noteth, of a ſound minde without all cracks and flawes. For *ſicut inter vaſa vacua*, ſaith he, *non facilè diſcernere poßis, quod eorum integrum, quod vitioſum, ubi autem aliquid infuderis, ſtatim apparet, quòd perfluat; ita animæ fatiſcentes rimis infuſam potentiam non continent, ſed cupiditatibus, ineptiis, arrogantiis & deſidiaforis profluunt; ſed contrà animæ integræ & virtuoſæ.* And a man of ſuch a minde upon ſuch triall, whereſoever I ſhall finde him, I ſhall alwayes honour, not to ſpeake any thing of other excellent acts of piety and charity (which being ſo great and many cannot be hidden) leſt I ſhould ſeeme to flatter. But to returne againe to the worke; this age being ſo full of bookes, it may haply bee thought ſuperfluous and rather a burthen, than a benefit tothe Church to ſet forth this, and conſequently ungratefull to a man of learning and judgement to have it ſhrouded under his protection. This cenſure, I confeſſe, might rightly paſſe upon it, if we had many bookes written to the capacity of ſuch as are meerly Engliſh, to give them ſuch light into the word of God, or if there were any to give ſatisfaction to the ſtudious Reader, as touching his neceſſary querees, extending it ſelfe thorow all theſe bookes of Scripture. But who ſo ſhall duly conſider of it, cannot but acknowledge a great defect amongſt our countrey Writers in this kinde. For although ſome one man hath written upon one parcell, and another upon another, yet what generall worke have we, but onely *Beza* his notes, and *Eraſmus* his Paraphraſe tranſlated? whereby although I grant a man may attaine ſome light of underſtanding in the whole, yet there are more things left ſtill obſcure than cleared, and ſuch as ſeeme to be cleared, for want of trutination in weighing divers expoſitions together, are not ſo cleared, as they may be thought to be, till more light commeth to ſee better into them. Other countreis indeed have had of old their *Theophylact*, their *Oecumenius*, their *Vincentius Lyrinnenſis*, *Lippomannus*, and *Thomas Aquinas*, &c. who have

Plutar. in Mor.

have made generall workes, and more lately their *Marlorat*, their *Aretius*, their *Eſtius*, and the forenamed *Beza*, and *Eraſmus*, who have ſince been made ours by tranſlation, *Iunius*, and *Tremellius*, *Calvin*, *Piſcator*, &c. not to ſpeake of Papals, *Gorran*, *Toſtatus*, *Cajetan*, *Cornelius à Lapide*, &c. But of our countrey who but *Beda* and *Anſel.* men famous here of old and Dr. *Willet* of late have done any great matter towards the explaining of the new Teſtament? And who then ſeeth not, that there is herein a great defect amongſt us? we doe not, Pope like, cry downe knowledge in the common ſort and reading of the holy Scriptures, but rather, *Chryſoſtome* like, excite them unto it, and why then ſhould we not provide, that they may read with underſtanding, and that not by propounding the workes of men of other nations only tranſlated, but by publiſhing ſome of our owne? But who am I, that I ſhould firſt ſet pen to paper in this kinde? for there being five things neceſſary in him, that ſhould doe this, great learning, ſound judgement, a ſtrong body, much leyſure, and continuall diligence, unto which a ſixth may be added, *viz.* a full and well furniſht library. I have both beene unable to compaſſe ſuch a library, as I deſired, and for thoſe indowments of the minde, ſo weake is my braine, that I cannot attaine unto them, and inſtead of a ſtrong I have alwayes had a ſickly and infirme body, ſo that I can only affirme of my ſelfe, that I have had two things of the ſix, time, and leyſure, through want of a congregation above twentie yeares together, and this time I have alwayes deſired to improve, as farre as my health would permit, to the doing of ſome publicke ſervice to my mother the Church of England. A little watch candle in the night is better than none at all, and barly bread better than no bread, whileſt then ſome other better appointed ſhall ſet up a greater light, ſome uſe may be made of this little watch candle of mine, and whilſt better proviſion commeth, of this my courſe bread. And the rather will regard be given to that which I have here done, if your Lordſhip, whoſe eminencie is great in this Kingdome, eſpecially in the hearts of the learned, will be pleaſed to afford

Chryſoſt. Conc. 3. de Lazaro.

found ſome countenance unto, and to expreſſe ſome acceptation of it, to whoſe grave judgement I humbly therefore ſubmit both my ſelfe and it. And ſo I conclude with praying for the continuation of your health, and the increaſe of your wealth and honour, although for your ſelfe, it is in the outward eſtate and worldly dignity as in the body, *Satius modicam ſtaturam cum ſanitate habere*, as *Auguſtine* ſpeaketh, *quam ad molem aliquam giganteam perpetuis afflictionibus pervenire, nec cùm perveneris requieſcere, ſed quantò grandioribus membris, tanto maioribus agitari malis*: yet for the good of many others, and for the encreaſing of the number of your good workes to the glory of the higheſt, and for all this I deſire none other reward, but to be taken notice of, as

Aug. de Civit. Dei. l. 3. c. 10.

A true lover and admirer of your Lordſhips vertues.

I. M.

The

The Epiſtle to the Reader.

MAny yeares have now paſſed, ſince I firſt begun this worke of expoſitions, wherefore not being able to compaſſe all the new Teſtament, but in a long tract of time, and yet willing that others ſhould have the benefit of ſome of theſe labours, ſo ſoone as might be, I have heretofore publiſhed ſome of them, as I brought them to a period, viz. the Alpha of the Goſpels and Acts, and the Omega of the ſeven ſmaller Epiſtles, and the Revelation. And finding, that in the firſt of theſe my workes it was needfull to ſupply ſome defects, I have taken this in hand and new moulded it againe, and withall have perfected the middle part conſiſting of Saint Pauls Epiſtles, which I here (Chriſtian Reader) doe propound; and ſo thou haſt by this time through Gods great grace and mercy, the whole new Teſtament in three parts, ſo illuſtrated with divers expoſitions, flowing from the divineſt wits and judgements, that have beene in divers ages of the Church, ſince the Apoſtles times, as that nothing, I ſuppoſe, can juſtly be deſired for the clearing of the ſenſe of any place, that is not here to be found. For thy direction in making uſe of this commentary, ſee the Epiſtle, before the Goſpels, and if by uſing it thou attaineſt any light and comfort, give God the glory and aſſiſt me with thy prayers, that theſe and all other my labours may be to the illumination and comfort of many more, that they alſo may glorifie our Father which is in heaven. If it ſhall be any let to any man to keepe him from uſing this booke, that the Author being ſtill living may haply afterwards adde or alter ſomewhat in it, I will ſecure him in this reſpect. For I have done already what I intend, as touching any ſupply about the Goſpels for the opening of the ſenſe, and the Epiſtles

ſtles are ſet forth in all things agreeable hereunto, and herein thou haſt alſo an Analyſis of every Chapter, as was more needful, the better to underſtand them, than in writing upon the Goſpels. Take it therefore unto thee without doubting, and read and conſider to grow hereby in grace, and in the knowledge of our Lord Ieſus Chriſt. Turne all thy time of reading vaine and heathen bookes into the reading of this and the like, bringing with them the word of God. For indeed there is no time allowed to read, but in the word, as a reverend divine anſwered well to one asking him, at what times he might read other bookes, becauſe he urged ſo much to the daily reading of the holy Scriptures; It muſt not be, ſaith he, either by day or by night, for bleſſed is the man, that meditateth in the Law of God, and exerciſeth himſelfe therein day and night; ſo that if any time can be found, that is neither day nor night, vaine bookes may be read, otherwiſe not. And although it coſteth ſomething to purchaſe our bookes, yet the time may come, when they will be thought of more worth than all earthly treaſures. For offer to a man in time of grievous ſickneſſe, ſaith a Father, gold and ſilver, ſilken cloaths, and pearles, and honours, and they will no whit comfort him; but read unto him a Chapter of holy Scripture, and he will be much refreſhed. He that heareth, but readeth not, doth but learne and forget, but by reading, diſtinct knowledge commeth to dwell in the heart, when a man hath a booke by him to looke into againe and againe, and to continue in the contemplation of it at his pleaſure. For this is a reaſon, ſaith Saint Auguſtine, of writing and printing bookes, and conſequently of reading them, ut ſic bonæ notiones quaſi virgulis limatis figantur, ne ut aves avolent. that good notions may be held, as it were, with limetwigs, and ſo not like birds fly away, as they often doe, when a man only heareth. Some there are, that condemne writing and ſetting forth of bookes, as a thing needleſſe now that we doe ſo much abound with bookes, or ſavouring of arrogancie, or covetouſneſſe in thoſe that write them; but if theſe cenſurers be learned, they are judged by Clemens Alexandrinus to be enemies to the ſtate, and no better, than that evill ſervant, that digged and hid his talent in the earth, in that they write not ſomewhat themſelves. For having alleaged two other reaſons of writing bookes, which may be good and

Auguſt.

Clem. Alexand. 6. Strom. Part. 1.

and profitable to the Reader, viz. *becauſe otherwiſe there ſhould be no uſe of letters, to write which, is a ſingular gift of God, and becauſe it was permitted to Epicures to write things obſcene, that Readers might be drawne from them to theſe: he addeth moreover this reaſon,* libri liberi mentis, *bookes are the children of the minde, wherein the Fathers of them live ſtill for the good of poſterity, which that they may doe, it is an honeſt thing to provide: and laſtly, not to write bookes in the learned is to hide the gifts given by God in the earth. If theſe cenſurers be unlearned, they ſhew themſelves herein no better than ſwine or dogs, of whom the Lord ſpeaketh,* Caſt not your pearles before ſwine, nor give that which is holy to dogs, *in that they tread under foot pretious things offered them, and barke at the bringers. What maketh this age to flouriſh ſo with learned men beyond all former ages, but the writing of bookes in ſo great abundance, ſince that rare invention of printing? and who of the ancient Doctors of the Church live ſtill in the mindes and memories of men, but Writers? If then thou wouldſt not proclaime thy envy at other mens fame, be ungratefull for an exceeding great publicke good, and implicitly bewray the ſlougthfulneſſe of thine owne minde, not being diſpoſed to labour, and therefore thinking thy ſelfe to be reproved by men of labours, carpe not at the publiſhing of divine bookes any more; but when we have laboured for you, let us at the leaſt, as all labourers when their worke is done, have liberty to reſt in quiet, although, as they, we receive not any other wages.*

A Catalogue of all thoſe Authors out of whom any thing is taken for the illuſtration of this Worke.

Abulenſis.
Ælius Lamp.
Ambroſius.
Anſelmus.
Apolinaris.
Ariſtotle.
Artemidorus.
Athanaſius.
Auguſtinus.
A. Humes.
Barth. Caranza.
Baronius.
Baſilius.
Beda.
Bellarmine.
Bernardus.
Bernardius.
Bertram.
Bonaventure.
Broughton.
Bucer.
Bullinger.
Cald. Paraphraſtes.
Cajetan.
Calcedon Concil.
Calepinus.
Calvinus.
Caranza.
Carth. Concil. 4.
Caſſianus.
Cent. Magdeburg.
Rabbi Chimhi.
Chryſoſtomus.
Cicero.
Claud. Guiliardus.
Clemens Alex.
Conſtanc. Concil.
Cornelius à Lapide.
Cyprianus.
Cyrillus.
Damaſcen.
Dionyſ. Carthuſian.
Dionyſ. Areopagita.
Dorotheus.
Eraſmus.
Evagrius.
Ephrem.
Epiphanius.
Encherius.
Euſebius.
Faber Stap.
Faius.
Fulgentius.
Gagneus.
Galenus.
Genebrardus.
Gelaſius.
Gloſ. Interlin.
Gloſ. Ordin.
Gorran.
Gratianus.
Gregorius.
Gregor. Nazianz.
Gregor. Niſſen.
Græca Scholia.
Gryneus.
Gualter.
Haimo.
Herodotus.
Heſichius.
Heſſedius.
Hieronymus.
Hilarius.
Hugo.
Huberius.
Humius.
Hyperius.
Hypolitus.
Iewell.
Ignatius.
Illiricus.
Ioachim Abbas.
Ioſephus.
Ireneus.
Iſidor.
Iulius Pollux.
Junius.
Iuſtin Martyr.
Lucian.
Luther.
Lyranus.
Magallan.
Maldonatus.
Mantuan.
Melanchthon.
Metaphraſtes.
Methodius.
Munſter.
Muſculus.
Nicephorus.
Nicetas.
Northbrooke.
Oecumenius.
Oleaſter.
Origenes.
Oroſius.
Oſiander.
Parens.
Paulus Burgenſis.
Pererius.
Perkins.
Pet. Lombard.
Pet. Martyr.
Pierius.
Phavorinus.
Philaſtrius.
Philo.
Photius.
Piſcator.
Plato.
Platina.
Plinius.
Plutarchus.
Primaſius.
Proſper.
Rab. Salamon.
Reuterus.
Rolloc.
Ruffinus.
Rupertus.
Sabellicus.
Salmeron.
Sardicenſe Concil.
Sasbout.
Sedulius.
Seneca.
Sixtus Senenſis.
Sozomen.
Stapleton.
Strabo.
Spartianus.
Sybilla.
Syrus Interpres.
Tertullianus.
Theodotion.
Theodoretus.
Theophylact.
Theon Abbas.
Thomas Aquinas.
Tollet.
Tollet. Concilium.
Vatablus.
Vincent. Lyrinen.
Willet.
Zanchius.
Zwinglius.

AN

AN EXPOSITION OF THE EPISTLE of *S. Paul* to the ROMANS.

THE PREFACE.

BEfore I enter upon the expoſition of this Epiſtle, ſome things are to be premiſed. Firſt, what manner of man *S. Paul* was, and what by birth and manner of his life. Secondly, when and how he died. Thirdly, how many Epiſtles he wrote, and when. Fourthly, when and upon what occaſion he wrote this Epiſtle. Fifthly, why this to the *Romans* is placed before all the reſt. For that this was truly his owne Epiſtle, no man yet ever doubted, and therefore nothing needeth to be ſaid in the proofe hereof.

Touching the firſt, *Chryſoſtome* ſaith, that he was but a little man of three cubits high, whereas the ordinary height of a man is towards foure cubits. And with him conſenteth *Nicephorus*, adding that he was ſomewhat ſtooping, of a whitely face, ſmall head, comely eyes, low eye-browes, a coming noſe, and thick beard, ſomewhat long, and of a comely grace. The place where he was borne was *Tarſus*, a Citie in *Cilicia*, *Act.* 22. 2. Though *Ierome* ſometime ſpeaketh as if he held the place of his birth to be *Giſcalis* a towne of *Indea*, which being taken by the *Romans*, he with his parents departed to *Tarſus*; yet he reſolveth elſewhere, that *Tarſus* was the place wherein he was borne. And *Beda* plainly ſtandeth for the ſaid *Giſcalis*. The Ebionites (as *Epiphanius* reporteth) held, that he was a Grecian by birth; but comming to *Ieruſalem* and growing in love with a Prieſts daughter, that he might have her to wife, he was content to be circumciſed: but he rejecteth this, as fabulous. He was then of parents Jewes, and of the tribe of *Benjamin*: but whether he were noble or meane by birth, is a queſtion, becauſe *S. Auguſtine* affirmeth the one, and *S. Chryſoſtome* the other. *S. Auguſtines* ground is *Phil.* 3. where the Apoſtle ſpeaketh as if he might glory in the fleſh, if any other, intimating hereby, that he came of a noble ſtock, or elſe it had beene no great matter in him to contemne that which pertained to outward glory, when as he himſelfe wanted it. *S. Chryſoſtomes* ground is *Act.* 18. 3. affirming that he was an handicraftſman and a worker of lether, *Hom.* 4. *in* 2 *Tim.* But both theſe

1 *chryſ. hom. de principib. apoſt.* *Nicep. l.* 2. *c.* 37. *de eccleſ. ſcriptor. Epiſt. Hieronym. ad Algaſ.* *Beda in Act.* 21. *Epiph. hær.* 30. Phil. 3. *Aug. ſerm.* 15. *de verb. Apoſt.* *Ne arbitrarentur aliqui, ideo Paulum contemſiſſe quæ ad gloriam*

Secundum carnẽ pertinebant, quòd ea ipſe non haberet, continuò ſubjecit illud, Quãquam ego in carne confidentiam habeam.

theſe may eaſily be reconciled: for if nobilitie of ſtock be ſpoken of, as the Jewes counted nobilitie, he came of a noble ſtock, becauſe of the tribe of *Benjamin*, and of a father a Phariſee, which amongſt them was counted great nobilitie, becauſe *Saul* the firſt King was of that tribe, and it perpetually clave to the other royall tribe *Iudah*, when other tribes were ſeparated from it. And the ſect of Phariſees was amongſt the Jewes moſt honourable alſo. Now that *Auguſtine* aſcribeth nobilitie to him in this ſenſe is plaine; for he ſaith in ſpeaking how *Paul* was a Phariſee, theſe Phariſees were chiefe men, and ſegregated out of the Jewiſh nobilitie, and not mixed with the contemptible multitude, as the very word in the Hebrew tongue ſignifieth. But if he be conſidered according to the common account of the reſt of the world, he was outwardly but of an ignoble and meane condition. Howſoever, his learning in the law was ſuch, that hee was honourable for that, or elſe he ſhould not by the high Prieſt have beene imployed in ſuch a ſervice, and have had ſo much authoritie committed to him as he had, *Act.* 9.

Act. 9. 26.

Touching the manner of his life, it was moſt ſtrict before his converſion, according to the rules of the law; and afterwards he remitted not of his care, but as in doctrine, ſo in life, he preached righteouſneſſe and holineſſe to all men continually. He was excellent for a grave and well compoſed manner of uttering himſelfe even ſuddenly and without premeditation. But for his skill in the Greeke tongue, ſome make a queſtion whether he had it before his converſion, after which it is not to be doubted but that he had it, for he ſaith of himſelfe, *I thanke God, I ſpeake languages more than yee all.* *Ierome* ſaith, that he learned the Greeke tongue in his youth, whereof there was great uſe and ſtudie at *Tarſus*; but he was moſt expert in the Hebrew tongue: when hee commeth to utter himſelfe in Greeke, he is intangled with Tarſian Greciſmes. And it cannot be that he was without the knowledge of this language in times paſt, both becauſe at *Tarſus* they excelled in learning, by the teſtimonie of *Strabo*, even thoſe of *Athens* and *Alexandria*, or of any place that can be named; and therefore *Paul* being one amongſt them, and ſo pregnant, it is not likely but he did ſhare with them in this learning alſo: and becauſe he alleageth in his writings ſome things out of *Aratus*, *Epimenides*, and *Menander*, Greeke Writers, whom it is not likely that he had leiſure to reade after his converſion. Yet *Chryſoſtome* ſaith, that he was ignorant of all languages but the Hebrew only: but I finde none that aſſent unto him herein.

1 Cor. 14.
Hieronym. epiſt. 150. ad Hedibiam: Si in Græca lingua hoc ei accidit, quam nutritus in Tarſo Ciliciæ in parva ætate imbiberat, &c.
Strabo lib. 14.
Chryſ. hom. 4 in 2. Tim.

Touching the ſecond queſtion; *Paul* having ſpent his younger time in Judaiſme, was (according to the account of *Chryſoſtome*) converted being about thirty yeares old; for he ſuffered death the 68. yeare of his age, 37 after the paſſion of Chriſt, after which paſſion a yeare and ten moneths he is ſaid to have beene converted. Some hold, that his converſion was not till eight yeares after Chriſts paſſion, for it was after the martyrdome of *Steven*, betwixt Chriſts paſſion and which they ſay were ſeven yeares: but this is generally rejected, as there is good reaſon. [b] Others aſſigne his converſion to the tenth moneth after Chriſts paſſion: but becauſe divers notable things happened after the martyrdome of *Steven* and it, and the memory of this martyrdome is kept Decemb. 26. and of *Pauls* converſion January 25. ſo that by this account one moneth only commeth betweene, in which ſhort ſpace it is not likely that ſo great things could be effected, this opinion is not favoured neither. It remaineth then, which *Oecumenius* alſo hath, and the old Martyrologies, that he was converted the ſecond yeare after Chriſts paſſion, which was the twentieth yeare of the reigne of *Tiberius*: for Chriſt ſuffered (as all hiſtories agree) in his eighteenth yeare, after which are reckoned by moſt foure yeares to his reigne; for they ſay that he reigned 22. yeares and ſome odde moneths, though ſome reckon more. *Caius Caligula*, that was next to him, reigned almoſt foure yeares. *Claudius* about fourteene yeares. Laſtly,

2
Chryſoſt. homil. de princip. apoſtol.

Evodius apud Nicephor. l. 2. c. 3. Hyppolitus, Thebanus apud Glycam.
[b] *Euſeb. in Chron. Beda in Act. 15. Th. Aquin. Lyra.*

Oecum. in Act. 28

Ioſeph. lib. antiq. 18. c. 14. Clemens Alex. l. 1. Strom. Tertul. lib. adverſus Iud. c. 5. Ambroſ. ſer. 68.

Nero

Nero reigned, in whoſe foureteenth yeare he was beheaded at Rome. If theſe yeares be reckoned together, they amount but to foure and thirtie after *Pauls* converſion, that is, ſix and thirtie after Chriſts paſſion: yet *Euſebius* and *Ierom* both ſay, that his martyrdome was ſeven and thirtie yeares after Chriſts paſſion. Haply there may be a miſtaking in this computation, but it is not materiall to know preciſely the time, and therefore I will not ſtand further to examine it. Divers cauſes are aſſigned by divers, why *Nero* put him to death; by ſome, [a] becauſe he converted *Nero's* Butler, whom he made much account of: by others, [b] becauſe he converted a Concubine of his, ſo that ſhe refuſed afterwards to company with him. [c] But others think, that there needed none other cauſe but his hatred againſt Chriſtians, & the rage wch he grew into in the latter end of his reigne, when he had been more gentle at the firſt. [d] Some affirme him to have beene but twentie yeares old at his converſion, becauſe at the ſtoning of *Steven* hee is called a young man, for it is ſaid, they *laid downe their garments at the feet of a young man called Saul.* But by another ſpeech afterwards uſed by himſelfe, it appeareth, that his youth was ſpent in the Jewiſh religion; for he ſaith, *All the Iewes knew my life, which was from my youth in mine owne nation at Ieruſalem.* Moreover, the word ἀνὴρ uſed *Acts* 7. according to *Budeus*, ſignifieth a man ſharpe, bold, and of a great ſpirit, and not alwayes one young in yeares only. That he was ſo young, agreeth not with that which he writeth of himſelfe foure and twentie yeares after, *viz.* in his Epiſtle to *Philemon*, which is ſuppoſed to have beene written the fourth yeare of *Nero* his Empire. For there he calleth himſelfe, *Paul aged*, whereas if hee were but twentie at his converſion, he was but foure and fortie then, at which yeares it is not likely that he would have called himſelfe *aged*. If it be demanded, how and where he ſpent his time after his converſion? This may be gathered for the moſt part out of the word of God, and ſpecially out of his owne Epiſtle to the Galatians, where hee giveth account of three yeares ſpent in Arabia and Damaſcus, which being expired, hee came to Jeruſalem, then of foureteene yeares more, which both according to the Text, and to *Ierome* and *Anſelme*, begin at the end of the three yeares before mentioned. How hee ſpent thoſe yeares, is declared in the Acts of the Apoſtles, from chap. 13. to chap. 19. 21. for as hee ſaith to the Galatians, that hee went to Jeruſalem by revelation, *Gal. 2. verſ. 2.* So it is ſaid, that he purpoſed in the Spirit to viſit Jeruſalem, knowing that he ſhould afterwards goe to Rome, *Acts 19. 21.* So that this is plainly his going there mentioned. Being come to Jeruſalem, hee is apprehended and impriſoned, ſomewhat above ſeventeene yeares after his converſion, and from thence immediately ſent to Ceſarea, *Acts* 23. 23. where he remained a priſoner two yeares, *Acts* 24. 27. Then afterwards, but how long a time it was, is not ſet downe, he was ſent and came to Rome, where he continued a priſoner two yeares, *Acts* 28. 30. From this impriſonment hee was delivered againe, as is evident from his owne mouth; for he ſaith, *I was delivered out of the mouth of the Lion*, and hee ſpake before in ſundrie places moſt confidently of it, *Phil.* 1. 25. *Philem. verſ.* 12. *Heb.* 13. 23. But where he ſpent his time then, becauſe I finde no certaintie, but conjectures of men, I ſpare to ſay any more hereabout. *Euſebius*, and *Ierome*, and all agree, that he went about and preached after his deliverance, and finally returning to Rome, was by the commandement of the Tyrant *Nero* beheaded. Authors generally make another going of *Pauls* to Jeruſalem beſides, and after that, which was fourteene yeares after the firſt, defined by the three yeares, but becauſe I can finde no ſuch thing in the ſacred Hiſtorie, I have rather choſen to follow that as moſt certaine. And ſo if theſe times bee conſidered, *Paul* went twelve or thirteene yeares about preaching the Goſpell againe, after his deliverance from Rome, till that he was taken againe and martyred.

Touching the third, the Epiſtles of *Paul* are but foureteene. It is agreed by

[a] *Chryſ. de princip. Apoſtolorum*, ſay, that when he was beheaded, in ſtead of bloud milke ran from his wound. *Euſeb. in Chron. Hieronym. de ſcriptor. eccleſ.*

[a] *Chryſoſt. Theophylact.*

[b] *Simeon Metaphraſt.*

[c] *Euſeb. l. 2. c. 21. Hieronym. de Paulo.*

[d] *Ambroſ. Theodor. in 1 Cor. 7.* Acts 7. 58. Acts 26. 6. *Budæus.*

Gal. 1. 17, 18. Gal. 2. 1. *Hieron. Anſelm.*

Acts 21. Chap. 22, 24.

2 Tim. 4. 17.

by moſt Expoſitors, that he wrote one more to the Corinthians, unto which thoſe words, 1 *Cor.* 5. 9. have reference, but that is loſt, as alſo it is probable touching ſome other holy writings of the Prophets, and Proverbs of *Salomon*. It ſufficeth, that nothing diſtinct from that which we ſtill have, was in them contained, if there were any ſuch, this queſtion is further diſputed upon in the Epiſtle of *Iude, verſ.* 14. Some have thought that he wrote an Epiſtle to Laodicea, but that it is not ſo, ſhall be ſhewed in the proper place, *Col.* 4. 16. I liſt not to delay the reader with the vaine ſpeculation of *Gregorie*, that the number of foureteene being anſwerable to the ten Commandements of the Law and the foure Goſpels, intimateth, that *Paul* did ſee into the myſteries of the Law and Goſpell. The reaſon of his writing ſo much more than any other Apoſtle is evident, becauſe he had beene an enemie, and therefore now hee would ſpare for no paines in zeale, for the edification of the Church of God, as *Cyrill* ſheweth; Hee had alſo a long time of reſpite from travell, when he was in ward, when for the comfort and confirmation of the Churches which he had planted, it was neceſſarie that hee ſhould write Epiſtles unto them. Which of his Epiſtles were written then, and when the other were written, ſhall more fitly be ſhewed in the Preface to each Epiſtle.

Cyril. Hieruſ. catech. 10.

4. Touching the fourth, the occaſion of writing this Epiſtle, as may bee gathered out of the Epiſtle it ſelfe, was, becauſe amongſt the beleevers at Rome there was a great difference, ſome that were Jewes ſtanding for the rites of the Law of *Moſes*, and bearing themſelves upon their pedigree in the fleſh; others that were Gentiles, glorying overmuch in their Chriſtian libertie herefrom, and contemning the Jewes, as rejected of God. S. *Paul* hearing of this, writeth to them at Rome, directing his diſcourſe accordingly. Firſt, taking away the difference ſuppoſed to bee, in regard that ſome were Jewes, and others Gentiles, ſhewing that there was no cauſe on either ſide to glorie, ſeeing they were all of themſelves under ſinne in the three firſt chapters. Secondly, hee proveth juſtification of Jew and Gentile by faith only, exhorting to live anſwerably to this worthy calling to the faith, and extolling the benefit hereof, chap. 4, 5, 6, 7, 8. Thirdly, in particular hee dealeth with the Jewes, ſhewing that their comming of Iſrael according to the fleſh, would not plead for them before God, chap. 9, 10. Fourthly, hee ſtayeth the Gentiles inſulting over the Jew, as rejected, that he might be received, chap. 11. Laſtly, he exhorteth to unitie amongſt themſelves, dutie to the Magiſtrates, and to a mutuall bearing one with another in love, chap. 12, 13, 14, 15. concluding with divers ſalutations.

Chryſoſt. in præfat. *Orig. præfat in Epiſt. Rom.*

The time when this Epiſtle was written, was a little before his going to Jeruſalem, at what time hee was apprehended and ſent as a priſoner to Rome: for it went from Corinth, which was in his way as hee paſſed thorow Macedonia and Grecia to goe to Jeruſalem: That it was written at this time appeareth, *Rom.* 15. where he ſaith, *I am now going to Ieruſalem to miniſter to the Saints*, &c. And when as being apprehended and ſtanding before *Felix* hee ſaith, *After many yeares, being about to carrie almes to my nation, I came to Ieruſalem.* That it came from Corinth, the poſtſcript and other circumſtances ſhall in the end ſufficiently declare.

Acts 24.

5. Touching the fifth, this Epiſtle is not placed firſt, becauſe it was firſt written: for it was written laſt of all thoſe Epiſtles written before his impriſonment, which were the 1. and 2. to the *Theſſalonians*, 1 *Tim.* 1 *Cor.* 2 *Cor.* and to *Titus*. Only it was before all the other, which hee wrote during his impriſonment at Rome. *Chryſoſtome*, and after him ſome others, will have the Epiſtle to the *Galatians* to be in order of time before this to the Romans, but that is ſent from Rome, where he had never beene till his writing thither: for hee ſaith, that he thought long to ſee them, *Rom.* 1. 11. as one that had never yet ſeene them, and therefore it muſt be after, not before his Epiſtle to the *Romans*.

mans. For the placing of this Epiſtle, *Athanaſius* placeth the ſeven Catholike Epiſtles before it, and the two to *Timothy* after *Hebrewes.* *Tertullian* placeth the *Romans* after *Galatians, Corinthians*; and next to *Romans, Theſſalonians, Epheſians, Coloſſians, Philippians:* ſo that it ſeemeth the placing of this, or any other firſt hath not anciently beene ſo much regarded. But they have beene long agoe digeſted into this order, this to the *Romans*, being placed firſt in all likelihood, becauſe in it all things to be knowne unto ſalvation, are more fully ſet downe, than in any other Epiſtle, and duties of all ſorts are preſcribed: The doctrine of free juſtification by faith, without the workes of the Law, of the univerſall corruption of all men, of the liberty which we have from the Law, and of Gods eternall decree of election and reprobation: the duties of mutuall loving and bearing with one another, and of ſubjects towards their Magiſtrates.

Athanaſ. Synopſ.

Tertul. cons. Marc.

CHAP. I.

The Analyſis and Senſe.

IN this chapter is firſt an inſcription unto *verſ.* 8. Wherein is ſet forth the perſon writing this Epiſtle; wherein againe he deſcribeth himſelfe, as by his Apoſtleſhip and ſervice of Chriſt, ſo by his ſeparation, or being ſet apart by Gods decree and providence, to preach the Goſpell, *verſ.* 1. Secondly, upon occaſion of the Goſpell thus mentioned, he deſcribeth it both by the chiefe contents, and the Preachers thereof, of old, the Prophets, and in theſe times, the Apoſtles; and by the nations unto which it extendeth; *viz.* all nations, one part amongſt whom were the Romanes, verſe 2,3,4,5,6. Theſe words, *Which was made of the ſeed of David, according to the fleſh,* doe not ſhew, that Chriſt came of the ſeed of man, as other men doe: for hee was wonderfully begotten of the holy Ghoſt; but that he was formed of that fleſh which doth conſiſt of humane ſeed. The Virgin Mary of whom hee came, was of the ſeed of *David*; but the word *ſeed*, here doth not onely ſet forth her, but the very fleſh taken of her: this was the ſeed of *David.* *David* is named, not *Abraham*, to ſhew his royall linage, and becauſe it was laſtly and oftner promiſed, that hee ſhould come of *David, according to the fleſh:* This is added, to ſhew both that his ſoule came not of *David*, but was infuſed, as other mens ſoules are, of God: and that Chriſt was otherwiſe to be conſidered, than as he was man, namely, as God alſo; and ſo he came not of *David*, but was before the world, *According to the ſpirit of holineſſe.* This is not to be underſtood, as ſome would have it, of the third perſon in the Trinity, called the holy ſpirit: or of the gifts of the ſpirit: for them, as *Beza* noteth, it ſhould have beene ſaid, *by the ſpirit*, not *according to the ſpirit:* but it is plainely oppoſed to the fleſh before ſpoken of; according to which hee is ſaid to have come of *David.* As the fleſh then there ſetteth forth his man-hood; ſo the ſpirit here doth his Divinity, for hereby hee did many miracles, declaring himſelfe thus to bee the Sonne of God: and hereby hee aroſe from the dead, and becauſe his God-head is a Spirit, and moſt holy, it is called the Spirit of holineſſe. *For obedience to the Faith.* Hee ſaith, that they had *received grace and Apoſtleſhip* for this purpoſe; that is, grace to be Apoſtles to bring men to the obedience of the Goſpell, both by beleeving (For then the Goſpell is firſt obeyed, when it is beleeved) and by living accordingly: and theſe men he addeth, are *among all nations, for his name:* that is, that being thus in all parts converted, not we, but Chriſt might have his name exalted, as moſt glorious: Thirdly, the perſons unto whom this Epiſtle is written, *verſ.* 7. *To all that bee in Rome, called to bee Saints*; that is, not to all without exception: for moſt were

1

Verſ. 1.

Verſ. 2,3,4,5,6.

Verſ. 3.

Gloſ. ordin.

Bez.

Beza. Grynæus. Chryſoſt.

Verſ. 4.

Chryſoſt. Gloſ. Ordin.

Beza.

Ambroſ.

Verſ. 5.

Calvin.

Lyran.

Verſ. 7.

were heathen ſtill, but to the company of the faithfull, who now by reaſon of their Chriſtian calling, were an holy people; and ſo to be hereby put in mind, that the love which had called them, expected, that they ſhould depart from their foule and filthy ſinnes, wherein they had lived before. *Grace*, that is, to the remiſſion of ſinnes through Chriſts death, *and peace*, that is, tranquillity of minde ariſing hereupon. The ſecond thing in this Chapter is a gratulation for their moſt famous faith, having annexed hereunto other arguments of his hearty love towards them that made him thus to rejoice for their faith, that had gotten ſuch a name, and to praiſe God for them: from *verſ.* 8. to the 16.

Ambroſ.

2

Verſ. 8. *Chryſoſt. Roma quaſi in quodam orbis vertice eſt collocata.*

The gratulation is, *verſ.* 8. *That your faith is ſpoken of thorow out the whole world*; that is, in moſt Countries and Nations, whereſoever over the Roman Empire the Goſpell was preached; for *Rome* was placed, as it were, upon the higheſt top of the world, from whence it might bee ſeene and knowne what was done there in all parts. The like commendation is given to the *Theſſalonians, your faith is ſpread abroad in all quarters.* Now it is not to bee thought onely, that becauſe they received the faith, they were thus ſpoken of, but becauſe they excelled in knowledge, and goodneſſe joyned with their faith: *Rom.* 15. 12. Being alſo ſo neere the fountaine of hot perſecutions. Popiſh writers b[illegible]are themſelves greatly upon this Teſtimony for the incorruptibility of their faith: but this is a falſe gloſſe, beſides the meaning of the Apoſtle, and the event hath long ſince proved the contrary. The arguments of his love, are his prayers for them continually, to which he ſweareth, as he might lawfully doe, it being for their aſſurance, and edification, and not in levity and vanity. And in ſpeaking of his prayers to God, hee ſaith, that hee ſerved him in his ſpirit, that is, as Chriſt commanded, *Ioh.* 4. 24. not in hypocriſie, or remiſſly, but with fervency, and all earneſtneſſe. 2. His requeſting of God in his prayers, that he might have a proſperous journey unto them. 3. His longing deſire to ſee them for their benefit.

1 Theſ. 1. 8. *Willet.*

verſ. 9. *Arg.* 1.

Beza. *Arg.* 2. verſ. 10. *Arg.* 3. verſ. 11, 12.

Touching which, that they might be the more confirmed, he giveth them to underſtand, that hee had often determined to come unto them, but was hitherto letted, that is, the Lord, whom he beſought for a voyage to them, had yet detained him from comming, by imploying him in other parts, where there was firſt need of his labours: and this let is alſo intimated, *Chap.* 15. 20. *that I might have ſome fruit, &c.* that is, that by my comming I might benefit you in reſpect of grace, as I have done the other Gentiles: for in regard that the Apoſtles office was to gather fruit unto God, by converting and eſtabliſhing ſoules, hee calleth it fruit to be had at his comming by him: ſo much did he joy in doing this good, where hee came. Againe, further to confirme them of his good will thus to doe, he ſetteth himſelfe forth, as a debter to all ſorts, which name hee taketh upon him, in reſpect of his Apoſtolicall calling, which was to preach to all, ſo that he became a debter, thus by Gods binding him to preach to the people of all nations. The particulars reckoned up, are *the Greeks, and Barbarians, wiſe and unwiſe*: by the Greekes meaning, thoſe that had more humane learning, and civility: by the Barbarians, people more rude and illiterate, to declare which he varieth the phraſe, calling the Greekes wiſe, and the Barbarians unwiſe.

verſ. 13. *Greg. Moral. l. 21 c. 13. Beza. Calvin.*

Joh. 4.

verſ. 14, 15. *Chryſoſt. Ambroſ.*

Anſel. Calv.

3

The third thing in this Chapter is a propoſition of the doctrine, which hee meaneth to inſiſt upon, *viz.* That every true beleever is juſtified, and ſaved by faith preached in the Goſpel, *verſ.* 16, 17. which becauſe it is more difficult and hath bred variety of expoſitions, I will defer it to be ſpoken of apart more at large by and by.

Verſ. 16. 17.

4

The fourth thing in this Chapter, is an argument to prove the propoſition in the Gentiles, ſet forth by the word Græcians: For that they cannot bee juſtified but by faith, hee maketh plaine, by ſhewing their damnable eſtate through

through their owne workes, from *verſ.* 18. to the end of the Chapter. Wherein againe is declared, firſt, how juſtly they were under Gods wrath for their ſinnes: ſeeing they had meanes to know and to doe better, *verſ.* 18, 19, 20. *The wrath of God is revealed from heaven againſt all ungodlineſſe and unrighteouſneſſe of men*: that is, in the judgements that then for the contempt and perſecuting of the Goſpell were very frequent in all countries, that held the truth in unrighteouſneſſe, that is, by living unrighteouſly and ungodlily, made no ſhew, as if they had any knowledge of the truth, but obſcured and kept it, as it were, lockt up, and ſhut into a dungeon. *Becauſe that which might be knowne of God, is manifeſt in them*: that is, the generals touching God, that God is one, and a Spirit without parts and members; moſt wiſe, moſt holy, and moſt mighty, appeareth by reaſon to every mans conſcience, by meanes of the creatures. *For God hath manifeſted it unto them*, that is, by their very naturall principles, whereby ſome print of this knowledge is ſtill left in the minde of man, which becauſe it came of God who created man full of divine knowledge, is ſaid to be Gods revealing of it unto them.

For his inviſible things, &c. both his power and wiſdome, that is, as by the knowledge printed in their mindes, ſo by his great workes, and wonderfull, theſe things, and ſo God who is an infinite wildome and power, is knowne.

Secondly, he ſheweth, how they abuſed this knowledge ingraffed in them, and a hint whereof was given them by the creation, *verſ.* 21, 22, 23. Touching which, I will ſay nothing here, becauſe it is one of my harder texts ſingled out to a part more largely expounded afterwards.

Thirdly, how God by his juſt judgement therefore with-drew his grace from them, whereof he ſpeaketh both in generall, *verſ.* 24, 25. (of which alſo, becauſe it miniſtreth occaſion of a moſt hard queſtion, ſee a tract hereupon by it ſelfe, as it followeth) and in particular of the unnaturall ſin, which followed upon this giving over, of women with women, and of men with men, *verſ.* 26, 27. A moſt horrible filthineſſe of the body, as they had abominably ſinned by bodily ſhapes and reſemblances: and of moſt vile corruption of the mind, as they had voluntarily brought by their owne vanities darkneſſe upon their underſtandings, *v.* 28. the effects whereof follow to the number of 23. *v.* 29, 30, 31. And laſtly, the high degree of their ſinning; *not only doing theſe things, but applauding thoſe that doe them*, *verſ.* 32. *Wherefore God gave them to diſhonourable paſſions*. He had ſaid before, *verſ.* 24. *That God gave them over in the luſts of their hearts*: But this is more, becauſe paſſions ſet forth a ſetled diſeaſe of the minde, blinding the reaſon, which is incurable. *Women changed their naturall uſe into that which is beſides nature*: that is, as men did ſodomitically company together, ſo women did likewiſe amongſt themſelves; and this is ſaid to be unnaturall, becauſe every coitus that is not for generation, is unnaturall, ſeeing the intent of nature herein is generation.

So God gave them over to a reprobate minde, that is, through their accuſtoming of themſelves to ſuch foule ſins, they came to have a minde voyd of all right judgement, what is good, and what evill. *Being full of all unrighteouſneſſe*, that is, unjuſt dealing towards others, *Maliee*, *Fornicatiõ*, the word πορνεια, commeth of πέρνάω, to ſell, becauſe ſuch doe ſell the uſe of their bodies for mony; the Latine word, *Fornicatio* is derived *à fornicibus*, the vaulted houſes, where whores were kept. *Wickednes*[a], that is, a ſtudy to doe evil, or a ſetled purpoſe; κακοήθεια[b], churliſhnes or moroſity, a vice, whereby all things are conſtrued to the worſt. *Whiſperers*[c], that is, carriers of tales to make debate. *Haters of God*[d], that is, ſuch as could not abide to thinke, heare, or ſpeake of God. *Inventers of evill things*[e], that is, ſuch as not being content with the ſinnes already in uſe, deviſed new wayes of ſinning. *Without naturall affection*[f], that is, as they were husbands or wives, parents or children, or brethren to one another mutually. *Which knowing the righteouſneſſe of God*, that is, by their owne conſcience, and by

Verſ. 18. &c.
Gualter.
Martyr.
Tarens.
Verſ. 19.
Anſel.
Beza.
Martyr.
Pareus.
Verſ. 20.
Calvin.
Parens.
2
Verſ. 21, 22, 23.
3
Verſ. 24, 25.
Verſ. 26, 27.
Verſ. 28.
Verſ. 29, 30, 31.
Verſ. 32.
Faius.
Ambroſ.
Anſel.
Lyran.
Th. Aquin.
Verſ. 28.
Beza.
Gryneus.
[a] *Haimo.*
[b] *Oecumen.*
[c] *Beza.*
[d] *Gualt.*
[e] *Martyr.*
Chryſoſt.
Beza.
[f] *Martyr.*

by experience of his judging ſinners, knew how juſt he is to be revenged upon ſuch wickedneſſes, as are before deſcribed: for the word δικαίωμα here ſignifieth not the morall Law, but the judiciary juſtice of God in puniſhing ſinne.

Text 1. Verſ. 17. *For in it the righteouſneſſe of God is revealed from faith to faith, as it is written, But the juſt ſhall live by faith.*

Auguſt. in Rom. 1. v. 17. See Beda.

AVguſt. A like ſpeech to this is uſed, 2 *Cor.* 3. 18. *Wee all beholding the glory of the Lord with open face, are transformed into his Image from glory to glory*; that is, from the glory of the Goſpell, whereby we are now enlightned, into the glory of the immutable and manifeſt verity which then we ſhall enjoy. So here peradventure *Paul* ſpeaketh of the revelation to come, when God will offer his wiſdome here knowne in part only, to be fully contemplated by all the faithfull, who ſhall paſſe from the faith of words, whereby they beleeve what they yet ſee not, to the faith of things, obtaining for ever that which they now beleeve. And ſo it is in effect the ſame which is

1 John 3. ſpoken by *Iohn* in his Epiſtle to the Parthians, *Now we are the ſonnes of God, &c.* So that this revealing from faith to faith, is from faith, whereby we miniſter to God, to that faith whereby we enjoy God. That which is ſaid here to be revealed, is called *The righteouſneſſe of God*, becauſe by imparting the knowledge hid in the old Teſtament, he doth make men righteous, as that is called the Lords ſalvation, whereby he doth make men ſafe. And it is revealed from the faith of thoſe that declare it, to the faith of thoſe that obey it, and by this faith we beleeve, that it is granted unto us of God, and ſhall be more fully granted to live juſtly. And from this the Apoſtle doth rightly turne with deteſtation againſt thoſe, that leaving the direction of faith, and following the vanity of their owne minds, turned unto idols, ſaying, *The wrath of God is revealed from Heaven, &c.* For it is not of our ſelves to live righteouſly, but it is God that helpeth us, beleeving and calling upon him. *Oecum.*

Oecumen. in Rom. 1. verſ. 17. The word *revealed*, doth imply a righteouſneſſe and ſalvation to come. By righteouſneſſe, here underſtand vertue, and ſo, *the righteouſneſſe of God is revealed*, is as much, as if he had ſaid, all vertue is perfected by the Goſpell, but becauſe in the faithfull onely, it is added, *From faith to faith*, for although vertue be preached to all, and the beauty hereof is ſet forth to all, yet it is revealed onely to thoſe that come with faith unto the Goſpell, becauſe they onely partake of it. It is called *the righteouſneſſe of God*, either becauſe God doth juſtifie us by his owne righteouſneſſe, apprehended by faith onely in us, wherein hee exceedeth all humane benignity and liberality: or elſe becauſe there being in us a beginning only, & ſeed of faith, he doth adminiſter increaſe, and maketh us ſtable, and perfect, and this is truly called Gods righteouſneſſe for ſo much as he taking the occaſion of his owne election and will, perfecteth all. *From faith to faith.* This is added, to ſhew the progreſſe of a man juſtified by faith, he groweth ſtil towards more perfection, the firſt faith is but a certain compunction, and promptitude of the minde, but being augmented by good workes, it is a ſtable and firme certainty. The firſt is as a ſeeding, the other as a fructifying, and then followeth that, which is as a fruition and felicity. Or elſe, *Frō faith to faith*, intimateth, that as it beginneth, ſo it endeth in faith, all things in the Goſpel are not curiouſly to be ſearched into. Or the faith ſet forth by the Prophets, and the faith ſet forth in the Goſpell is here meant: or elſe the faith, whereby wee beleeve Chriſts incarnation, and the faith of the reſurrection, and everlaſting life. *As it is written.* A Teſtimony is here brought out of *Habbakuck*, to prove that faith giveth righteouſneſſe and ſalvation. *The juſt liveth by faith*, that is, hath his life ſtretched out by faith, or being before dead hee is by faith alone reſuſcitated, and verified, vertue being now put into him, wherein he doth bud and branch out by good actions, which were not before

seene in him, and so this testimony is an assertive of those words, *The righteousnesse of God is revealed.* And therefore he said well before in calling the Gospell *Gods power to salvation*, seeing the faithfull hath power conveyed unto him hereby. *Calvin.* These words are an explication and confirmation of that which goeth before, *viz.* that the Gospell is *Gods power to salvation.* For unto salvation righteousnesse is necessary, whereby only we are reconciled unto God, being through sinne in his hatred; and so such as upon whom he will never bestow life, which is given only to them with whom he is well pleased. And thus he reasoneth from the cause to the effect. By the righteousnesse of God, I understand that righteousnesse which is approved before Gods Tribunall, as that which is so in mens opinion, may be called the righteousnesse of man. Some understand the righteousnesse given by God to men, when he justifieth them by the Gospell, which they hold doth not consist in the free remission of sinnes onely, but partly in the grace of regeneration: but I understand that we are restored to life, because God hath freely reconciled us to himselfe. It is said [*from faith*] because righteousnesse is received by faith; and [*to faith*] because looke how much wee profit in knowledge, and increase in faith, so much is the righteousnesse of God increased in us, and the possession thereof (as it were) established unto us. When wee first taste the Gospell, we begin to see the amiable face of God; but the more the erudition of piety proceedeth, we perceive (as it were) by comming neerer, more clearely the grace of God. The place cited out of *Habakkuck* was used by the Prophet, when he spake of the subversion of the proud, shewing that the life of the godly consisted in their faith. And it serveth most fitly to prove that righteousnesse is by faith, because without righteousnesse we cannot live, and yet here is living by faith; so that where faith is, there must needs be righteousnesse, and therefore righteousnesse is in faith. And whereas he saith *shall*, he noteth the solid perpetuity of this life, the life of Infidels and wicked men being so momentany, as that it is falsly called a life. *Iun.* The scope of the Prophet, *Hab.* 2. 6. and of the Apostle here is one and the same, *viz.* that none can live in anguish and in death but the just, and none are just but the faithfull; and this suteth well with the Prophets purpose in those calamitous times to comfort the godly, and so doubtlesse in all future times. The argument standeth thus, by whatsoever Doctrine the righteousnesse of God is revealed from faith to faith, that is, to the obedience of faith, that Doctrine is to salvation; but such is the Gospell, *Ergo.* &c. The first proposition is proved by this testimony, the scope whereof is to shew, that whosoever doth imbrace the righteousnesse of God by faith, shall live for ever. *Mayer.* This Text is not unworthily held to be full of difficulties. First, because it is added, as a reason to prove the Gospell Gods power to salvation, but this is well explained by *Iunius*, and before him by *Calvin.* For so much as it revealeth the righteousnesse which we come to partake of by faith, the end of which righteousnesse is life and salvation, it may well be called Gods power to salvation. Secondly, because it is called Gods righteousnesse, whereas it may seeme rather more fitly to be a revelation of his grace and favour: but *Oecumenius* hath well explained this. The righteousnesse of God is that of Christ Jesus apprehended by faith, by which alone we are justified and saved. Which is more fully set forth by *Anselme*, saying, *The righteousnesse of God is that whereby God doth freely justifie the wicked by faith without the workes of the Law*; and this is intimated to have beene the same justification of sinners, in that he saith, *It is revealed*, being before hidden in the time of the Law. For God did so provide for mans salvation from the beginning, saith *Theodoret*, that he had ever the counsell of those things that were foretold by the Prophets in himselfe, and therefore *Paul* calleth it, *A mystery hid in God*; and againe, *Wisdome hid in God, which God determined*

Calvin. in Rom. 1. *v.* 17.

Iunius lib. 2. *paral.* 1.

Mayer.

1

2

Anselm. in Rom. 1. *Iustitia Dei est, qua gratis justificat impium per fidem sine operibus legis.*

Theodoret. in Rom. 1.

Col. 1.

1 Cor. 2.

mined before all worlds to our glory. So that now it is not ſaid to bee given to beleevers, for ſo it was long agoe, but *revealed.* Thirdly, in that hee ſaith, *from faith to faith*; as if a man ſhould ſay, out of one faith into another, for ſo the words are, ἐκ πίστεως εἰς πίστιν, it may be doubted whether there bee any more faiths than one, and if not, what is meant by this other faith. For the reſolving of this, *Auguſtine* hath two Expoſitions, and *Oecumenius* foure more, and *Calvin* a ſeventh; unto which may be added an eighth of *Ambroſe*, from the faith of God promiſing, to the faith of man beleeving; and a ninth of *Thomas Aquinas*, from the faith of one time or age, to the faith of another; for in no age or time were men ſaved, but by the faith of Chriſt; a tenth of *Anſelme*, from the faith of one God to the faith of the Trinitie. Amongſt ſo great varieties it is hard to chuſe the beſt; that of *Thomas Aquinas* ſeemeth moſt probable, if we reade it, *The righteouſneſſe of God from faith to faith is revealed*, and ſo the teſtimony of the Prophet added, doth moſt fitly agree. But keeping the order of the words, *Calvins* Expoſition ſeemeth to me moſt genuine, which is the ſame in effect with the firſt of *Oecumenius*, and doth not much differ from the firſt of *Auguſtine*. Laſtly, touching the place alleaged, there is ſome difference, it being there, *The juſt ſhall live by his faith*, both in the Hebrew and the Septuagints tranſlation, and in *Aquila*, *Theodotion*, and *Symmachus*, who is more expreſſe, having it, *By his proper faith*. But the ſenſe is the ſame, and ſo likewiſe where the Apoſtle hath it, *My juſt one ſhall live by his faith*, though there bee ſome little difference in word, yet the ſenſe is all one, but that in calling him Gods juſt one there, he intimateth his righteouſneſſe not to be from himſelfe, but from God through faith. If it be ſaid, but the living by faith was not ſpoken in that ſenſe by the Prophet, that it is uſed in here by the Apoſtle: for the Prophet uſeth it, as a comfort to the godly againſt the deſtruction by the *Aſſyrians*, from which he promiſeth deliverance, in the affiance and faith whereof the juſt ſhall live, but the Apoſtle applieth it to ſaving faith in Chriſt. I anſwer, that the place in *Habakkuck* is an apparent prophecie touching Chriſt, and the deliverance of all the faithfull by him, under the figure of that deliverance from the Babyloniſh captivity, as is the uſuall manner of the Scriptures in other like caſes. And thus it is expounded by *Euſebius*, and *Ierome* ſaith plainly, that it is a manifeſt prophecie of the comming of Chriſt, as the Angell tooke occaſion to tell *Daniel* of the *Meſſiah* upon the like. For *Nebuchadnezzar* was a type of Satan, and it was farre more comfortable to heare of deliverance from his tyranny, than from *Nebuchadnezzar*.

3

Ambroſ.

Tho. Aquinas.

Anſelme.

4

Heb. 10.

Euſeb. lib. 6. De demonſt. Evang. cap. 14. Hieron. in Gal. cap. 3.

Note. Note that faith is the proper organ of the ſoule, that apprehendeth righteouſneſſe, whereby we ſtand juſt and righteous before God, and by conſequence hereby we are juſtified only, and not by any other grace. Our owne righteouſneſſe hath no ſtroake herein, becauſe it is Gods righteouſneſſe made ours by our faith. They are therefore over-arrogant that teach mans owne juſtice in part, and ſhall be judged, as derogating from God, whilſt they call Gods righteouſneſſe their owne in part.

Text 2. Verſ. 23. *And they changed the glory of the incorruptible God into the ſimilitude of a corruptible image of men, and of fowles, and of foure-footed beaſts, and of creeping things.*

Auguſt. in Rom. 1. verſ. 23. *Auguſt.* The Pagans made the ſimilitudes of theſe creatures gods unto themſelves, and ſo having found God in his viſible workes, they worſhipped Idols, and proved themſelves fooles. For the whole world is the worke of God, but an Idoll the worke of man, wherefore he well ſaith, *They held the truth in a lie*, in that leaving him, whom they had found, as the Creator of all things, they worſhipped Idols in ſtead of him. *Hermes* of Ægypt, whom they call *Treſmegiſtus*, ſaith, that there were ſome Gods made of God, & ſome of

of men, *viz.* images, which he ſaith are as it were the gods bodies, becauſe there are in them certaine invited ſpirits, that can doe ſomething, either to hurt, or to fulfill the deſires of thoſe that worſhip them: for by art to couple inviſible ſpirits to viſible things of a corporall matter, whereby they become, as it were, animated bodies, is with him, to make Gods. Now becauſe man is alwayes mindfull of his owne originall, and nature, he doth perſever in the mutation of the deity, and as God maketh Gods like unto himſelfe, that is, eternall, ſo man figureth them in the ſimilitude of his owne countenance. He hath alſo many things concerning God, as the truth hath them, but hee falleth away, I know not how, from theſe things through the darkening of his heart, ſo that hee would have men ſubject to Gods, which he confeſſeth to be made by men. And yet in another place he ſaith; When our incredulous forefathers did much erre about the deity, not taking heed to divine worſhip and religion, they found out an art of making Gods, to which being found out, they joyned a vertue of the worlds nature, and mingling it (becauſe they could not make ſoules) they calling out the ſoules of devils and Angels, put them into their Images, whereby they had power to doe good or hurt. All this diverſity of Idols was amongſt the Ægyptians, and much more, whereby all right worſhip was perverted. For although the figure of ours, and the creatures members doth ſet forth many notable things, yet when it beginneth to bee adored, it breedeth a moſt baſe affection of error in every one, forſomuch as ſeeing a picture like a living body, ſeduced by the forme, and moved by the authority of ancients, that inſtituted it, and of the multitude reverencing it, he thinketh it not to be without ſome living inhabiter, and theſe evill affections of men invite devils thither, by whoſe wicked deceit deadly errors are ſowne and multiplied. Therefore the holy Scriptures have provided againſt theſe, if any man being derided for worſhipping images, ſhould ſay, I doe not worſhip this viſible thing, but the deity, which doth inviſibly inhabit it. For if there bee any ſpirits there, they are devils, according to the Pſalmiſt, *The Gods of the heathen are devils, but the Lord hath made the heavens:* and as the Apoſtle hath it, *that which the Gentiles ſacrifice, they ſacrifice to devils, and not unto God.* If any ſhall thinke, that they are of a more pure religion, ſaying, I neither worſhip the Image, nor the devill, but by a corporall image I behold the figure of that which I ought to worſhip, and therefore call them not Idols, but Images, the Apoſtle hath ſet downe their damnation here in a word, ſaying; *Which have changed the truth of God into a lye, &c.* *Anſel.* When as they knew God by naturall reaſon, but glorified him not by giving him thanks, as the author of this their knowledge, neither ſerved him as they ought to have done, but were puffed up out of a conceit of their owne underſtanding, as comming from themſelves, this their pride turned to the darkning of their naturall light, ſo that what they had found by the grace of God inlightening them, they loſt againe by pride darkning them, being fallen from the ſupernall light into their owne darkneſſe. And not onely in ſenſe were they changed, but alſo in fact, changing as much as in them lay, *the glory of the incorruptible God, &c.* feining him to be ſuch as he was not, delivering him to men not according to the knowledge which they had of him, but appointing images to bee worſhipped in ſtead of God, who whileſt through the vanitie of their owne cogitations, they ſought after formes and Images of God, they loſt the true Image of God, and worſhipped the Image as God. And in ſetting downe their divers Images, he deſcendeth by degrees from the worthier creatures to the baſer, that hee might ſhew them to have fallen into the deeper darkneſſe of folly. It was the ancient manner of the *Romans* to worſhip the Images of men, as of *Romulus*, *Iupiter*, and others, but eſpecially ſince the comming of *Æneas* into Italy; but of birds, foure-footed beaſts, and ſerpents, from the time that *Alexandria* being overcome by *Auguſtus*, was

The Gods of the heathen.

Auguſt. in Pſ. 113. Species membrorum, quam naturaliter in animantibus inventam videre atque in nobis ipſis ſentire conſuevimus, quanquam inſigne aliquod ſabrefacta indicant, at cum adorari à multitudine cœperint, parit hoc in unoquoq; ſordidiſſimum erroris effectum.

Pſ. 115. *Videntur autem ſibi purgationis eſſe religionis qui dicunt nec ſimulachrum, nec dæmonium colo, ſed per effigiem ejus rei ſignum intuor, quam colere debeo. Sed apoſtoli una ſententia eorum pœnam & damnationem teſtatur.*

Anſelm. in Rom. 1. 23.

The Romans Idolatry.

was subjected to Rome. For it was their manner to worship the Gods of all such as they had overcome. (*Oecum.*) The glory of God here is his creating and prescience, which they ascribed unto Idols, made after the similitude of men, &c. *Calv.* After that they had feigned God to be such as they apprehended in their owne carnal sense, they were far enough from acknowledging the true God, and so they put in his place a new and a factitious God, which is his meaning, when hee saith, *They changed the glory of the incorruptible God, &c.* And with this vanity were intangled, not the simple people onely, but the Priests, and Lawgivers, and Philosophers, the most sober amongst whom (*Plato* himselfe) found out a forme for God. By the glory of God here understand either that glory whereby he is glorified of man when he is worshipped by him, or else that infinite glory, whereby God is glorious in himselfe, which is nothing else but the brightnesse of the divine nature. According o the first, they changed the glory of God, by giving his worship unto creatures, and according to the second by attributing it unto Images, when they gave his incommunicable most glorious name to stockes and stones. But to shew that God cannot indeed be changed, hee calleth him incorruptible, for that only is changeable, which is corruptible. And it is to be noted, that here are three things of excellency in God; glory, incorruptibility, and divinity, being farre above all created things, against which he opposeth three degrees of abasement, in that they made a similitude, which is base in comparison of his glory, and that of corruptible man, whereas hee is incorruptible, and of creeping things, which bee the most infime, opposed unto God, the supreme soveraigne of all. For the similitudes of men, partly the overmuch love of friends, and partly the feare of Tyrants gave occasion to worship them: For foure-footed beasts, the benefit which came in by the labour of the Oxe gave occasion to the Ægyptians to worship an Oxe; and *Esay* speaketh of the Idolatry committed with creeping things, both moules and bats: and *Ezechiel* of all sorts of similitudes most base. Now it was the Roman policy to worship the gods of those nations that they had subdued, to make them obey themselves the more willingly, having observed that *Nabuchadnezzar* had purchased the ill will of all Nations before by exterminating their Gods.

Oecum. Rom. 1. 23. *Calvin. in Rom.* 1. 23. *Mayer.* Esa. 2. 20. Ezech. 8. 10.

Note, that to represent God by any similitude, is to vilifie Gods glorie: for his glorie, which is infinite and eternall, is thus, (as much as in the Idolater lieth) changed into corruption, let the representation be made by man, or by any other creature whatsoever, herein there is no difference, because mans body is corruptible, the figure of which is by the Idolater set forth to represent God thereby. The Papists therefore wrong God no lesse than the heathen Pagans, when they set him forth under the similitude of an old man. For let them make what interpretation they will of this their imagerie, it is by the Apostle determined to be a changing of the glorie of the immortall God into corruption and baseneſſe, which hee will never put up at their hands. It was not their representing of false gods, such as have no being, by these likenesses that is here spoken against, (which is the difference, by the putting whereof the Papists maintaine their owne, but condemne the heathens idolatrie: for they say, that to make such images, as the Heathen, of Gods that were not, is indeed by God forbidden, but not to set forth the true God by some such figure, as wherein he hath shewed himselfe) but the figuring out of God thus; and of that God, whose worke the creating of the whole world is, as the context here doth plainly declare. *Note.*

Note againe, that as the Papists now, so the Heathen did then worship not the image, but the thing represented thereby, and yet they were most greevously judged therefore: so that they doe but deceive themselves, who thinke to be excused in their image worshipping by this, as is usuall with all Papists. Oh that they which are thus deceived would hearken, if not to mee, yet to S. *Augustine*, *Note.*

S. *Augustine*, declaring the more refined sort amongst the Heathen to have committed idolatrie none otherwise than they doe. For though the heart bee humbled with respect to God, yet that God, who hath condemned the bowing before an image in religious worship, taketh no prostration in this kinde as done unto him, but to the dumbe idoll, and so to the Devill the author of this wicked worship.

Vers. 20. *Wherefore God gave them over in the lusts of their owne hearts to uncleanesse, to dishonour their bodies amongst themselves.*

Oecum. God did not deliver them up, farre bee it from us to say so, but God neglected them, as unworthy of his care, and so Satan tooke them and delivered them up. *Photii.* God, that is, their sinne and offence against God; for this kinde of phrase is usuall: his money destroyed him, that is, the abuse of his money; and flatterers have corrupted him, that is, his credulitie and easinesse to be led by them. Howsoever, they were authors of this delivering to themselves; wherefore hee saith, [*in the lusts of their owne hearts.*] *Anselm.* God is said to deliver up, when he doth not hold backe, man being most prone of himselfe to evill, through the libertie of his will. It is also manifest, that God doth worke in mens hearts, to incline their wils whithersoever he will, either to good for his mercie, or to evill for their merit, through his judgement, sometime manifest, sometime secret, alwayes just. For because of sinnes going before, sinnes following are multiplied, and God which long waiteth for the returne of a sinner, if hee turneth not, but contemneth, setteth him where he may fall more greevously. For sinne in this case, is either sinne and the cause of sinne, or sinne and the punishment of sinne; or sinne, and cause, and punishment of sin. *Calv.* It is certaine that God doth not only by permitting and conniving, suffer men to fall into sinne, but by his just judgement so ordaine, that they should bee taken and carried by their owne concupiscence and the Devill, into such madnesse: and therefore he useth the word delivering. For as Satan is the minister of Gods wrath against man, so he is armed against him, not by the dissimulation, but by the command of the Judge. Yet neither is God cruell, for hee delivereth not but upon just cause, neither is he the cause of sinne, the root whereof is perpetually in the sinner. That of the Prophet must remaine true, *O Israel, thy destruction is of thy selfe, of mee is only thine helpe.* Two things are here especially questioned. First, what great punishment this is, to be subject to strange lusts, seeing it is mentioned as the reward of horrible idolatrie? To this *Sotus* speaketh well, that this punishment is greater, than if they had beene given up to Lions and Tygres, to bee torne in peeces; for mens owne vile and filthy lusts are more cruell and hurtfull, when they are subject unto them, than the fiercest beasts to which they may be exposed. And the reason hereof is, because man is a reasonable creature mortall, so that whatsoever death happeneth unto him, though most cruell, yet it is nothing contrarie, but incident to his nature: whereas in following his vile lusts, hee doth contrarie to reason, and so offereth the greatest contumely to the dignitie of his reasonable nature. Secondly, in what sense the Apostle saith, that God gave them over to uncleannesse? To this divers Expositors answer diversly. Some, that nothing else is hereby meant, but that God permitted them, and did not keepe them backe from following their owne lusts, as *Oecumenius* and *Theodoret*, and *Origen*, *Theophylact*, *Ambrose*, and *Ierome*. *Chrysostome* setteth this forth by the similitude of a Captaine, who if he withdraweth himselfe from his Souldiers in the time of battell, may bee said to deliver them up into their enemies hands: and *Theodoret* by the similitude of a boat upon the sea without a guide. *Theophylact* taketh an example from a Physitian, who seeing that the sicke man will not obey his precepts, but doe all things according to his owne will, lest hee should

Oecumen. Rom. 1. 24.

Photius.

Anselm. in Rom. 1. vers. 24. Manifestum quoque est Deum operari in cordibus hominum, ad inclinandas eorum voluntates, quocunque voluerit, sive ad bona pro sua misericordia, sive ad mala pro meritis eorum, judicio utique suo, nonnunquam aperto, nonnunquam occulto, semper autem justo.

Calv. in Rom. 1. vers. 24.

Hos. 13. 9.

Mayer.

1.

Dominic. Sotus in Rom. 1. 24.

2.

Oecumen. Theodor. Orig. &c. Chrysost.

should discredit his Art, and lose his labour, leaveth him to doe as he lusteth; whence it commeth to passe, that his disease increasing, he doth perish at the last. *Damascen* teacheth, that it is the custome of the Scripture, to call Gods permission his action. Neither is hee said to doe only when hee permitteth, but also to command, as in the case of giving a bill of divorce. For whereas *Matthew* hath it, *Moses for the hardnesse of your hearts permitted you to put her away*; *Marke* saith, *Moses for the hardnesse of your hearts wrote you this commandement.* But nothing commeth to passe in all the world, either good or evill, without Gods permission, neither doe any fall into any sinne without this, and yet all sinners are not said to be given up, which might bee notwithstanding, if giving up were no more but a bare permission. Some therefore distinguish Gods permission into a generall, which hath place in any sin, and into a particular and terrible, when in revenge of horrible sinnes going before, he permitteth men to fall more fouly; and this only, and not the other is called a delivering up, as *Sotus* hath it upon this place, and *Augustine* who teacheth the same in *Enchiridio.*

Damascen. de fide orthodox. li. 4. c. 20.

Matth. 19.

Marc. 10. 5.

August.

A second answer is, that God doth not deliver men up directly and positively, being a cause of sinne unto them, but indirectly and privatively, for his many and most greevous sinnes, forsaking him and depriving him of his aid and grace, whereby hee being disabled to repent, or to resist the Devils temptations, is carried by the blinde force of his corrupt minde into any villany. As he that breaketh downe a pillar that supported a building, so as that the building falleth, is said to pull downe the building. And hee that withdraweth meanes of nourishment, without which the life cannot be sustained, is said to kill. And according to this also doth *Chrysostome* expound it. God is said to harden some men, and to give them over to a reprobate sense, because when God doth justly forsake men, these things doe befall them, and God doth forsake us when wee forsake him, as is shewed in *Esa. 59.* and *vers. 73.* Now when a man is forsaken of the Lord, hee is given over to the Devill and to his owne lusts. Likewise *Gregorie* speaking upon these words, *God hath deprived him of wisdome, and hath not given him understanding.* Although it be one thing to deprive, and another thing not to give, yet in this place the signification is one and the same. So when God is said to harden *Pharaohs* heart, nothing else is meant, but that his merits requiring it, he did not soften it by any sensibilitie of his feare infused thereupon. And in another place, God destroyeth mans heart when hee leaveth it, but buildeth it when he fils it: For he destroyeth not the minde by beating it downe, but by receding from it, which being left is able to destroy it selfe. So that when the heart of the hearer, his sinnes exacting it, is not supplyed with grace, it is moved outwardly by the Preacher in vaine, because everie speaking mouth is dumbe, when God doth not cry inwardly to the heart. For as none can resist the bountie of God calling, so none can resist the justice of him leaving. God hardeneth the heart through justice, when hee doth not mollifie it by grace. Likewise *Augustine*: God doth not harden the heart by imparting malice, but by not bestowing grace; and he doth not deny to give grace, but when men shew themselves worthy of this deniall. And againe, God is said to harden him whom he would not soften, and to blinde him whom he would not enlighten, and to repell him whom he would not call.

Chrysost. hom. 67. in Iohan.
Gregor. lib. 31. Mor. cap. 39.
Lib. 11. Mor. c. 8.
Deus humanum cor destruit, cum relinquit; ædificat, dum replet. Neque enim humanam mentem debellando destruit, sed recedendo, quia ad perditionem suam sufficit ipsa sibi dimissa. Vnde fit ut cum audientis cor exigentibus culpis, Dei gratia non repletur, incassum exterius à prædicatore movetur, quia malum est os omne quod loquitur, si ille interius in corde non clamet.
August. Epist. 105.
Lib. de prædist. & grat. cap. 4.
* *August. lib. 5. contra Iul. cap. 3. Multa Deus facit & operatur circa impios peccatores, & intra ipsos & extra ipsos, ex quibus illi occasionem capiunt gravius peccandi, & multò deteriores existunt.*

A third answer is, that God is said to deliver up men to a reprobate sense, not only by permitting and withdrawing his grace, but also by effecting some thing towards them, by the occasion whereof they became more vile and sinfull. Which is thus set forth by S. *Augustine*; *God doth worke many things about notorious sinners, both within and without them, whereupon they take occasion to sinne more greevously, and become much worse. For when by long and often sinning their minde is corrupted, whatsoever things happen

to

to them, whether good or evill, they turne to their owne deſtruction. For as to thoſe that love God, all things, yea even the evill doe worke together for their good; ſo to thoſe that are averſe from God, all things, yea even the good doe work together to their deſtruction. As it is written in the booke of Wiſdom, *The creatures of God are made for an abominable thing, to be an offence to mens mindes, and a ſnare to the feet of the fooliſh.* Therefore God doth many things towards ſinners, which might profit them to amend their lives, as inward inſpirations, outward admonitions, corrections, benefits, miracles, &c. which they deſpiſing are an occaſion to make them worſe. And God doth ſend theſe things unto them, knowing that they will hereby bee ſtirred up to ſinne more greevouſly and pertinaciouſly, both for a puniſhment of their preceding ſinnes, and for the declaring of the ſeveritie of his juſtice, and for the ſtriking into others a ſalutiferous feare, to make ſuch as are in their ſinnes to haſten their repentance, and ſuch as are in the grace of God to bee ſollicitous, leſt being forſaken, they alſo ſhould fall into the moſt miſerable eſtate of ſuch ſinners. And to this agreeth that of *Anſelme* before going.

Chap. 14. v. 11.

Hæc porrò facit Deus, vel fieri permittit, ſciens peccatores illis ipſis rebus vehementius incitatum iri ad gravius & pertinacius peccandum, tum in pœnam antecedentium peccatorum, tum ad declarandam ſeveritatem juſtitiæ ſuæ, & ad incutiendum aliis ſalutarem quendam timorem, quo & qui ſunt in peccatis reſipiſcant, & qui ſunt in Dei gratia ſollicitè caveant, ne deſerti à Deo in miſerrimum iſtiuſmodi peccatorum ſtatum deſidant.

A fourth anſwer is that of *Calvin*, which if it bee well weighed, doth little differ from *Auguſtine* and *Anſelme*. For whereas *Calvin* ſaith, that God doth not only permit, but give in charge unto Satan to corrupt the mindes of ſuch wicked men; *Anſelme* likewiſe ſaith, that God doth worke in mens hearts, to incline their wils either to good or evill. And *Auguſt. lib. 5. contra Iulian. cap. 3.* God delivereth men up by marvellous and unſpeakable meanes, who knoweth how to worke his juſt judgements, not only in mens bodies, but even in their hearts alſo; yet not making their wils evill, but uſing them being already evill, as he pleaſeth, ſeeing he cannot will any evill. Becauſe of this and the like paſſages of *Calvin*, *Luther*, *Bucer*, and ſome others of our ſide, wee are charged by the Roman Catholikes to hold, that God is the author of ſin; but the ſame might as well be inferred againſt the moſt orthodox Fathers of the Church, ſeeing as they, ſo *Calvin*, &c. doe everie where diſclaime this, as blaſphemous againſt God, and aſcribe all ſinne to the corrupt fountaine of a mans owne heart, which being vile before becommeth much worſe, when through a juſt judgement the good Spirit is taken away, and an evill ſpirit is ſent forth to delude them that notoriouſly tranſgreſſe. To conclude therefore, I hold that God delivereth wicked men up to uncleanneſſe, both by withdrawing his grace and ſupplying meanes, which through a juſt judgement turne to their more corrupting by the helpe of Satan the miniſter of Gods wrath, who is let looſe upon them, to fill them with all wickedneſſe at his pleaſure. And this may ſerve for a cleering of all like places, that ſhall occurre: he that deſireth to ſee more, may read *Auguſt. qu.* 18. in *Exod.* and alſo in my firſt part, in *Matth.* 13. 12.

Note, that there is not only danger in the daily practice of any groſſe ſinne to be puniſhed in hell therefore, but even in this world to be given over to the adding hereunto of more and more groſſe ſinnes, and ſo becomming ſlaves to many vile luſts (as to moſt cruell tyrants) hereby without ſtay to be hurried on in the way to moſt horrible deſtruction, there being no hope of averting this danger by any repentance. Let us not therefore commit any groſſe ſinne, and if ſometime any hath beene overtaken, trade not in it for feare of this ſpirituall judgement, from which there is no hope of deliverance, and under which (if the conſcience bee at any time awakened) there cannot poſſibly bee the leaſt comfort to God-ward, but helliſh feares and deſpaire.

Note.

Note againe, that in ſuch things as have beene abuſed to ſinne, the ſinner may juſtly looke to bee puniſhed. For theſe idolaters had abuſed their underſtanding, and therefore they were infatuated; they had abuſed the ſhapes of bodies to ſet forth God, and therefore bodily luſts burned in them

Note.

them without meaſure and reaſon, and that moſt unnaturally. Would wee therefore enjoy our wits? let us take heed of abuſing them to deceit, to ſcoffing, and to jeſting: and if we would have a comfortable uſe of our bodies, let us not abuſe them as inſtruments of ſinne.

CHAP. II.

The Analyſis and Senſe.

THE Apoſtle in proving chap. 1. 18. &c. that righteouſneſſe is by faith, entred upon a diſcourſe of the inexcuſable ſinfull condition of the wicked Gentiles, who he ſheweth were all corrupted by groſſe idolatry, and by many other moſt odious vices; and therefore it muſt needs follow according to his propoſition, that ſuch amongſt them as come to be juſtified muſt attaine it by faith, ſeeing their workes deſerve nothing but death and damnation. And if all of them ſhould therefore for ever bee condemned to hell, they could not juſtly plead any thing for themſelves, or excuſe their wickedneſſe, as being without meanes to doe better; becauſe God (as he alſo there ſhewed) gave them ſome knowledge of him, and in that they lived not thereafter, the fault was meerely in their owne abuſe hereof, through the vanity of their minds. Now to prove them further inexcuſable in their wickedneſſe (for the word uſed here anſwereth plainly to that *Chap.* 1. 20.) he firſt uſeth other Arguments: firſt, from their judging of others, and cenſuring them as wicked and worthy of death when they did ill, for this aptneſſe, that hath ever beene in moſt men to ſpeake againſt the vices of others, though (through ſelfe-love) they would acknowledge nothing amiſſe in themſelves, doth certainly prove a light of knowledge to be in every one, what is good and what evill, ſo that they which offend againſt this light are juſtly condemned. And this is ſet forth, *verſ.* 1, 2, 3. *Thou art inexcuſable, that judgeſt another*; this is ſpoken agreeably to that which went before, *Chap.* 1. 32. *Who knowing the juſtice of God, and that they which doe ſuch things are worthy of death*; for in their conſcience to thinke and hold that wicked men doe ill, is a ſecret judging of them. Now all judging, that is, thinking ill and cenſuring of wicked men for their faults, is not here taxed: for by mens evill fruits they are knowne to be evill, and we ought therefore to reprove them; but when we judge others for our owne juſtification, having not a ſenſe of as great ſinnes in our ſelves, we thus perverting this office of judging, become liable to Gods judgement. For when the adulterous woman was brought before Chriſt, he ſhewed that hee miſliked not that ſhe ſhould be taxed for her ſinne, but he could not endure the manner, that as great ſinners ſhould doe it in hatred, hypocriſie, and not looking into their owne faults.

1 *Arg.* 1.

Chryſoſt. *Pareus.* Verſ. 1.

Ioh. 8.

Pet. Martyr.

Arg. 2. 2. He argueth from the goodneſſe of God exerciſed towards all, being enough to winne any man to repent of his vile and ungracious carriage towards him: for not to be wonne from vice hereby, is to deſpiſe the goodneſſe and long ſuffering of God, which is doubtleſſe worthy of condemnation, *verſ.* 4, 5. where upon occaſion the time being mentioned when this judgement ſhall be given by God againſt ſinners, *viz.* *The day of judgement*; hee declareth how the Lord will then proceed and deale with every man, *viz.* as his workes have beene good or bad, *verſ.* 6, 7, 8, 9, 10. juſtifying ſuch proceedings, becauſe whether any have beene Gods peculiar people or not, in giving ſentence at the laſt, this ſhall not be reſpected, but deeds only ſhall bee lookt at, and all ſhall bee condemned or accepted as righteous accordingly, which muſt needs bee acknowledged to bee moſt juſt proceeding,

verſ.

vers. 11, 12, 13. *The patience*, that is, whereby God beareth with sinners, and *long-suffering*, that is, whereby being further provoked by sinne, he yet beareth *the goodnesse*, that is, his common benefits imparted unto all men indifferently, the shining of the Sunne, and falling of the Raine, &c. these lead to repentance, in that space is thus given to consider our sinnes, when as making some spectacles of his judgements, hee beareth yet with others intangled with the same sinnes; and it is true that was said before, *The wrath of God is revealed from Heaven against ungodly men, Chap.* 1. 18. and this also, that the goodnesse of God and long suffering leadeth to repentance. Vers. 4.

God shall render to every man according to his workes, to them that with patience seeke the honour, glory, and immortality of good workes, eternall life; that is, that seeke through all crosses and troubles the glory and immortality to come, the way whereunto is good workes. Others read these words otherwise, but this of *Beza* doth most aptly expresse them of all others. He saith not, that eternall life shall be given to any man for his good workes, but according to his workes; this shall bee the meane of distinction betwixt the Elect and the Reprobate, so that here is no ground for the Pontificians to found the merit of good workes upon, as they doe. Vers. 6. 7. *Beza.*

But to the contentious] this is opposed to patience before going: for it is a property of the wicked to be impatient of any wrong, and alwaies contending and quarrelling. [*Indignation*] that is, the fire of Gods wrath suddenly breaking forth, the word *shall be rendred*, is to be understood. Vers. 8. *Beza. Origen.*

Tribulation and anguish] that is, hellish torments; to set forth which two words are used, because there shall be the pangs of the fire that never goeth out, and the sting of the worme that never dieth; to the first of which may be applied the word [*tribulation*,] to the other the word [*anguish*.] I subscribe to *Beza*, who joyneth not these two with the sentence going before as a continuation of the same, but taketh it as a new sentence here begun, touching the punishments of the wicked repeated in other words: For so the next verse repeating the blessednesse of the godly againe followeth most agreeably also. Now this repetition is made, that as in generall it had beene shewed before how all should be dealt withall at the last day: so (lest these proceedings should be thought to belong to the Gentile only hitherto spoken of) it might hereby appeare, that both Jewes and Gentiles shall come under this judgement alike, who are therefore both named twice over. Touching the justification of Gods proceeding with all thus, *vers.* 11, 12, 13. see it more largely handled in the Text. Vers. 9. *Parens. Osiander. Gorran. Beza.* Vers. 10.

3 He argueth from the judiciary acts of each mans conscience exercised within them, in accusing or excusing, whereby it is evident that they had the knowledge of good and evill, and of right and wrong, and therefore shall be unexcusable when they shall be condemned at the last day, *vers.* 14, 15, 16. of this also see the same Text. *Arg.* 3.

The second thing in this Chapter is a ground of the former maine proposition, touching justification by faith in respect of the Jewes: for as hitherto he hath proved, that the Gentiles are not justified by workes, but by faith, because their workes were wicked and damnable; so now he declareth the Jewes to be of the like condition. And this he doth by bringing the Jew up upon the Stage (as it were) and speaking to him, as if he were present, first reckoning up the things wherein he gloried, *vers.* 17, 18, 19, 20. Secondly, challenging him for a most grosse sinner to the dishonour of God, *vers.* 21, 22, 23, 24. Thirdly, arguing against his vaine confidence in his circumcision and other legall rites, shewing that it is no further forth efficacious, than the circumcised was of a godly and religious heart and life: for otherwise the honest Gentile is counted before God the circumcised, and the Jew uncircumcised indeed, *vers.* 26, 27, 28, 29. *Thou art called a Jew.*] This name be- 2 Vers. 17.

gan upon the diuision of two Tribes and an halfe from the ten, in the daies of *Ieroboam* and *Rehoboam*: for after this, for so much as *Iudah* the chiefe Tribe bare the name of that Kingdome, they of that Kingdome were according to it called Jewes; and because after the carrying away of the ten Tribes, this Kingdome stood still, and was afterwards restored, whereas the other was never, the generall name of the Israelites was thenceforth Jewes.

Vers. 22. *Committest thou sacrilege?*] How the Jewes in those daies committed sacrilege there are divers conjectures. *Gerran* will have it understood of their idolatry. *Grynæus*, of their arrogating to their owne merits; thus robbing Gods grace of the glory. *Pareus*, of polluting Gods service with their inventions. *Osiand.* of buying and selling the Priests office. *Origen*, of the violating of Christ the true Temple of God. *Calvin*, of the contempt of the divine Majesty. *Peter Martyr*, of such a robbing of God as the sonnes of *Eli* used, in appropriating things offered to themselves. *Chrysostome*, of taking things offered to Idols, through the desire of gaine, that should have beene destroyed. To me it seemeth that *Peter Martyr* commeth neerest to the true meaning: for sacrilege is to take, as it were, in the right of God, and to convert things so taken to a mans owne benefit. And thus the Pharisees, which were the chiefe Teachers of the Law, did even in the time of Christ and the Apostles: they would have God honoured with gifts, though with the breach of the fifth Commandement, but it was for their owne benefit; and by their pretence of piety in their long prayers, they drew silly women that were widowes, to give the most of their revenues for the maintenance of these good prayers, that it might be the better with their soules before God, in all which God and godlinesse were made but a stale, their owne worldly gaine being the thing that herein they respected onely. Sacrilege here being thus understood, is fitly opposed to the abominating of Idols: for hee that doth thus, maketh a shew, not to rob God of his honour, whereas hee that is thus sacrilegious robbeth him. And herein he is also said to steale, according to the phrase used by Christ to the buyers and sellers in the Temple; *Ye have made it a den of theeves.* And so it may be gathered what is meant, when he chargeth them with stealing also: and as *Elies* sonnes being infected with this vice, had it not alone, but abused the women also that came to the Temple: so it is likely, that still adultery was joyned in such fleshly men with this horrible vice also. And thus it will be plaine, why he thus chargeth them in every particular. That of *Chrysostome*, which seemeth to come neerest next, is not so probable, because though the Jewes at Rome might receive in those daies things stolne from Idols Temples, yet I cannot see how he (having not yet been amongst them) should know it, neither indeed was that such heinous sacrilege, as by making God and his Religion a stale to seeke their owne worldly benefit hereby. Touching that passage wherein hee argueth against the privilege of circumcision, see it more largely explained in the Text 4. *Rom.* 2. 12.

Pet. Martyr.

Matth. 15. Matth. 23.

Text 4.

Vers. 12. *For as many as have sinned without Law, shall perish also without Law, and as many as have sinned under the Law, shall be judged by the Law. For not the hearers of the Law are just before God, but the doers of the Law shall be justified, &c.*

Aug. in Rom. 2. vers. 12. sec. Bedam.

August. These that are said here to bee without Law, are the Gentiles, which had not the written Law as the Jewes had, concerning whom howsoever he useth the word *perishing*, and concerning the Jewes that had the written Law, the word *judging*, which may seeme to be a lesse punishment than the other; yet it is not so to be understood, seeing every transgressor of the Law (without faith in Christ) perisheth, and as for such as know not the Law, the Lord hath shewed, That when such as know their Masters

Luk. 12.

will,

will, and doe it not, ſhall be beaten with many ſtripes, they ſhall bee beaten with fewer ſtripes. Yet ſome, even Catholike Expoſitors, have underſtood theſe words, as diſtinguiſhing between the puniſhments of the Gentiles without the Law periſhing, and of the Jewes only judged by the Law to ſuffer ſome tranſitory puniſhments, out of which they ſhall againe be delivered, as in another place ſome are ſaid to eſcape, yet as it were thorow the fire. But this is meant only of beleeving Jewes, which build upon the foundation Chriſt, though but hay or ſtubble, yet ſo preferring Chriſt, as that if it ſhould come to the triall, whether they would forſake all other things rather than Chriſt, they would leave them rather than him: whereas the Jewes here ſpoken of are enemies to Chriſt, whoſe judgement is ſo far from being eaſier, as that it is affirmed of the verie Sodomites, that it ſhall be eaſier for them than for theſe Jewes.

1 Cor. 3.

But here ariſeth another queſtion, how it is ſaid, that *the doers of the Law are juſtified?* Verſ. 13.

Anſw. Not by their deeds, but his meaning is, whoſoever of the Gentiles beleeving in Chriſt are doers of the Law, ſhall alike with the Jewes obtaine ſalvation through Chriſt. For it is ſhewed afterwards, that juſtification is freely of his grace, without the works of the Law, and the Apoſtle cannot be againſt himſelfe, wherefore in ſaying, *the doers of the Law are juſtified*, hee meaneth, that they are no otherwiſe made doers of the Law, but being juſtified, ſo that juſtification doth not accede to the doers, but precede them. For what elſe is to be juſtified, but to be made juſt of him that juſtifieth the wicked? As when wee ſay, men ſhall be delivered, wee meane that deliverance ſhall accede unto them being men before; but if we ſay, men ſhall be created, we doe not meane, that they which were before ſhall be created, but by creating they ſhall bee made men. So if it were ſaid, that the doers of the Law ſhall be honoured, wee muſt underſtand it of an acceſſion of honour to them being doers before; but it being thus [*the doers of the Law ſhall bee juſtified*] which is as much in effect, as, the juſt ſhall be juſtified, it muſt needs bee underſtood, that by being juſtified, they are made juſt who were ſinners before, and not by doing the workes of the Law, a power to which they then firſt receive, when they are juſtified, as by creation we become men, being none before. And thus the Jewes, who were the hearers of the Law, might underſtand, that they needed the grace of the Juſtifier, that they might become doers. Or elſe when he ſaith, [*the doers of the Law ſhall be juſtified*] the meaning is, they ſhall be declared hereby to be juſt, and ſhall be ſo accounted and taken, as it is ſaid of one, * *He willing to juſtifie himſelfe*, &c. that is, to bee accounted juſt, and as we are taught to pray, *Hallowed be thy name*, that is, let it bee ſo accounted amongſt men, and holily feared. Laſtly, becauſe it is ſaid, that the Gentiles had the Law written in their hearts, it may be doubted, how they ſhould be inferiour to the Jewes, who had the Law written but in tables of ſtone, or to the Church under the new teſtament, who by covenant have the Law written in their hearts, when as they had it written there by nature. Doth not the Apoſtle ſpeake of thoſe Gentiles that received the Goſpell? For firſt commending the Goſpell, he ſaith, it is the power of God to ſalvation to all that beleeve; then he ſpeaketh of thoſe wicked ones, whom the knowledge of God profited not, by reaſon of their pride. Thence he paſſeth to thoſe that judge and condemne ſuch things as themſelves doe, againſt whom he denounceth judgement, whereof he yeeldeth this reaſon, that ſinne bringeth judgement upon all, both without Law and under the Law, Jewes and Gentiles, and immediately ſubjoyneth this, that the Gentiles not having a Law, are a Law unto themſelves, &c. So that by comparing theſe things together, it ſeemeth plaine that theſe Gentiles were beleevers, to whom the Goſpell was Gods power to ſalvation, ſeeing he ſpeaketh of none other. So that

Aug. lib. de ſpir. & litera. Factores legis inquit juſtificabuntur, ut ſciamus, eos non aliter eſſe factores legis, niſi juſtificentur. Vt non juſtificatio factoribus accedat, ſed ut factores juſtificatio præcedat. Aut certè ita dictum eſt juſtificabuntur, ac ſi diceretur, juſti habebuntur, juſti deputabuntur. Cum dicitur, factores legis juſtificabuntur, quid aliud dictum eſt, quàm juſti juſtificabuntur? factores enim legis juſti ſunt. Ac per hoc tantundem etiam ac ſi diceretur factores legis creabuntur; non qui jam erant, ſed ut ſint.

* Luk. 18.

these Gentiles having the Law written in their hearts, are the same of whom the Lord speaketh by his Prophets, that hee will give them an heart of flesh, and write his Law therein. And the same phrase is used of the Corinthians, 2 Cor. 3. *Not in stony tables, but in fleshy tables of the heart.* Neither ought it to trouble any, that hee saith, *They doe by nature the things of the Law*, and not by the Spirit of God, by grace and faith: for the Spirit of God doth effect this by restoring that image of God in us, wherein wee were naturally made: vice is against nature, grace healeth nature.

Againe, they which doe not the things of the Law, doe them not through their owne default, not by nature, and what default is this? the blotting of the Law out of their hearts. So that when grace commeth enabling againe to doe, nature only is repaired, and hence we become doers of the Law. But if by those that doe by nature the things of the Law, we shall rather understand the unconverted Gentiles, then this saying, that they have the Law written in their hearts, is, as if it had beene said, that the Law was not quite blotted out of their hearts in the midst of so many corruptions; but that they did many things approvable by the rule of righteousnesse, although being examined to what end, they are scarce found such as deserve praise or defence. And if it be thus taken, a sufficient difference will hold betwixt them and the Jewes, they have the Law imperfectly in their hearts, these perfectly in tables of stone; and betwixt them and the Church of the new Testament, there being in them Gods holy Image decayed greatly by antiquity, but in the Church now newly repaired and restored. And though they did the things of the Law, yet not being justified in Christ, they did not profit them unto life; as the justified are not hindred from life by certaine veniall sinnes, without which as they cannot passe their time, so there is scarce to bee found any of the worst sort without some good which hee hath done in his time. There is in every man a conscience, wherein God speaketh, and therefore the most blinded by lust when they enter into a reasoning, doe oft times finde out the truth, which yet is not to be imputed to themselves, but to God speaking in Vers. 15. the conscience, which is implied in the words following, *Their conscience bearing them witnesse, and their thoughts accusing or excusing them in the day when God shall judge the secrets of men.* The Lord is said by the Prophet to be a swift witnesse against evill doers, and the perjured, &c. this is, by bringing swiftly into their minds, without any prolixity of speech, such things as *Oecum. in Rom.* whereby they may bee convinced and condemned. *Oecum.* [*They that sinne* 2. *vers.* 12. *without the Law shall perish without Law, &c.*] that is, the Jew shall be more punished than the Gentile. For perishing without Law, is without the Lawes exact inquiry, insinuating a moderate perdition, when as the Jew being judged by the Law shall suffer more, and he useth the word *judging* to intimate a judiciall proceeding to condemnation, and a more certaine destruction, a punishment above their punishment of perishing. *Chrysost.* *Chrysost.* The Greeke is condemned onely of his owne conscience, his thoughts, and not the Law accusing him; the Jew both by conscience and Law. *Photii.* Whereas it followeth, *Their thoughts bearing witnesse, &c.* it is spoken by an hyperbaton, and is a reason how the doers of the Law are justified when the hearers are not, *viz.* because there shall be no use of witnesses, but of thoughts only to manifest vice or vertue. A man shall be no whit the more accepted at the judgement day, if hee hath beene acquitted amongst men, neither the lesse if hee hath beene condemned amongst them, but the conscience of a mans owne thoughts shall suffice to condemne or to absolve. Whereas hee useth the words accusing and defending, and not the words condemning and justifying; the reason is, because all that the thoughts can doe, is to accuse or defend, but to justifie or condemne is the Judges office. But against what doe the thoughts defend where there is no accusation, as there is not to the justified,

of

of whom he ſpeaketh here? *Anſ.* The beſt are not without ſin, which though it be not great, giveth occaſion to the thoughts to accuſe; againſt this accuſation the defence is made by thinking upon Gods goodneſſe, and the infirmities of our nature. For we may well comfort our ſelves in thinking of pardon for ſinnes of thought, which wee alſo doe away by repentance; but for ſinnes of act impenitently done, the thoughts cannot but accuſe. *Anſelme. Shall periſh without Law,*] that is, a legall judgement ſhall not proceed againſt them, but they ſhall be caſt into hell without any ſuch judgement: but the Jewes ſhall heare the voice of the Judge condemning them for tranſgreſſing that Law which was given unto them. *For when as the Gentiles not having the Law, doe by nature the things of the Law, &c.*] This is ſpoken to prevent an objection: If the Gentile be without Law, he hath neither vertue nor vice, that which he doth, being done by him, not by election but by nature, and ſo there is no reaſon why he ſhould be rewarded for the one, or condemned for the other. To this an anſwer is here made; Though hee hath no written Law, yet he hath a naturall law, by which he underſtandeth and is privy to himſelfe what is good or evill, and ſo is worthily ſaved or damned. And yet not but by grace and faith renewing the naturall Image of God written in a man, without which renuing he doth evill, and is damned. And yet his damnation is juſt, becauſe his naturall reaſon telleth him, that it is evill which he doth.

Anſelm. in Rom. 2. verſ. 12.

For example, to doe injury, reaſon telleth a man to be evill, becauſe no man will ſuffer it to be done unto himſelfe. *Their thoughts either accuſing or excuſing them,*] that is, not thoſe that ſhall be, but which are now. For when we thinke either good or evill, there are certaine impreſſions of theſe thoughts left ſtill in the ſecret of the heart, all which ſhall bee revealed in that day by him, who onely knoweth the ſecrets of mens hearts, and then no other teſtimony ſhall be needfull, ſaving a mans owne conſcience. *Calv. But the doers ſhall be juſtified.* Whereas ſome apply this to prove juſtification by works, they are worthy to be derided even of children, it being ſpoken to prove the judgement of the Jewes to bee juſt, though they heard the law, becauſe they did it not. An argument may rather be taken well from hence to prove that no man is juſtified by the workes of the Law, becauſe, to bee thus juſtified it is neceſſary to fulfill the Law in every thing, which no man can doe. *They are a Law unto themſelves, &c.* Here hee proveth the juſt periſhing of the Gentiles without Law, nature being to them in ſtead of a Law, that is, the conceptions of right and wrong, which are naturally ingendred in mens mindes: for otherwiſe they could not diſcerne between vice and vertue; to reſtraine from the one by puniſhments, and to incourage to the other by rewards. So that the Law, which he affirmeth to be written in their hearts, is nothing elſe but that judgment and reaſon, whereby they diſtinguiſh betwixt right and wrong, honeſt and diſhoneſt. *Mayer.* In ſetting downe the Expoſition of *Photius*, who is joyned to *Oecumenius*, I have purpoſely made a little alteration in his words, which are theſe; *Thoſe things are to be pardoned, which we have committed againſt the Law in cogitation, but ſuch as we have produced into act are not to be pardoned, and alſo the ſinnes, which are blotted out by repentance, &c.* For leſt he ſhould ſeeme to deliver, that ſome ſinnes are of their owne nature pardonable without repentance, I have joyned them together, as is to bee ſeene before. Neither can his meaning bee any other; for as actuall ſinnes are not unpardonable being repented of, ſo ſins of thought are not pardonable without repentance. Therefore in ſaying, that ſinnes of thought are to bee pardoned, &c. his meaning muſt needs bee, when ſinne is onely conceived in thought, but diſliked, and turned from, ſo as that it never commeth into act, the conſcience telleth a man that it is pardoned: but contrariwiſe, if without any diſlike, or rather with pleaſure it commeth into act, *Chryſoſtom* ſpeaketh more fully, than is here ſet downe, but the ſame with *Oecum.* and *Anſelme* agreeth with him, and *Auguſtine.*

Calvin in Rom. 2. v. 12.

Mayer.

Photius. Sunt ignoſcenda quidem quæ cogitatione peccavimus, at quæ ad actus uſque produxerimus non ſunt ignoſcenda. Itemque venia digna ſunt ea quæ per pœnitentiam deleverimus, &c.

guſtine. I ſhall need to ſay no more of the Gentiles periſhing without the law, or of the Jewes being judged, it being made ſo plaine by the joynt conſent of all expoſitors. Onely for more illuſtration it will not bee amiſſe to inſert here that of *Gregory*, ſaying, All infidels ſhall ariſe, but to torment onely, not to judgement, for their cauſe ſhall not bee then diſcuſſed, they being damned in the very appearing before ſo ſtrict a Judge. To this purpoſe it is ſaid, *The wicked ſhall not riſe up in judgement, and hee that beleeveth not, is condemned already*. And in this text, But they that hold the profeſſion of faith, but want the workes of this profeſſion, ſhall be condemned, as it were with a diſceptation, and arguing. Even as a Prince of an earthly commonwealth doth in one manner puniſh a citizen offending within, and in another manner an enemy rebelling without. In puniſhing the one, hee produceth his lawes to convince, but againſt the other, that was never under his lawes, he fighteth, and deſtroyeth him, without making any mention of his lawes. For juſtification by doing the Law, about the clearing of which *Auguſtine* laboureth ſo much, I am not of *Calvins* minde, rejecting all diſpute about juſtification by workes, as improper to this place: For wee are neceſſarily put upon it, by the diſcourſe had before about Gods rewarding of every man according to his workes, not reſpecting the perſons of Jewes or Gentiles, a reaſon whereof is here rendred, *Not the hearers of the Law, but the doers thereof ſhall be juſtified*. So that the ſcope of the place is not to propound a caſe, which is no mans, as it muſt bee, if it bee meant of exact and perfect fulfilling; but of them, who are ſaid before by continuance in well doing to ſeeke glory and immortality, &c. I ſubſcribe therefore to *Auguſtine* and *Anſelme*, in their taking occaſion here to ſpeake of the doers juſtification, and as of that, ſo of their determination herein, againſt all juſtification by workes, which availe not to juſtifie us, but only faith inabling alwayes to theſe workes, whereupon it is ſaid that *the doers ſhall be juſtified*, not becauſe doers, but becauſe beleevers, from which doing is inſeparable. This our adverſaries the Papiſts are forced to yeeld unto, but that they uſe a vaine diſtinction to helpe themſelves, ſaying, that juſtification is threefold; 1. in reſpect of reputation, ſo *Iudah* is ſaid to have juſtified Sodome. 2. In reſpect of execution of the works of juſtice, ſo the Publican is ſaid to deſcend to his houſe juſtified more than the Phariſee. 3. In reſpect of the cauſe of righteouſneſſe, and thus hee is ſaid to bee juſtified, which doth newly come into a juſtified eſtate, and of this it is ſpoken, *Rom.* 5. 1. Being juſtified by faith, &c. and in both the firſt ſenſes they underſtand juſtification by workes, acknowledging, that by faith onely we are firſt juſtified. For the firſt ſenſe as *Auguſt.* ſo wee hold with them, but for the other, that any man is juſtified by executing the parts of juſtice, as it abhorreth from Scriptures requiring to this end perfect obedience, ſo it was never thought upon, till invented by the ſchoolemans ſubtilty, many of whoſe new deviſed diſtinctions are the overthrow of all truth in religion. How unaptly the Publicans example is applied for illuſtration, I need not to ſhew, the Text it ſelfe being ſo plaine for juſtification in reſpect of reputation. Laſtly, touching the Gentiles doing by nature the things of the Law, that of *Auguſtine* applying it to the beleeving Gentiles is more ſubtle than ſolid: For the matter in hand here, is to ſhew how juſtly the Gentiles without law periſh, *viz.* becauſe having within them a conſcience of good and evill, which is in ſtead of a Law, they tranſgreſſe againſt it. And yet *Ambroſe* applyeth the place thus alſo, ſaying, that the Gentiles doe the things of the Law by beleeving in Chriſt, who as *Paul* ſaith, is the end of the Law to every beleever. And whereas it may ſeeme abſurd, that they ſhould be ſaid by nature to doe this, hee ſaith, that it is to bee underſtood, that their naturall light did direct them to embrace the faith of Chriſt, being confirmed by ſo many miracles. But this is plainly conſtrained, and not agreeing to this place, to beleeve in Chriſt being no where ſet forth by doing the workes of the law.

The

Gregor. ſuper Iob 36. Reſurgent omnes infideles, ſed ad tormentum non ad judicium, non enim eorum cauſa tunc diſcutietur, quia ad conſpectum diſtricti judicis cum damnatione ſuæ infidelitatis accedent. profeſſ. vero fidei retinentes, ſed profeſſionis opera non habentes, in illo judicio rei arguentur & percant, &c.

Th. Aquin. in Rom. 2. 12. Ezech. 16. Luk. 18.

The other expoſition therefore of *Auguſtine* is more genuine, applying this to the Gentiles in the ſtate of infidelity, who are not ſo void of all light, but that they are directed by their conſcience, to doe many things of the Law, in reſpect of the ſubſtance, though not for the manner and end of doing, ſo as that they may attaine ſalvation hereby. But forſomuch as it is plainly taught here, that God will proceed with all men according to their workes, whether they bee Jewes or Gentiles, as in puniſhing, ſo in rewarding, and the Jewes, that did according to their written Law, were ſaved before Chriſts comming, a queſtion doth neceſſarily ariſe, whether the Gentiles following the dictate of their conſcience, which was their law, were not likewiſe ſaved; and if not, what reaſon may bee rendred hereof? *Origen* ſeemeth to hold that they were ſaved. For howſoever at the firſt hee ſaith, wee ſee many of the Gentiles religiouſly to obſerve juſtice, chaſtity, temperance, prudence, laudable modeſty of minde, and moderation in word and deed, who are ſtrangers from eternall life, and cannot enter into heaven, becauſe they beleeve not in Chriſt, and are not regenerate of water and the holy Ghoſt; yet proceeding he ſaith, they ſeeme according to *Pauls* teaching here to be ſuch, as ſhall not loſe the glory and the peace of their good workes. For if *Paul* condemneth the Gentiles, becauſe knowing God by their naturall underſtanding, they did not glorifie him as God, how can we but thinke that they which glorifie him ſhall be praiſed? I thinke therefore undoubtedly, that he which ſhould have beene condemned for his evill works, ſhall alſo if he doth well, be rewarded for his good works, ſeeing the ſame Apoſtle ſaith, *We muſt all ſtand before Chriſts tribunall, and receive according to that which wee have done, whether good or evill.* *Lyra* alſo ſaith, that *Paul* here declareth, that the Gentiles having the law of nature, if they doe againſt the dictate thereof, are worthy to bee puniſhed; and if they doe according to it, to bee rewarded. For the obſervation of the naturall Law with the faith and worſhip of one God (to which alſo naturall reaſon doth induce) doth in ſome meaſure ſuffice to the ſalvation of the Gentiles, nutill the publication of the Goſpell, ſeeing they were not tyed by the Law of *Moſes*.

Orig. in Rom. 2. verſ. 7.

2 Cor. 5.10.

Lyran. in Rom. 2.14.

But the moſt common received opinion is, that they were not ſaved, neither could any man out of any naturall vertue ſince the fall of *Adam*. And the reaſon is, becauſe as *Auguſtine* hath it, ſpeaking of ſome vertuous men amongſt the Romans, although they were ſo tranſported with a deſire of glory, as that they did ſuppreſſe all other luſts, and did not to others what they would not have done to themſelves, and gave famous documents, and left examples of certaine notable morall vertues; yet they were all ſinners and tranſgreſſors of the Law of nature, becauſe they defiled thoſe few good things with many other wickednеſſes, either openly breaking out, or inwardly conceived in the minde onely, and they did alſo vitiate thoſe good things themſelves by referring them to an ill end, either their owne commodity or vaine glory. And if any of them did know, that righteouſneſſe was to be deſired for it ſelfe, yet they did it not becauſe nature is not able to effect that wee ſhould love, and in act performe what we know is to bee done.

Auguſt. lib. 5. de Civit. Dei, cap. 12.

Lib. 2. de Civit. Dei, cap. 26. Tanta eſt vis honeſtatis, ut omnis hominum natura ejus laude moveatur, nec ſit uſquequaque adeò turpitudine peccatorum vitiata, ut totum amittat ſenſum honeſtatis: immoderatus tamen vitiorum amor efficit, ut frequentiſſime naturalis honeſtatis reſpectu non moveatur homo.

For as the ſame Father ſpeaketh in another place; Although there is ſo great force of honeſty, as that the nature almoſt of all men is moved with it, yet the immoderate love of vice doth worke ſo, as that a man is not moved with the ſenſe and reſpect of naturall honeſty, but the reliques of the Law of nature are ſo by little and little obſcured by a cuſtome of ſinning, as that any thing ſeemeth to be juſt which is profitable, and to be honeſt which is pleaſant. And we ſee (ſaith *Ierome*) amongſt ſome the very conſcience, and the remorſe thereof to be altogether oppreſſed by the aſſiduity and the greatneſſe of ſinning, ſo as that it is no more felt which *Paul* ſeemeth to acknowledge in himſelfe, ſaying, *I lived ſometime without the Law,*

Hieron. in Ezech. cap. 1.

Rom. 7.9.

but

but when the Commandement came, ſinne revived, &c. To conclude therefore with *Proſper*; Although a man be indued with all excellent Arts and morall diſciplines, yet of himſelfe he cannot be juſtified, becauſe he uſeth his good things ill, and is convinced of impiety, for ſo much as they are without the true worſhip of God, and ſo he is condemned of that whereby he thinketh to be juſtified. And with the Arauſican Councell: There was a Law before the comming of Chriſt, and yet did not juſtifie; and there was nature, neither did it juſtifie; therefore Chriſt died not in vaine, but both that the Law might be fulfilled by him, who ſaid, *I came not to diſſolve the Law, but to fulfill it*; and that nature deſtroyed by *Adam*, might by him be repaired, who ſaid, *I came to ſave, and to ſeeke that which was loſt.*

Proſper. lib cont. Collat. c. 22.

Arauſ. Concil. Can. 20.

Matth. 5.

Luk. 21.

Note. Note, that there wil be none excuſe at the laſt day for any that have lived wickedly, being hardened by impenitency in their ſinnes. Such as have lived where the Word of God hath not bin preached, ſhall be condemned to beare the wrath and indignation of God in hell, as well as thoſe ſinners that have lived under the Word. Becauſe though ſome have more meanes than others, yet even they that have leaſt, want not the light of nature, wherby they might ſee to live better than they doe. Let none therefore lot upon an excuſe by ignorance or want of meanes, for verily ſuch excuſes will not be taken. But let every one follow his conſcience, in being ſo juſt and honeſt in all things, as that telleth him he ought to be, if he would have comfort towards God at the laſt day.

Text 5. Verſ. 25. *For circumciſion verily profiteth, if thou doeſt the Law, &c.*

Aug. in Rom. 2. ſec. Bed. *Auguſt.* The workes of the Law are of two ſorts, either in Sacraments or in manners: to the Sacraments belong circumciſion, the temporall Sabbath, the new Moones, Sacrifices, &c. to manners belong, that *Thou ſhalt not kill, Thou ſhalt not commit adultery, &c.* For the firſt, being obſerved and underſtood, they doe not onely not hinder, but profit, if they agree to the time as they were obſerved of *Moſes* and the Prophets, agreeing to that people to whom ſuch ſervice was yet profitable, that they might be kept under feare. *Anſelm. in Rom. 2. verſ. 25.* *Anſelm.* Here the Apoſtle ſheweth that circumciſion doth not profit the Jewes, as he had ſhewed before that the Law profited them not, being tranſgreſſors of the Law; for likewiſe circumciſion is of none effect, and becommeth uncircumciſion. In that he ſaith Circumciſion profiteth, his meaning is in the time thereof, becauſe it keepeth a Jew from extermination, and being cut off: it profiteth, becauſe it maketh him to be in the Law; and it profiteth, becauſe it is a ſigne to him, obeying God of the future truth, whilſt a rude people is kept under feare. The truth is, inward Circumciſion, *viz.* the purgation of the minde, and the abjection of vice, which if it be preſent, the ſigne profiteth, but if it be away, it is ſuperfluous. And the like may be ſaid of Baptiſme. *Mayer.* Two queſtions ariſe here, the firſt whereof, How Circumciſion can be ſaid to profit, ſeeing it hurteth rather now, *Gal.* 5. 1. hath beene already reſolved in the preceding Expoſitions, referring this unto thoſe times wherein they were tied to Circumciſion. The ſecond is, what became of Infants dying after Circumciſion, before they could come to be doers of the Law? Unto this *Thomas Aquinas* anſwereth rightly, That it is onely to bee underſtood of *adulti*, men of ripe age, and ſuch it profiteth, if they keepe the Law, even as Religion profiteth the religious, if they live according to the rules thereof. *Tho. Aquin. in Rom. 2. verſ. 25.*

Note. Note, that no outward privilege is availeable to ſave any man, but ſuch as live in obedience to the Lawes of God. Diſobedience fruſtrateth and maketh actually the moſt glorious privileges of Gods people ineffectuall. Let none then truſt to outward things, whether Baptiſme, or the receiving of the Lords Supper, or the profeſſion of the true faith of Chriſt, but ſo farre forth

as he hath a continuall care to live in holy obedience. For to all others the Chriſtian faith is no faith, and Baptiſme no Baptiſme.

CHAP. III.

The Analyſis and Senſe.

IN this Chapter (becauſe he had taught the vanity of Circumciſion in the diſobedient Jewes, ſpeaking of them as no better, yea as worſe than the Gentiles, if any of the Gentiles lived better) he applieth himſelfe firſt to reſolve the doubts that might ariſe upon this Doctrine. As firſt, if the caſe of the Jew be no better, and Circumciſion ſhall be counted nothing, but the only thing availeable is obedience; what excellency then is there in the Jewes, who have alwaies carried the name of Gods peculiar people, more than in the Gentiles, who have beene counted no people? To this hee anſwereth, *verſ.* 2, 3. and letting paſſe all other privileges, of which more may be ſeene, *Rom.* 9.4, 5. he pitcheth upon one that was the chiefe, *The Oracles of God were committed to their truſt*; wherein God had revealed himſelfe to be the God of Iſrael thorowout all ages, and though ſome diſobeying God by infidelity and impenitency, cut off themſelves from having any part in this excellency; yet it was not to be doubted, but that there were, and alwaies ſhould bee of that ſtocke ſome few true Iſraelites, ſo as it could not bee ſaid of any other Nation. Much to this effect ſpeaketh *Calvin.* Now that it muſt needs bee thus, he bringeth for a ground Gods faith and fidelity, wherein he cannot but be certaine alwaies, and ſo having bound himſelfe by this declaring of Iſrael to be his choſen in his poſterity for ever, it muſt needs be yeelded ſtill, that the Iſraelites in ſome part are yet his Elect, and ſo more excellent than the Gentiles. Secondly, he moveth and anſwereth another objection ariſing upon the former ſpeech, wherein he affirmes God to be true, and to carry the victory herein away from all men, becauſe they are lyars; from whence it followeth, that the glory of his truth ſhineth the more, as a beautifull woman being ſet by one that is foule and ill favoured. Which being ſo, our unrighteouſneſſe then muſt be granted in ſome ſort to commend Gods righteouſneſſe, and if it doth ſo, doth not God ſeeme to be unjuſt in puniſhing unrighteouſneſſe and ſinne in men? This is moved, *verſ.* 5. and anſwered, *verſ.* 6. that it cannot hence bee inferred that God is unrighteous, becauſe hee is the juſt Judge of all the world; therfore none can condemne him in any thing as unjuſt. Againe, it is anſwered by an inſtance with a moſt abſurd conſequence, if it be granted that God ſhould not therefore finde fault with and judge ſinners, becauſe his righteouſnes is the more magnified hereby: then a man might ſay, When I lie, or doe otherwiſe wickedly, why am I blamed for it? For I ought not herein to be taxed, becauſe by my lying Gods truth is the more magnified, and by my wickedneſſe his righteouſneſſe made the more illuſtrious. I ſhould rather therefore herein be applauded, and we ſhould all conſent together to doe any evill or wickedneſſe, that good may come of it, as ſome doe unjuſtly tax us the Apoſtles of Chriſt, as if wee taught men thus, *verſ.* 7, 8. But no man is ſo abſurd to ſpeake thus, but rather hiſſed at by all men, if hee ſhould ſay ſo, as appeareth in our example, who are calumniouſly charged herewith, as being enough to bring us into perpetuall diſgrace with all men, if it were true that we ſhould ſay ſo indeed.

Verſ. 1.

Verſ. 3.

Calvin.

Verſ. 4.

Verſ. 5, 6.

Verſ. 7, 8.

Thirdly, he moveth and anſwereth another queſtion, looking backe ſtill to the end of the ſecond Chapter, wherein hee had yeelded nothing to the Jew as he was a Jew and circumciſed, more than to the Gentle uncircumciſed. *What then doe we excell? Anſw. Nothing at all, &c. verſ.* 9. that is, in

Verſ. 9.

Beza.

our selves, although Nation being compared with Nation, the Jew hath the preeminence for Gods electing of it to adhere thereto for ever, which election is of force to some of that Nation in all ages, yet where there is nothing but the carnall linage, and other other outward privileges, though they bee never so glorious, we that are Jewes are no more excellent than the Gentiles, neither can we rely upon any thing that wee use or doe for our justification before God, more than the Gentiles. And this he first sheweth was declared before, *viz. chap.* 2. where he convinced both Jew and Gentile of sinne: for if both peoples be alike sinners without grace and faith in Christ justifying them, they are alike accursed before God, neither being better than other. Secondly, he proveth this generall over-spreading of sinne over all from divers places of the holy Scriptures, from *vers.* 10. to *vers.* 19. which in the vulgar Latine are contained altogether in *Psal.* 14. and hereupon *Lindanus* a popish writer maintaineth, that the Hebrew Text hath beene corrupted, for that so little of these is found in that Psalme in Hebrew; affirming further, that he had seene an Hebrew Copy, supposed to be *Austins* the Monke, that came into *England*, wherein all these verses were together in *Psal.* 14. But *Pererius*, and others of his owne side, confute this as a forgery; because *Jerome*, who was more ancient than that Monke *Austen*, could never see such a Copy, but affirmeth, that these passages are taken partly out of the *Psalmes*, and partly out of *Esay*, and here are all joyned together: yea, and he addeth more, that all Greeke Writers confesse, that these verses are not in the *Psalme*, neither have the Septuagints them in their translation.

1

2

Ver. 10, 11, &c. *Lindanus lib.* 1. *de opt. genere interpr. Scripturam.*

Pererius.

Hieron proœm. lib. 16. *in Esa. hoc testimonium partim ex Psalmis partim ex Esaia desumptum.*

Vers. 10. *There is none just.*] That is, so just as that he is free from all sinne, as is further explained, *Eccles.* 7. 20.

Vers. 13. *Gloss. interlin.*

Vers. 16. *Calvin.*

Vers. 13. *Their throat is an open Sepulchre.*] That is, as the Sepulchre devoureth mens bodies, so they with their vile tongues destroy men.

Contrition and calamity is in their waies.] That is, they are the Authors and devisers of mischiefe and destruction to others.

3

Vers. 19.

3. Hee applieth these testimonies of holy Scripture in particular to the Jewes to prove them sinners, because they would readily yeeld the Gentiles to be sinners, but they held themselves to be exempt from the like condition, according to which there is a speech, *Gal.* 2. 15. *We that are Jewes by nature, and not sinners of the Gentiles.* This application is, *vers.* 19. *Wee know that what the Law saith, it speaketh to them that are under the Law.* Here by the Law, the old Testament containing both Law and Prophets is to be understood, because the passages before alleaged, if the Law be strictly taken, are not in the Law. They under the Law are the Jewes without all doubt, according to the phrase used, *Rom.* 2. 12. though some would have all men understood hereby, but so that distinction of *within and without Law* would fall to the ground. Hitherto hath beene the resolving of doubts.

2

Vers. 20, 21, 22.

Secondly, upon these things thus discussed, the Apostle confirmeth his former maine proposition undertaken here to be proved, *viz. justification by faith*, inferring first the negative out of the premises, *not by the workes of the Law, vers.* 20, 21, 22. For if all men, whether Jewes or Gentiles, be sinners, then by the workes of the Law no man is justified: and if not by works, then by faith only. In confirming the point of justification by faith without workes of the Law, he doth not precisely speake thus much in so many words, but using a periphrasis of witnesses, and of God and of Jesus Christ, to whom faith hath reference, and of the generality of those whom this concerneth, saying, *But now the righteousnesse of God is manifested without the Law, being testified of the Law and Prophets, &c.* Here by the righteousnesse of God *Ambrose* understandeth that, whereby he is just in keeping his promises. But he plainly continueth the word used at the first, *chap.* 1. 17. where I shewed, that by righteousnesse our justification by faith is to be understood, which

Vers. 21.

Ambros.

which is called Gods righteouſneſſe, becauſe he worketh faith in us, and this onely is righteouſneſſe before God, and no juſtice of our owne can juſtifie us. This righteouſneſſe, he ſaith, *is manifeſted without the Law.* That tranſpoſing of the words made by Saint *Auguſtine* is not ſo ſafe, *Righteouſneſſe without the Law is manifeſted:* for ſo there might ſeeme a kinde of liberty to live lawleſly to be given to the faithfull. *Ambroſe* therefore rendreth it more rightly, *Is manifeſted without the Law*, that is, the Law of *Moſes*, yea the morall Law, not having ſtroake in our juſtification, but this being effected by the Goſpell alone. But what is that which followeth immediatly, *Being teſtified of the Law and Prophets.* Is it manifeſted without the Law, and yet teſtified by the Law and Prophets? To this it is anſwered by ſome, That the righteouſneſſe to come by faith was knowne to *Moſes* and the Prophets, though not ſo clearely, and it is in an obſcure manner declared by them, but now by the Goſpell it is more clearely and fully declared: by others, that the Law is either to be underſtood more reſtrainedly of the ten Commandements; and ſo this righteouſneſſe is manifeſted without the Law, becauſe therein the righteouſneſſe of workes onely is urged, or more largely of all the bookes of *Moſes*, and ſo it is teſtified by the Law, becauſe therein are ſundry things that ſet forth Chriſt. Laſtly, ſome by the Law in the firſt place underſtand the workes of the Law, without which the righteouſneſſe of God is manifeſted; but in the next place, the bookes ſetting forth the Lawes and Ordinances of God, wherein teſtimony is given unto Chriſt, and conſequently to juſtification by faith in him. And to this doe I ſubſcribe, becauſe it is juſtification without ſuch exact obedience to the Law, which none can performe, that the Apoſtle here beateth upon. And the phraſe may well beare it, without the Law we come to be righteous, that is, without doing, for this is plainly the Law, *Doe this and live.* Of the word *Law*, ſetting forth more than the Decalogue, ſee *verſ.* 19. The Law and Prophets give teſtimony to this juſtification by faith; firſt, by the evident prophecies of Chriſt, *Ioh.* 5. 46. *Acts* 10. 43. Secondly, by the types and figures preſcribed by the Law, and by ſome things typically done by ſome of the Prophets, as by *Elijah* and *Ionah*, *&c.* Thirdly, by commanding and threatning ſuch as did not every thing, the Law remitted all that would bee juſtified unto Chriſt.

Aug. lib. de Spir. & litera.
Ambroſ.
Beza.
Faius.
Beza.
Calvin.
Willet.
Aug. lex hoc ipſo, quòd jubendo & minando neminem juſtificabat, ſatis indicabat, &c.

Vnto all and over all that beleeve.] The Ancients are over-curious in diſtinguiſhing theſe words, as if by the firſt *all* the Jewes were meant, by the ſecond the Gentiles; or by the firſt, the Apoſtles, by the ſecond, all others that are effectually called. But as *Calvin* hath it and *Beza*, the words are doubled, but *ad ὑβριν*, to magnifie the benefit the more, and to confirme this doctrine as moſt certaine, that all the faithfull are by faith in Jeſus Chriſt alike juſtified, of what Nation ſoever they be. And therefore it is added, *for there is no difference*; and to prove this, becauſe hee hath now ſpoken of all being juſtified that beleeve, hee repeateth againe what hee had before taught, *All have ſinned and are deprived of the glory of God, verſ.* 23. Where by ſome [a] *The glory of God* is taken for that Image, wherein man was at the firſt created in righteouſneſſe and holineſſe: by ſome [b] for mans acceptance before God: by ſome [c] for the preſence of his grace, as the Arke for this cauſe was called the glory of God: and by ſome [d] for the glory and happineſſe to come; which laſt, becauſe the glory of God doth properly ſet forth that eſtate, is rather to be embraced than any of the precedent Expoſitions which are further fetcht. And glory here being thus taken, anſwereth moſt aptly to *Chap.* 2. 10. where ſuch as by perſeverance in well doing ſeeke to attaine unto this happineſſe, are ſaid to ſeeke glory, &c. And this, that all are ſinners, and ſo excluded from heavenly glory, argueth plainly, that there is no juſtification to any but by faith; and therefore he addeth, *Being juſtified freely by his*

Verſ. 22.
Oecumen.
Anſel.
Calvin.
Beza.
Verſ. 23.
[a] *Faius.*
Martyr.
[b] *Calvin.*
Piſcator.
[c] *Theodoret.*
Beza.
[d] *Grynæus.*
Chryſoſt.
Verſ. 24.

grace, verſ. 24. that is, without any merit in us, but only in Chriſt, who hath wrought our redemption, and is our propitiation by the ſhedding of his bloud, to make ſhew of and to magnifie this righteouſneſſe of God hitherto ſpoken of, as he inlargeth himſelfe hereupon, *verſ.* 25,26.

Verſ. 25,26.

Thirdly and laſtly, having made it ſo plaine, that there is no more right to the Jew than to the Gentile to the Kingdome of Heaven for any outward privilege, or in regard of their workes, they being all alike ſinners, and ſo none excellency in the one more than in the other, he derideth and utterly putteth downe for hereafter all glorying of the Jew above the Gentile, *verſ.* 27,28,29,30. concluding with a ſhort apology for this doctrine of juſtification by faith, *verſ.* 31.

3

Verſ.30. *Origen.*

That juſtifieth circumciſion of faith, and uncircumciſion by faith. Origen moſt corruptly gloſſeth upon theſe words, ſaying, That the Jewes were juſtified *of faith*, becauſe they tooke the beginning of their juſtification of faith, but had it perfected by workes; but the Gentiles through faith, becauſe beginning in good workes, they were perfected by faith. *Baſil* cenſureth him rightly herein, ſaying, It appeareth even hereby, how untowardly that man hath explained the doctrine of our free juſtification by faith, that when hee had a little before preciſely taught, that we are juſtified by faith onely, ſo that neither the worke done is hereunto required, nor the worke to be done expected; now varying from himſelfe, hee ſaith, &c. as hath beene already ſet downe.

Baſil. lib. de Spir. Sanct. Quàm ſiniſtrè vir ille doctrinam de juſtificatione gratuita explicarit, vel ex eo apparet, quòd cùm paulò ante diſertè dixiſſet, nos ſola fide juſtificari, ita ut nec expletum opus requiratur, nec explendum expectetur, à ſeipſo diſſentiens ſiquis inquit, &c.

Some hold, that *of faith and by faith*, here are all one: but others better make a difference, affirming that the Jewes are ſaid to be juſtified of faith, to note the faithfull ſtem that they came of, though they were not herein juſtified but by their proper faith: to this effect a ſupply may eaſily be made thus, *It is one God that by faith juſtifieth circumciſion of faith, &c.* that is, the originall and firſt beginning whereof was the faith of *Abraham*. *Doe we therefore by faith* fruſtrate the Law? *nay, we rather eſtabliſh it.* Some underſtand this of the ſcope of the Law, *viz.* to juſtifie the doer, which when it cannot effect, but it is by faith effected, the Law may bee ſaid to bee eſtabliſhed hereby. Some ſay, that the ceremonies of the Law are myſtically fulfilled in the Goſpell. Some, that the Law was juſtified by Chriſts death, and fulfilled by his obedience. Some, that the Law is eſtabliſhed by the teaching of faith, becauſe withall it is taught, that the Law muſt be rather more exactly kept than in times paſt, *Matth.*5.19,20. All which expoſitions, though they be true for the matter, and the laſt be very probably the meaning; yet conſidering that the Law hath beene already put for the Scripture in generall, *verſ.* 19. and for the bookes of *Moſes*, *verſ.* 21. I cannot ſee, but that moſt aptly faith thus taught may be ſaid to eſtabliſh the Law, that is, what was long agoe taught in theſe bookes, becauſe even their juſtification by faith is ſet forth, which is the next thing which he proceedeth to declare in the example of *Abraham*, *chap.* 4. *verſ.* 3. and out of *David*, *Pſal.* 32. For to teach now what was taught in the Law, is not to fruſtrate, but to eſtabliſh and confirme the Law.

Calvin. Iudæi naſcuntur quaſi gratiæ hæredes.
Faius.
Verſ. 31.
Chryſoſt.
Ambroſ.
Hieronym.
Beza.
Faius.
Willet.

Text 6. Verſ. 3. *For what if ſome have not beleeved? ſhall their unbeleefe make the faith of God of none effect, &c.*

Oecum. in Rom.3. verſ.3.

EX *Oecum. Photij.* An objection is here anſwered, if the ordinances of God depend upon the well doing of thoſe, amongſt whom they were ſet up, and they bee unfaithfull in doing, it ſeemeth then that they are in vaine. *Sol.* Some indeed receive no benefit by them, but it is impoſſible that the faith of God ſhould hereby become fruſtrate, for in thoſe that beleeve and keepe the Law, it becommeth unſhaken, though to others it bee unprofitable. *Let God be true, &c.* that is, God ſhall truly bring to a good end all his promiſes, and

then

then the ingratitude and folly of all transgressors shall bee convinced, and the great benefit of Gods justice in his promises shall be made more apparant and manifest. *But if our unrighteousnesse doth commend the righteousnesse of God, &c.* Here he moveth another doubt, and wisely resolveth it. If whilest we sinne, the grace and goodnesse of God is more magnified, he shewing mercy to us so unworthy, why should hee punish sinne in us, redounding to victory to him? *Sol.* Although he punisheth, yet herein it appeareth that he is just, because he is the Judge of the world, for the end of judgement is justice, and if hee judgeth, and bringeth wrath upon sinners, then they are not the authors of victory and truth and justice unto him. Moreover he maketh another demonstration of the same, saying, *If the truth of God hath abounded through my lie to his glory, &c.* I ought not to be condemned, but rather honoured, and I should rather lye, and sinne more, that God might bee more and more honoured. But no man dares say thus, it being absurd in it selfe, wherefore though some slander us, that we thinke by the admission of evill, good things happen, they shall have unevitable judgement, for that they carpe at us with so great a calumny. *Ansel.* *Ansel. in Rom. 3.*

By the faith of God here understand either that faith, whereby men beleeve in God, and it is meant, that beleevers are not prejudiced by unbeleevers, or else the faith of Gods promise to *Abraham* touching Christ, and the multitude of his spirituall Children, which is not hindred from taking effect. *God is true,* that is, both in his essence, and in his promises; *and every man a lyar,* this is added for the more magnifying of Gods grace, there being in man no worth to deserve it, and this is to bee understood of man, as hee is man without grace. *But if our unrighteousnesse doth commend, &c.* The Apostle here taketh upon himselfe the persons of two. 1. Of one expounding amisse that which hath beene said. 2. Of one refuting his objection. For the first; If our sinnes doe more set forth Gods righteousnesse, hee being true, not withstanding our lye, how can he be just in punishing sinne, that tendeth to his greater glory: For the second; By what justice can hee condemne injustice, if according to thy opinion hee bee the more justified by mans iniquity. God forbid, that hee should bee thought unjust, when he punisheth sinners, and therefore not our sins, but our good deeds doe glorifie him. Againe, that he is just in punishing sin, it appeareth because he shall judge the world, and to be a Judge, doth argue equity and justice. *For if the truth of God hath abounded through my lye, &c.* By truth here understand righteousnesse, the genus; and by lye, sin the genus thereof: and the sense is, that if God were more glorified by sin, he should not therefore be in danger of judgement, as now both he and every man is, but would securely goe on in sin daily, as some did blasphemously impeach his doctrine to imply. *Calv.* The scope of *Paul* here is not onely to shew, that mens infidelity doth not hinder the truth of God, that it should not be firme in it selfe, but also that it doth not hinder the effect and complement thereof amongst men themselves, insomuch as howsoever many through infidelity come short of it, yet God hath some alwaies in that nation amongst whom his grace doth flourish unto eternall life. And that which followeth, *Let God be true, &c.* is brought as an argument to prove it. For if these two doe stand together, *God is true, men are lyars,* it necessarily followeth, that the lye of men doth not hinder the truth of God. *Vers.* 5. is a digression, wherein the Apostle taketh upon him the person of a carnall man, and therefore saith, *I speake after the manner of men,* and so objecteth against Gods justice in punishing sinne, when his truth is not hindred, but the more magnified thereby, unto which hee answereth not, but by detestation, and by bringing a generall reason that God cannot bee unjust, because hee is Judge of all the world, and then goeth on in the same person to continue his objection, *vers.* 7. unto which neither doth he vouchsafe an answer, as unworthy of any, but sheweth the absurd consequence of this objection, *vers.* 8. *And not (as some upbraid us, and say, that wee say, &c.)* *Calvin. in Rom. 3. vers. 3.*

ſay, &c.) which is an eccliptical ſpeech, thus to be ſupplyed, [and why is it not rather ſaid] and then that which followeth after the parentheſis, *Let us do evill, that good may come of it.* But we may thus refell this objection. Evill can bring forth nought but evill, wherefore if God be more glorified by our ſinne, that is no worke of man, but of God. God hath preſcribed us a way whereby to glorifie him, *viz.* piety which is in obeying his word: he that goeth out of this way, doth endevour not to glorifie, but to diſhonour God: now that it falleth out otherwiſe, it is to be imputed to Gods providence, not to mans pravity, tending to the quite contrary.

Mayer.

This Text by reaſon of the abrupt ſentences, and ambiguous words uſed herein, is ſuch as hath great need to be aptly expounded in every paſſage. But I have beene ſo large hereupon in mine analyſis, that it would be but ſuperfluous to make any further declaration of the coherence. By *the oracles of God*, ſome underſtand only the Law, and ſome the whole Scripture, which the Jews had, wherein they ſay, that they excelled the Gentiles, who had but the light of nature onely. And this is all the excellency, which moſt finde out here of the Jew above the Gentile. But forſomuch as this was but an externall thing, and notwithſtanding the having of the Scriptures in their keeping, the Jewes might yet bee as no Jewes, and ſo without any true preheminence above the Gentiles, which is the thing that the Apoſtle here taketh upon him to declare, I cannot reſt in any expoſition that I have yet found, as fully ſetting forth the meaning of theſe words, and therefore have made bold to deliver mine owne in mine Analyſis, which yet as I there ſhew, is not much differing from *Calvin. Beza* goeth a little further than any other, and ſaith, that they had them committed to their keeping, not as a ſtocke of the ſubſtance of others, but as their owne proper treaſure, which they might uſe and enjoy. Only as I take it, all come ſhort of that which the Apoſtle doth here chiefly drive at, and that is, that they were peculiarly choſen to bee put in truſt with this rich treaſure, as being deareſt and neereſt unto God, and ſo ſeeing Gods heart was thus once ſet upon them, and hee changeth not from his firſt love, that nation is ſtill to be counted within the covenant of Gods grace, though very many be ſhut out and periſh through unbeleefe. And this truly is a great preeminence, wherein they excell the Gentiles. Now that hee meaneth thus much, the next words make plaine. *For what if ſome of them beleeved not, ſhall their unbeleefe fruſtrate the faith of God.* If his meaning had not beene in the former words to ſet forth Gods conſtant love to that nation to the end, intimated in his chuſing it, to keepe his Oracles, this apologeticall interrogation for God could not by any means fitly have been added here: but the meaning being granted to be, as hath beene before declared, theſe words follow moſt aptly, to ſhew how Gods love holdeth ſtill towards the Jews in ſome part of them, though others ſhall not, through their owne default, have any benefit hereof. Theſe paſſages being thus underſtood, we may have recourſe to *chap. 9. verſ. 4, 5, 6, 7.* For there the Apoſtle falling upon the ſame matter againe, which hee doth here onely touch, hee doth fully explaine this to bee his meaning. Concerning *the faith of God*, it is improper to underſtand it the firſt way of *Anſelme*, which indeed is *Origens* expoſition, by faith underſtanding faith in us, whereby wee beleeve, for ſo there would bee no good conſequence in the words following. But the other expoſition of *Anſelme*, followed alſo by *Calvin, Beza, Bucer, &c.* agreeth excellently, by faith, Gods truth in his promiſes being underſtood, and therefore I reſt upon it. For the divers wayes, whereby divers make the following verſes, 3, 6, 7, 8. to cohere together, I will not further trouble the reader; that in mine Analyſis ſeemeth to mee moſt genuine, let every one conſider and follow that which he liketh beſt.

Ebryſoſt. Theodor. Gloſ. interlin.

Beza. Non ut alienæ rei depoſitum, ſed ut proprium ipſorum theſaurum quo uterentur & fruerentur.

Verſ. 3.

Origen.

Anſel. Calvin. Beza. Bucer.

Note.

Note that for a people to have the Oracles of God committed unto them, is a great and ſupereminent privilege of Gods owne elect and choſen, ſo that

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wee of this kingdome have beene made truly herein to excell many other countries, ſome of which are under the impoſtures of *Mahomet*, and ſome of the Pope. But amongſt us is the pure and uncorrupt word of God, and wee have had the honour to be the keepers of it now above 60. yeares. Wherefore God certainly hath a true Church appointed unto life amongſt us. Neither can the unworthineſſe of ſome, though they bee very many, who under theſe meanes trade in moſt abominable ſinnes, prejudice them in reſpect of their future felicity, to which they are choſen. Which may ſerve for incouragement unto us, that doe heartily embrace this truth, and ſtudy to live accordingly.

Note againe, that how many ſoever doe wickedly, and regard not the Word, yet even this redoundeth unto God to glory, the iſſue will bee victory and juſtification in his moſt ſevere proceedings to him, though ſhame and confuſion bee to them. For when a juſt God ſhall condemne lying, and wicked men, what elſe can hee be ſaid to doe but juſtice, as becommeth ſo noble and righteous a Judge of all the world? Which maketh for the comfort of thoſe that love God, and are zealous for his glory, and ſerveth to ſtop the mouthes of all wicked ones, ſo that when they are condemned to the tormenting flames of hell fire, yet there ſhall not bee one word left them to mutter againſt Gods juſt and righteous proceedings herein. *Note.*

Note laſtly, that mens actions are not to be meaſured by the event; it is not therefore lawfull to lye, or otherwiſe to doe wickedly, becauſe this redoundeth unto God to glory: for ſuch an event followeth not properly upon any mans ſinning, but to doe wickedly is in him a diſhonouring of God, only the Lord by his over-ruling power turneth that which hee doth ill, and out of a wicked heart, to his owne glory. So that hee is no leſſe guilty for his wickedneſſe, than as if no ſuch good event ſhould follow hereupon, becauſe in him there is nothing but rebellion and contempt of God and of his Lawes. Wherefore let no man be hereby animated in any evill, becauſe good may come of it, but even in this caſe abhorre and flye from it, as that which will nevertheleſſe expoſe him to the danger of a condemnatory ſentence from a moſt juſt Judge, who will not looke at any good event, but at the pravity of the act, and proceed againſt every one accordingly. *Note.*

Verſ. 28. *We gather then that a man is juſtified by faith, without the workes of the Law.* *Text.7.*

August. This is to be underſtood of a man, wanting time after his converſion to the faith: For if hee dye preſently, we ſay that hee is juſtified by faith, as the theefe upon the croſſe. This place is miſunderſtood by them, that thinke a beleever may be ſaved, though afterwards hee liveth wickedly, and regardeth not to live according to the Law of God. S. *Iames* meeteth with ſuch, uſing the ſame example of *Abraham*, which followeth here, by comparing which with this it appeareth plainly, that S. *Pauls* intent here is not to give liberty to ſinne, and to neglect the law to the faithfull, but rather to teach that none attaine to the gift of juſtification by the merit of any workes, going before. For herein did the Jewes deſire to be preferred before the Gentiles, for that they thought that they attained unto the Evangelicall grace by the merit of their workes, and were offended, that the Gentiles being without workes, had the ſame grace communicated unto them. For how can a man being juſtified, but thenceforth doe the workes of righteouſneſſe, although hee did nothing righteouſly before? Seeing the grace of God cannot bee without effect working by love. Good workes follow a man juſtified, doe not precede him that is to be juſtified. And therefore, leſt occaſion ſhould hereupon bee taken to neglect good workes, *Paul* doth amply afterwards ſhew, that not any faith doth juſtifie, but that which is operative, and other Apoſtolike Epiſtles of *Peter*, *Iames*, *Iohn*, and *Iude*, wherein this point is much preſſed. This Text is

August. in Rom. 3. verſ. 28. ſec. Bed.

Jam. 2.

Sequuntur juſtificatum, non præcedunt juſtificandum. Mayer.

is so plaine, as that I shall not need to adde more Expositions; only because our adversaries of the Church of Rome not resting in the truth here delivered, doe wrest the words to another sense to bring works in also into the cause of justification, I will briefly shew how they understand it, and confirme the truth. *Th. Aquinas* saith, that we are here affirmed to be justified by faith without precedent works only, not without works following, which is further explained by S. *Iames* saying, that a man is not justified by faith without the workes of the Law. And the Councell of Trent teacheth, that wee are said to bee justified by faith, because that is the beginning, and the foundation of salvation, and the root of all justification. But because faith, which is without works, doth not justifie, they teach that the formall cause of our justification is the righteousnesse which God worketh in us by his spirit, making us of wicked so just, as that we are truly called just for the justice inherent in us; and to this justice concurre as faith, wherby we communicate with Christ in the merit of his passions, so hope, and charity, without which faith doth neither perfectly unite unto Christ, nor make a man a lively member of him. And whereas we are said to be freely justified by his grace, they understand this in respect of faith, or workes preceding justification, which doe not merit the grace of justification, but it commeth of the meere mercy of God. Now when a man is thus justified through grace, hee groweth daily more just (say they) by mortifying the members of his flesh, and exhibiting them as weapons of righteousnesse, and shall in the end receive eternall life, as a grace mercifully promised in Christ, and as a reward paid to his good workes and merits, according to Gods owne promise. Hitherto the Councell of Trent. But the truth is, that wee are no where said to bee justified before God by any justice inherent in us, or by workes that we have done, but onely by faith, by vertue whereof we are so united unto Christ, as that all our sinnes are done away, as being satisfied for by his passions, and wee are made perfectly just by his righteousnesse imputed unto us. And as for inherent justice, and good workes, they doe so necessarily accompany and follow this faith, as that it can no more bee without them, than a living man without a soule, or a living tree without sap. And that this is truth, and not the other, I prove, first because that justice whereby we may stand just before God, must be absolute and perfect, as is by Gods law required, which saith, *Doe this and live:* but the justice of the best of us is imperfect, forsomuch as our sanctification is here but in part, there being the flesh resisting and fighting *against the spirit, so that we cannot doe the good we would.*

In Rom. 3. 28.

Sess. 6. cap. 8.

Cap. 7.

Cap. 8.

Cap. 10.

Cap. 16.

Reason 1.

Gal. 5. 17.

Reason 2.

2 Cor. 5. verse. 21.

2. Because we are so made righteous before God, as Christ is made a sinner, according to that of the Apostle, *Hee was made sinne for us, that knew no sinne, that wee might bee made the righteousnesse of God through him.* Upon which place, *Ierom* saith, Christ being offered for our sinnes, tooke the name of sinne upon him, that we might be made the righteousnesse of God in him, not ours, nor in us. And *Anselm.* He is made sinne, as we are made justice, not ours, but Gods, not in us, but in him, and hee is made sinne, not his owne but ours, not in himselfe, but in us. Now Christ was sinne no otherwise but by imputation, and therefore neither are we otherwise just and righteous before God.

In 2 Cor. 5. 21.

Reason 3.

3. Because as *Abraham* and all the faithfull have formerly beene justified, so are wee at this day. But hee and they all have beene justified by imputation onely, not by any inherent righteousnesse, as the Apostle at large declareth in the next Chapter, than which nothing can bee more plaine for our purpose herein, the very word *imputation*, being so often used. Lastly, although *Augustine* speaketh of workes preceding as understood here, yet hee doth no where speake of any other workes, or justice in man afterwards as justifying him, but rather in that hee taking occasion to expound that of S. *Iames*, doth silently passe over this inference, and applyeth it as spoken to meet with such as bearing themselves upon their faith, neglect good workes, hee sheweth plainly,

plainly, that hee was of the ſame opinion with us, that a righteous and godly life, and fruitfulneſſe in good workes doe neceſſarily follow faith, as the effect the cauſe, as yee have heard him ſpeaking before almoſt in the ſame words. He expoundeth alſo the Text before alleaged, 2 *Cor.* 5. 21. as implying a ſimilitude betwixt our being righteouſneſſe, and Chriſts being ſinne, ſaying, Hee was therefore made ſinne, that wee might bee made righteouſneſſe, not ours, but Gods, not in us, but in him, as hee made ſhew of ſinne, not of his owne, but of ours. And in another place, he hath made our faults his faults, that hee might make his juſtice our juſtice. And *Chryſoſt*[a]. ſpeaking upon *the righteouſneſſe of God*, ſaith, it is called Gods righteouſneſſe, becauſe it is not of workes, and becauſe it is without all ſtaine or want. And yet more fully *Bernard*[b]; The juſtice of another is aſſigned unto man, who wanted his owne, and why may not juſtice be from another, as well as guiltineſſe is from another? And againe; Shall I ſing my righteouſneſſe, Lord? I will remember thy righteouſneſſe alone, for it is mine alſo, in that thou art made unto me righteouſneſſe of God, &c. Whereas it is alleaged, that a lively faith onely juſtifieth, which is ever accompanied with love and workes, faith without theſe being dead and unprofitable, and therefore we are not juſtified by faith alone: I anſwer, all this is moſt true, if by faith alone wee underſtand a bare and naked beleeving; but moſt falſe, if it bee underſtood of that faith, which is the teſtimony of Gods Spirit in us, aſſuring us that we are Gods children: for although this be never voyd of charity, yet not both together, but faith alone maketh us righteous, that being the hand, whereby wee lay hold upon, and put on Chriſt, the inſtrument ingrafting us into Chriſt, and the very marriage-knot coupling Chriſt and us together. And as in the ſimilitude of the hand, although it may bee truly ſaid, that a hand alone, without there bee life and ſpirit in it, cannot lay hold upon this or that, yet may it not bee hereupon inferred, that the life and ſpirit in the hand doth lay hold, (for by the like reaſon, any other living member of the body might lay hold upon a thing as well as the hand) ſo when it is taught, that true faith cannot bee without workes, it followeth not, that as faith, ſo workes make us juſt, ſeeing the one only, and not the other, applieth Chriſts merits to the ſoule.

Enchir. ad Laur. c. 41.
[a] *Chryſoſt. In Pſal. 22. In 2 Cor. 5. 21.*
[b] *Bernard. Epiſt. 190.*
In Cant. Ser 61. Ego miſericordias Domini in æternũ cantabo; Nunquid juſtitias meas? Domine memorabor juſtitiæ tuæ ſolius; Ipſa eſt enim & mea.

Note that the only ſure way to attaine to juſtification, and conſequently to ſalvation, is to ſeeke it by faith only, and not by workes, either before or after our calling to the ſtate of grace. It is but a colourable deceit that of the Church of Rome, which granteth, that faith onely juſtifieth at the firſt, but holdeth, that works have a ſtroke in our juſtification afterwards. But I have ſaid enough already hereof. Let us therefore abhorre this doctrine, as plainly contrary to the word of God, and ſo comming from a contrary wicked ſpirit, the Devill, and derogating from the glory of Gods grace, to make way to the ſetting up of mans merit, whoſe onely righteouſneſſe is to confeſſe his unrighteouſneſſe, as *Ierom* ſpeaketh againſt *Pelagius*.

Note.

Hieron. Epiſt. contr. Pelag.

CHAP. IV.

The Analyſis and Senſe.

THE Apoſtle having in the former Chapter declared, that all are in themſelves alike in their ſinnes, and that none ever attained to juſtification, but onely by faith in Jeſus Chriſt, meeteth here with an objection, firſt, that might be made touching *Abraham*, *What ſhall wee ſay of Abraham, &c.* that is, is hee alſo to bee brought within the number of thoſe that are juſtified by faith onely, and was not the Law of Circumciſion availeable to him for his juſtification? Theſe and ſuch like doubts, as might

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Verſ. 1.

ariſe about this excellent man are cleared, and arguments from his example raiſed to confirme the point in hand, from the 1 *verſ.* to *verſ.* 23. And firſt whether *Abraham* were any otherwiſe juſtified than hath beene alreadie ſaid touching others, to verſ. 9. Secondly, whether his circumciſion had any ſtroke in his juſtification, to verſ. 13. Thirdly, the arguments follow from thence, to verſ. 23.

1. *Teſtim.*

verſ. 1.

Touching the cleering of the firſt doubt, this is done both by a particular teſtimony of holy Scripture concerning *Abraham*, verſ. 3. and by a teſtimony of the Prophet *David* concerning all men, verſ. 6, 7, 8. *What then? ſhall we ſay that Abraham our father obtained according to the fleſh?* that is, was not hee righteous by his owne righteouſneſſe, leading ſo holy a life and in ſuch exact obedience to the will and law of God. Others make another kinde of expoſition, here joyning *Abraham our father*, with theſe words, *according to the fleſh*, or by the fleſh, underſtanding his circumciſion. But me thinks the words following doe ſo plainly declare, that by the fleſh are meant the works of the Law, whereof many were obſervances of carnall rites, and this ſame phraſe uſed by the ſame Apoſtle, *Phil.* 3. 3, 9. in this ſenſe doth ſo fitly agree to the phraſe in preſent, that I rather ſubſcribe to them that make this the ſenſe.

Chryſoſt. Theophylact. Oecumen. Ambroſ. gloſ. interlin. Theodor. Beza. Gryneus.

verſ. 2.

If Abraham be juſtified by workes, hee hath rejoycing, but not towards God, that is, if by his owne righteouſneſſe he were juſt, and this were it that he had reſted upon, hee could have had no ſound comfort towards God herein, becauſe this righteouſneſſe is imperfect and defective, though hee might have had ſome glorie hereby amongſt men, becauſe a godly life maketh a man honourable amongſt men. Another reaſon, that by his owne workes he was not juſtified, followeth verſ. 3, 4, 5. becauſe his faith was counted to him for righteouſneſſe, which is all plaine.

Lyran. Opera ejus potuerunt eum honorabilem inter homines reddere.

verſ. 3.

2. *Teſtim.*

verſ. 6.

Touching the teſtimony of *David*, verſ. 6, 7, 8. That man only, whatſoever he be, is a bleſſed man, to whom the Lord imputeth not ſinne, and therefore is accepted by him for righteous.

2.

verſ. 9, 10.

Touching the ſecond queſtion about *Abraham*, whether his circumciſion had any ſtroke in his juſtification, hee argueth, that it had not from the time when he was circumciſed, which was not till after that his faith is ſaid to have beene imputed to him for righteouſneſſe.

verſ. 11.

Circumciſion is called a ſeale of the righteouſneſſe of *Abrahams* faith, becauſe he was hereby confirmed of Gods acceptance of him therefore and of his favour towards him, *that heeſhould bee the father of all that beleeve in the uncircumciſion*, &c. verſe. 12. *and father of the circumciſion*, &c. Circumciſion is in that part which doth moſt aptly ſet forth generation, and therefore hereby might well be ſignified, that *Abraham* ſhould be a great father, and becauſe it was inſtituted upon his beleeving of God, touching the ſeed promiſed him, wherein all the nations of the earth ſhould be bleſſed, he is hereby declared the father of all the faithfull, whether uncircumciſed, for he was ſo when he was firſt pronounced righteous by faith; or circumciſed, becauſe being ſtill the ſame faithfull man, he was circumciſed. Now this honour is done unto him, not becauſe he was the firſt that beleeved, but becauſe his faith was more remarkable, and it pleaſed God to promiſe the ſeed of the woman ſpoken of before only in generall, to him in particular; and ſeeing Chriſt who is this ſeed, came of *Abraham*, in whom all the faithfull, both Jewes and Gentiles are as one, hee being the head and they the members, he is fitly ſtiled the father of all *that walke in the ſteps of his faith.*

Calvin.

verſ. 11.

12.

3.

verſ. 13.

Touching the arguments to confirme the point of juſtification by faith, and not by the workes of the Law, they follow, verſ. 13, 14, &c. Firſt, juſtification is not by the Law, becauſe no promiſe of an inheritance is made herein, but in the righteouſneſſe of faith. The argument may be framed thus: That only juſtifieth, unto which a gracious promiſe of an inheritance is made: but no ſuch promiſe is made to any man for his keeping of the Law, but for his

Arg. 1.

beleeving:

beleeving: therfore by the Law there is no justification, but by faith only: That no such promise is made to any man, for his keeping of the Law, is proved by the example of *Abraham*, for if to any, then to *Abraham*; but no such promise is found to have beene made to him, therefore to no man: *The promise was not made to Abraham, or to his seed by the Law, that hee should be heire of the world.* I cannot thinke here with some,[a] that Canaan is meant by the world, for that is but a little part: but with others[b], that he is said by his faith to *bee made heire of the world*, because the faithfull, who are of him, as children of their father, doe and shall possesse all countries and nations. Thus hee had a promise of inheriting the land of Canaan in his posteritie, according to the flesh, and of the whole world in his posteritie by faith. That it is thus meant here, is further explained *vers.* 17. and so he reasoneth still *ad idem*, as hee begun *vers.* 11. Whereas if it should bee applyed to Canaan, it were not to the purpose, or if by his seed here Christ were meant, as some would have him, it were a digression also from the matter in hand, neither can I see how this can be adaptated unto Christ, that he by the righteousnesse of faith had a promise of this inheritance, who was borne the Sonne of God, and so by nature is heire of all things. Secondly, Justification is not by the Law, because so the inheritance should be by the Law, and the promise hereof made to faith should be in vaine, *vers.* 14. seeing nothing commeth from God by grace and by his free promise, which of right was due before. Thirdly, because by the Law commeth wrath, and therfore no such grace, seeing all are transgressors hereof, *vers.* 15. of which words what is the meaning, and how this may bee reconciled to that of *chap.* 5. 15. see in the Text here subjoyned.

In the next words is the conclusion, if righteousnesse and inheriting be not by the Law, then it is of faith, and so of all that be *Abrahams* seed, whether circumcised or uncircumcised, *vers.* 16. After which, for conclusion of this discourse touching *Abraham*, he extolleth his faith, *vers.* 17, 18, 19, &c. that it was an hoping beyond hope, and a pleroforie of Gods Almightie power, whereby hee nothing doubted, but that hee would bring to passe assuredly what he had promised.

Having thus made an end of what he had to say touching *Abraham*, and of his justification by faith, he shortly maketh an inference hereupon, concluding alike of all beleevers, that we are all justified by the same meanes of beleeving in Jesus Christ, raised from the dead, *vers.* 23, 24, 25. *Who was delivered to death for our sinnes, and rose againe for our justification.* Here justification is not ascribed unto Christs rising againe, as if hereby and not by his death we were justified: for in other places our justification is applyed to his death and bloud-shed, *Rom.* 3. 24, 25. *Ephes.* 1. 7, &c. but because the worke of our redemption wrought by his death, was made effectuall by his resurrection. There is also by faith vertue derived from Christs death, whereby we die unto sinne, and from his resurrection to rise up to newnesse of life, in alluding whereunto this may be understood also as spoken.

Vers. 15. *For where there is no Law, there is no transgression.*
Chap. 5. vers. 13. *Even until the Law sinne was in the world, but sinne was not imputed, when there was no Law.*

Text 8.

August. Everie man that doth not according to the Law, is wicked, but everie wicked man cannot bee called a transgressour of the Law, unlesse he hath received the Law. And he proveth by this saying, that the Law worketh wrath, to shew, that the end of it is rather to drive us to seeke remedie elsewhere, than by depending upon it to be heires. Whereas this may seeme to be contradicted, *chap.* 5. *vers.* 13. it is to bee noted, that there hee useth the word sinne, not transgression: for the naturall Law, as the Law written, convinceth a man of sinnes added to originall sinne: but this sinne which commeth

Vers. 13.

[a] *Gryneus. Faber.*
[b] *Oslander. Beza.*

Iyran. Calvin. P. Martyr.

Arg. 2.

Vers. 14.

Arg. 3.

Vers. 15.

Vers. 16.

Vers. 17, &c.

2.

Vers. 23, &c.
Vers. 25.

Calvin. Beza. Gualtar. Rolloc.

August. in Rom. 4.

In Rom. 5. *v.* 13.

meth in by *Adam* was not imputed, that is, not knowen or acknowledged till the time of the written Law. For that God imputeth ſinne to the wicked even without the Law is plaine by that ſaying, *Hee that ſinneth without Law, ſhall periſh without Law*, ſo that it is not ſpoken here of Gods not imputing ſinne.

Rom. 2. 12.

Oecumen. in Rom. 4.

Oecum. Photii. The Apoſtle having proved by two arguments before, that juſtification is by faith, and not by the workes of the Law; the one taken from *Abraham*, who beleeved and was juſtified before the Law of circumciſion: the other from the abſurditie that would follow, if it were granted that juſtification is by the Law, *viz.* then *Abrahams* faith before was vaine, and ſo the promiſes muſt needs bee vaine alſo, and but imaginarie things: hee now addeth a third taken from the ſequell of the Law, forſomuch as wee cannot keepe it, it worketh wrath by the comming in thereof, we being tranſgreſſors.

But how is it that he ſaith here, *Where there is no Law there is no tranſgreſſion:* but afterwards, *even untill the Law ſinne was in the world*, &c.

Anſw. It is to be granted, that ſinne was before the Law given; for what hath beene done ſince, was done before; neither is there any thing which hath not before beene done, only it may be ſaid not to bee becauſe not imputed, that is, not ſo imputed as afterwards; neither ſo knowen, to what a degree of puniſhment ſinners proceed, as when by giving the Law all things were made plaine.

Oecum. There was ſinne before the giving of the Law, but it was not imputed, becauſe the Law forbidding ſinne was not yet, in that therefore they died then, it appeareth that they were in the ſame condemnation with *Adam.*

Anſelm. in Rom. 4.

Anſelm. The Law worketh wrath] becauſe it appointeth a ſinner to bee ſtoned, or burnt, or otherwiſe to bee puniſhed. Men may bee called wicked without the Law, but not tranſgreſſours, with whom God is moſt offended, and therefore no inheritance is to bee had by the Law. Whereas it is ſaid *In cap. 5.* *chap. 5. Sinne was untill the Law*, that was truly ſpoken in regard of originall ſinne, wherewith the common maſſe of mankinde was tainted, but by the world the Gentiles only are to bee underſtood, and not the Jewes, becauſe they had a Law, and thereby might know that they were under ſinne. It was not imputed, that is, they did not thinke their ſoules to bee tainted with any ſuch ſinne, when they were without a Law that might intimate the fall of the firſt man, from whom that ſinne was propagated.

Calvin. in Rom. 4. 15.

Calv. It is not meant ſimply, that there is no tranſgreſſion, but comparatively to the ſinne of them, which being under the Law doe purpoſely againſt it, *in cap. 5. 13.* There was no time wherein men were not ſinners, and ſubject to death, even when the Law was not yet written; but it is not imputed, that is, without the Lawes checking we reſt more ſecurely in our ſinnes ſoone forgetting them.

Mayer.

Mayer. Out of that which hath beene ſaid, we may conclude this to bee the plaine meaning of theſe places. The firſt is an argument to prove, that wrath and death, and not ſalvation is by the Law, becauſe it aggravateth ſin by diſcovering the hainouſneſſe thereof, and ſtriking terrour into the conſcience therefore, which before was not ſo much, and ſo there was no tranſgreſſion in compariſon, in the ſenſe and apprehenſion of the ſinner. The ſecond doth truly declare, what the ſtate of all men is, though the Law had never beene: all yet were ſinners by *Adam*, and by actuall ſinnes, though as they wanted meanes, ſo they did not take ſuch notice of their ſinnes to be troubled by them: for this may well bee called a not imputing of ſinne in ſome ſort, when God doth not urge the conſcience ſo much with it. *Origen* underſtandeth theſe words [*untill the Law*] incluſively, untill the end of the Law, which was unto Chriſts comming: and *Auguſtine*, in explaning certaine propoſitions of Saint *Pauls* Epiſtle to the Romans, ſaith, this ſpeech [*untill the Law*] is to be underſtood of the time till grace came; for this is ſpoken againſt them

Orig.

Auguſt. Lib. propoſ. in Rom.

that

that did thinke to be juſtified by the Law. Againe, wee muſt not thinke this [*untill the Law*] to be ſo ſpoken, as though there were no ſinne under the Law; but hereby is meant the whole time of the Law, untill the end thereof, which is Chriſt. But that this expoſition cannot ſtand, the next verſe doth plainly declare, where this phraſe [*untill the Law*] is otherwiſe ſet forth. *From Adam to Moſes*, by whom the Law was given.

Note, that whoſoever relyeth upon his good works, and upon his doing that which the Law requireth, as matter of righteouſneſſe in him, whereby he maketh account in any part to ſtand righteous before God, is actually become thus void of all true righteouſneſſe, becauſe upon whomſoever God looketh according to the Law, he ſeeth him (though the holieſt man living) a tranſgreſſour and greevous offender, againſt whom he cannot therefore but conceive indignation and wrath. It is the plaine ſentence of the Apoſtle here, *The Law worketh wrath*, and if *where there is no Law there is no tranſgreſſion*, where the Law commeth to be conſidered and man hereby, there is certainly tranſgreſſion enough to preſſe downe the ſtricteſt liver to the pit of eternall deſtruction. Bee not ſo fooliſh then (yee Papiſts) or ſuch as in this retaine ſtill the old tang of Poperie, as to ſtand upon the merit of your owne well-doing, but conſidering the danger that yee bring your ſelves thus into, flie to faith only, ſeeking favour and acceptance by it, that will never deceive any that rely upon it, ſo that it be lively and working to obedience, as it was in *Abraham*.

Note.

CHAP. V.

The Analyſis and ſenſe.

IN this Chapter the Apoſtle ſheweth, firſt the great comfort and benefit of our juſtification by faith in Chriſts death, unto *verſ.* 6. Secondly, hee extolleth his love, in that he would die for us, ſhewing the end hereof a reconciliation unto God, from *verſ.* 6. to *verſ.* 12. Thirdly, upon occaſion of this reconciliation mentioned, hee diſcourſeth of the Lords firſt being out with us in the time of *Adam*, ſhewing how the benefit by Chriſt for reconciliation and ſalvation is everie way anſwerable to the miſcheefe by *Adam*, which was to death and damnation, from *verſ.* 12. to the end of the Chapter.

Touching the firſt: *Being juſtified by faith, wee have peace with God*, &c. The benefit of juſtification here ſet forth is double, 1. *Peace with God*, *verſ.* 1. 2. Comfort and joy even in adverſitie: the reaſon whereof is ſhewed in the effects, patience, experience, hope, and boldneſſe, through the love of God, which we are hereby aſſured of, *verſ.* 2, 3, 4, 5. By peace with God they are certainly miſtaken, who [a] reading it imperatively, *Let us have peace with God*, underſtand it either of outward peace, and not troubling themſelves any further with the Jewes about the keeping of the Law: or elſe [b] of living ſo, as that we may have peace with God, and not provoke him by our ſinnes. [c] For the inward peace and quiet of the conſcience is undoubtedly meant, which we have, when by faith wee are reſolved, that through the mercie of God in Jeſus Chriſt wee are delivered and altogether acquited, in regard of all our ſinnes. *In the hope of the glorie of God*, that is, of the glorie to come, whereof all the faithfull ſhall be made partakers. *Knowing that tribulation worketh patience, but patience experience.* There is a little difference here betwixt Saint *Paul* and Saint *Iames*, *Iam.* 1. *verſ.* 3. who ſaith, that the triall of our faith bringeth forth patience, but here experience or triall is put after patience, as the effect thereof. To this *Calvin* anſwereth well; That the word triall is taken two wayes, as the words uſed by the Apoſtles are two, and not one and the ſame: this here is δοκιμὴ, that in Saint *Iames* is δοκίμιον. By the firſt

Verſ. 1.

[a] *Oecumen. Haimo. Anſelm. Lyran.*
[b] *Chryſoſt. Theodor. Origen.*
[c] *Calvin. Gryneus, Fatus, &c.*
verſ. 2.
verſ. 3, 4.

Calvin.

first is meant that triall which a man hath of himſelfe, when he hath ſuffered; whereby hee commeth to feele and finde, and to have comfort of the grace which is in him, and this alwayes followeth ſuffering and patience. By the ſecond, is meant the triall that God putteth the faithfull to by adverſities and troubles, after which patience followeth as an effect thereof. Verſ. 5.

Calvin. *Becauſe the love of God is ſhed abroad in our hearts.*] This is a generall reaſon of the comforts and benefits that we enjoy, when we are juſtified by faith, which have beene ſpoken of from the beginning of the chapter hitherto. I cannot thinke here with ſome, that the love of God ſhed in our hearts is to be underſtood of our loving of him, for herein we are never ſo abundant, but ſcantie and defective: but of the love wherewith God loveth us, ſeeing this is the ground of all our comfort, it is the fountaine of all graces, which are ſaid here to be wrought in us by the Holy Ghoſt; and this love is by and by declared to bee the love wherewith God loveth us, *verſ.* 8. It is a phraſe to expreſſe the ſuperabundance of Gods love towards us, extending thorow the whole ſoule. *Oecumen.* *Anſelm.* *Beza.* *P. Martyr.* *Fains.* *Chryſoſt.* *Theophylact.*

2. Touching the ſecond, the love of the Lord towards us is ſet forth to be exceeding great, by comparing our ill deſerts herewith, *verſ.* 6, 7, 8. from whence hee gathereth an argument of comfort to the faithfull, in reſpect of deliverance from Gods wrath, and eternall ſalvation by Chriſt to bee obtained, *verſ.* 9, 10, 11.

Verſ. 6. And firſt of the compariſon tending to the magnifying of Gods love. *For Chriſt, wee being yet weake, died*] Here by being weake is to bee underſtood, being deſtitute of all power to helpe our ſelves; for this word is by and by varied into the word, *being ſinners, verſ.* 8. and *being enemies, verſ.* 10. [*according to the time*] theſe words by ſome are joyned with [*wee being weake*], as if the meaning were, that in the time of the Law when grace yet appeared not, we were weake. This by others is miſliked, who rather joyne [*according to the time*] with theſe words [*Chriſt died*] that is, either for a time, or as the time was before appointed by the Father. But howſoever at the firſt this latter ſeemed more probable unto me, yet upon further conſideration I approve rather of the former; becauſe under the Law all men were weake, and altogether helpleſſe; and hee falleth plainly to a comparing of the time of the Goſpell, wherein that hath beene done, by which there may be a reconciliation with the times paſt, wherein this meanes of reconciliation and helpe was not, as is neceſſarily implyed, *verſ.* 10. If it had been meant of the appointed time for Chriſt to die, the words would rather have beene, in his time, or in the fulneſſe of time, or in the time before appointed, and there is a ſaying of weakneſſe expreſſly under the Law, *Rom.* 8. 3. which maketh for this ſenſe here preferred. *Calvin.* *Beza.* *Theodor.* *Theophylact.* *Beza.*

Verſ. 7. *Scarce will one die for the juſt, but for the good haply ſome man may dare to die.* Some doe trouble themſelves much here in diſtinguiſhing betwixt the juſt man and the good man; by the one underſtanding the vertuous, by the other the innocent: ſome the righteous, and the full of good workes: and ſome the righteous in life, and thoſe that have beene good and friendly to us. But I ſee no reaſon of making diſtinction here. For it is a plaine Epanorthoſis or correction, having ſaid, *one will ſcarce die for a righteous man*, he correcteth himſelfe, ſaying, yet *for a good man one haply may die*; that is, to a man verie good, juſt, and godly, the heart may bee ſo affected in ſome man with love, as that neglecting his owne life, he may expoſe himſelfe to the death for him. Hee varieth the word then, not as ſpeaking of one and another man, but of one and the ſame, firſt called *righteous*, and then to adde yet ſomething more to him, *good*. Some expound it of a good and juſt cauſe, but the compariſon is here betweene perſons; Secondly, the argument of comfort to us drawen from the premiſſes. *Much more being juſtified by his bloud wee ſhall be ſaved.* The compare here is betwixt juſtification by Chriſts death, when we were ſinners and enemies, and ſalvation by his life, now that the

1. Th. Aquin. *Mamo.* *2. Cajetan.* *3. Beza.* *P. Martyr.* *Chryſoſt.* *Lyran.* *Fains.* *Hieronym. Epiſt. ad Algaſ.* Verſ. 9. *Chryſoſt.* *Calvin.*

the price of our redemption is paid in his death, and God is reconciled to us through the ſame. For if by dying Chriſt hath juſtified us who beleeve in his Name, that is, of ſinners made us righteous, and of enemies friends, which was the greateſt and moſt difficult worke; then that which after this is of leſſe difficulty, *viz.* to ſave us, he will undoubtedly much more performe.

And not only ſo, but glorying in God.] This is a third degree of the benefit comming to us by our faith, according to ſome: or rather having hither to ſet forth the reaſon of our rejoycing through faith in tribulation, of which it was ſpoken, *verſ.* 3. *viz.* becauſe we have through Chriſt made ſo happy a change of our eſtate, from ſinners to juſtified perſons, and from enemies to people reconciled unto God, wherein the unſpeakable love of God appeareth towards us: he further here yet amplifieth this point of our rejoycing, ſaying, *Not only ſo, but rejoycing in God alſo.* And thus theſe words have reference to *verſ.* 3. the ſenſe being, that we doe not onely rejoyce in tribulation through the hope that we have to God-ward, but our rejoycing ſhall bee in God, whom (when we come to this ſalvation) we ſhall ſee, and in whoſe preſence wee ſhall continually be, being thus in him that ſhall be all in all to all his, filled with fulneſſe of joy for ever. And ſo the coherence may well be this, *We ſhall be ſaved by his life*; being then made to rejoyce, not only as was before ſaid, through hope to come to God, but having come to him and being preſent with him for ever. Somewhat to this purpoſe ſpeaketh *Calvin, Rejoycing that God is ours*; and moſt Expoſitors acknowledge this to be the perfection of our joy that is here ſpoken of, though they interpret it a little otherwiſe.

Verſ. 11. *Beza.*

Calvin.

Touching the third part of the Chapter entred upon, *verſ.* 12. *Therefore,*] that is, theſe things being ſo, that we are juſtified and ſaved by Chriſt, Gods wonderfull diſpoſing of it in this manner is to bee conſidered, and wee are hereby the more to be confirmed in this doctrine of juſtification by faith in Chriſt; in that whatſoever miſery we fell into by *Adam*, we are againe delivered from it by Chriſt Jeſus. In this comparing of Chriſt with *Adam*, the former part is firſt laid downe, what commeth to us by *Adam*, *verſ.* 12. the other being to be underſtood from that which went before. Secondly, that which is ſaid of death and ſinne over-ſpreading all, is explained *verſ.* 13, 14. Thirdly, wherein the benefit comming by Chriſt doth equall, and wherein it exceedeth the miſchiefe comming by *Adam*, is declared, *verſ.* 15, *&c.* to the end of the Chapter. The ſenſe of all this is more largely opened in the Text here following.

3. Verſ. 12.

Verſ. 12. *As by one man ſinne entred into the world, and death by ſinne, and ſo death came to all men, in whom all have ſinned, &c.* *Text 9.*

Auguſt. The Pelagians hold, that the ſinne of *Adam* did not paſſe to other men by propagation, but by imitation; ſo that infants having committed no actuall ſinne, are without ſinne. But they are here confuted, for if ſinne entreth only by imitation, he would have ſaid, that ſinne entred by the Devill, and not by *Adam*, ſeeing of the Devill it is written, *Hee was a ſinner from the beginning*, and by the envy of the Devill *death entred into the world*. As many as commit actuall ſinnes, doe imitate *Adam* indeed; but it is one thing, which is an example to them that ſinne willingly; and another thing, which is the originall to them that are borne in ſinne. The meaning therefore is, that as Chriſt, beſides the example which he hath propounded to our imitation, doth infuſe the hidden grace of his Spirit into the faithfull, of which infants alſo partake: ſo he by whom all die, is both an example of imitation to them that voluntarily tranſgreſſe, and a ſecret contagion infecting all that come of his ſtocke. *In whom all have ſinned.*] How circumſpectly, properly, and without all ambiguitie is this ſpoken; whether wee underſtand ſinne, and reade it, *in which all have ſinned*: for there be particu-

Aug. in Rom. 5. ſic. Bedam.

1 Ioh. 3. Wiſd. 2.

Aliud eſt quod eſt exemplum voluntate peccantibus; aliud, quod origo eſt cum peccato naſcentibus.

lar

lar ſinnes, whereby ſome men only ſinne, and not others; and there is a common ſinne, whereby all men ſinned when all were one man: or if we underſtand it of *Adam*, and reade it, *In whom all have ſinned*; for thus it is moſt plaine, that ſinne is propagated from him unto us. For the next words, they were handled in the Text going before; *But death reigned from Adam to Moſes, even in thoſe that ſinned not after the ſimilitude of Adams tranſgreſſion*; that is, from the firſt man to the giving of the Law, which neither could free men from ſin, even in thoſe that ſinned not voluntarily as he did, but only drew originall ſin from him. *But not as the offence, ſo alſo the gift; for if by the offence of one many be dead, much more the grace of God, &c.* The compariſon here holdeth not in the number of thoſe that were damned in *Adam*, and ſaved in Chriſt, for many more were condemned than are againe reſtored: but the ſuperabundance of grace in thoſe that are ſaved ſtandeth in this, that being made guilty by *Adam* but of one ſin, they are by Chriſt delivered both from it, and from all the actuall, which they have added thereunto. *For as by one mans tranſgreſſion, to all men to condemnation; ſo by one mans righteouſneſſe, to all men, &c.* Though mention be made here of all, and all; yet it is not meant, that all they which are borne of *Adam* are borne againe of Chriſt: but as there is no carnall generation of any, but from *Adam*; ſo there is no ſpirituall, but from Chriſt: and therefore he calleth the ſame *all* afterwards *many*, for they which are but a few may be all in ſome thing. In the carnall generation there are many, and ſo there are many in the ſpirituall, though not ſo many as in the carnall; but as in that are all men, ſo in this are all juſt men. In another place, ſpeaking how all ſinned in *Adam*, either becauſe all were in him when he ſinned, or becauſe all ſinned by that ſinne; the ſinne of that one man becomming the ſinne of all, for ſo much as being borne of him, they drew it to them.

Adam ex uno ſuo delicto reos genuit: Chriſtus que homines delicta propria voluntatis ad originale in quo nati ſunt addiderunt, gratia ſua ſolvit.

Contra Pelag. Epiſt. lib. 4. c. 4.

Oecum. Having divers waies proved that we are juſtified by Chriſt, that he might make it appeare the more reaſonable, hee doth here prove it by the like; for ſo much as we were made ſinners by one man, and ſubject to death, it ſtandeth with good reaſon that we may be juſtified and ſaved by one man, Chriſt Jeſus. *In whom all have ſinned*;] this is ſpoken to prevent an objection, that if God for one mans fault condemneth others, he ſhould be unjuſt; which he is not, if all that die bee ſinners: for when it is ſaid, *In whom all have ſinned*;] it is meant, he giving the beginning and the cauſe, we have followed on ſinning as hee did; *Which ſinned not after the ſimilitude of Adams tranſgreſſion.*

Oecum. in Rom. 5.

Photii. They which were betwixt the time of *Adam* and *Moſes*, ſinned not as *Adam* did, becauſe they had no expreſſe Law: yet they were ſinners, in that they tranſgreſſed againſt the light of nature; others that lived after the giving of the Law, ſinned after the ſimilitude of *Adam*, and ſo were ſinners much more. The grace of God in Chriſt is preferred before the evill redounding to us from *Adam*; firſt, becauſe *Adam* had many coadjutors to fill the world with ſinne and death, *viz.* all other men following him in ſinne, but Chriſt juſtifieth alone. Secondly, becauſe not only the evils brought in by *Adam* are taken away by Chriſt, but alſo good things are added.

Grace abounding in Chriſt, more than ſin in *Adam*.

Anſelm. *As by one man ſinne entred.*] That is, by *Adam* originall ſinne over-ſpread all mankinde, becauſe he did by ſinning vitiate all his ſtocke being in him, as in a root; ſo that whatſoever iſſue came by his wife, being together with him damned; the like puniſhment was inflicted upon it, being diſobedient by carnall concupiſcence, that it ſhould draw from him originall ſinne, &c. that which followeth is the ſame with *Auguſtine*. Whereas ſinne is ſaid to come in by one man, it is to bee underſtood of the ſinne of generation, not of imitation; for though the woman ſinned firſt, yet the beginning of generation being in the man, ſinne is ſaid to enter by him, becauſe he

Anſelm. in Rom. 5.

ſoweth

soweth the seed by which sinne entreth, which is received of the woman, and so she conceiveth. This chaste worke in the wedded hath no sinne, but the originall of sinne doth draw with it due punishment. *And death by sinne.*] For if man had not sinned, he had not died. *Passed over all,*] that is, even to Infants. *For untill the Law sinne was in the world,*] that is, not to speake of the Jewes who had the Law, whereby they knew themselves to be under sinne, the Gentiles which did not know that they had this sinne, were guilty of it. *In those that sinned not after the similitude of Adams transgression,*] that is, in those which sinned not of their owne will, as he did: or in whose members there was a similitude of *Adams* transgression. *Which was a figure of the future,*] that is, either because in him was constituted a figure of condemnation to his future posterity borne of him to condemnation: or the figure of Christ, partly in respect of the like, and partly in respect of the contrary. In respect of the like, because as *Adam* was made by God (without a father) of the Virgin Earth, so Christ was by God created of the Virgin *Mary* without seed: and as *Adam* is the father of all, according to the flesh; so Christ is the Father of all according to faith: as *Adam* slept that *Eve* might be made, so Christ died that the Church might be made: as when *Adam* slept, *Eve* was made out of his side; so when Christ died, his side was stricken with a speare, and the Sacraments flowed forth, out of which the Church is framed. In respect of the contrary, because as by his disobedience many were made sinners, so by Christs obedience many are made righteous; and as in him all die, so in Christ all are made alive; as *Adam* by the Devils perswasion did eat, and all are adjudged to die; so Christ fasted, and all that are regenerate of him, are restored to eternall life: as he could communicate to his children sinne and death, so Christ to his righteousnesse and life; and as hee is the father of this present world, and the prince of discord; so Christ is the father of the world to come, and the prince of peace. *Much more the grace of God, &c.*] Although in these things the similitude holdeth betwixt Christ and *Adam*, yet there be some things wherein the grace of God in Christ exceedeth the ill comming by *Adam*; for by *Adam* we die temporally, by Christ we live eternally: by *Adam* commeth sinne; by Christ remission of sinnes, and the largition of vertues: by *Adam* one sinne onely; by Christ deliverance from that and from many more. *As by the sinne of one man over all men to condemnation.*] He meaneth not by comparing *all* and *all* together, that all men come to justification by Christ, for many being estranged therefrom, die eternally; but that all which are regenerate to justification, are regenerate by none other than by Christ; even as all which are borne to condemnation, are borne of none other but of *Adam*: proceeding further in this argument, he saith the same with *Augustine*.

Adam a figure of Christ.

Sicut Adam sine patre à Deo ex virgine terra factus est, ita Christus ex virgine Maria sine semine à Deo creatus est. Sicut ille est pater omnium secundum carnem, sic Christus secundum fidem. Dormivit Adam, ut fieret Eva: mortuus est Christus, ut fieret Ecclesia, &c.

The grace of Christ exceeding the evill by *Adam*.

Calvin. By one man sin entred, and death, &c.] There are some that hold, that we die for *Adams* sinne, without any fault of our owne: but the contrary is expressly taught here; first sinne entreth, and then death by sinne. Now this sinne is originall corruption, which we bring into the world with us, which is in very infants, though it be not so soone seene by the fruits. For as *Adam* by his first creation received heavenly endowments both for himselfe and his posterity, so falling from the Lord, he vitiated our nature, seeing there could not come from him a seed unlike to himselfe. *Even over those that sinned not, &c.*] This is commonly referred to infants, but I understand it rather of the Gentiles, who may be said not to have sinned as *Adam* did, because they had not the will of God so certainly revealed unto them as *Adam* had; and yet under the universall Catalogue infants are comprehended also. *Which was the figure of Christ to come.*] There may be a similitude of Christ in *Adam*, as alwaies there is in contraries. And note, that he calleth not *Adam* a figure of sinne, but of Christ; neither Christ a figure of righteousnesse, (as though

Calvin in Rom. 5. vers. 12, &c.

though they were only examples to our imitation) leſt wee ſhould erre with *Origen*, who diſputing philoſophically of mans corruption, doth enervate and almoſt blot out the grace of God in Chriſt. *If by the ſinne of one man many died, much more, &c.* In this verſe is an Epanorthoſis, or correction of that which he had ſaid before; but he doth only ſay in generall, that the grace comming by Chriſt is larger than the damnation by *Adam*. Some take it, as a reaſon to prove that the gift was more than the ſinne; becauſe Chriſt is of more power to ſave, than *Adam* to deſtroy. But this I thinke to be without ground, though the Reader may follow which Expoſition it pleaſeth him. *For judgement by one offence to condemnation, &c.*] Here is more particularly declared the reaſon of grace exceeding *Adams* ſinne, *viz.* becauſe one ſinne in *Adam* cauſeth guiltineſſe to condemnation, but by Chriſt is juſtification from many ſinnes. It is impious therefore which ſome have held, that originall ſinne only is done away in Chriſt. And by many ſinnes we are not to underſtand only the ſinnes committed before Baptiſme, but all; ſeeing the gift is oppoſed to the judgement, fully juſtifying and ſaving, as that condemneth. *Therefore as by the ſinne of one man, over all men to condemnation, &c.*] This is a defective ſpeech, but will be full, if we read the word *to condemnation* and *to juſtification* in the nominative caſe. And *juſtification of life*, that is, which cauſeth to live, is ſaid to abound to all, becauſe it is expoſed to all, not indeed extended to all.

Mayer.

Gloſ. Ordin. How ſinne entreth by one man. *Ambroſ.* *Hieronym.*

In this Text are many difficulties: The firſt, how ſinne is ſaid to enter by one man, ſeeing it came in by the woman: to this *Anſelme* hath anſwered well. The *Gloſſe* anſwereth two other wales: firſt, becauſe the cuſtome of the Scripture is to draw genealogies, not from women but from men. Secondly, becauſe the woman was taken out of the man, and therefore what came by the woman is attributed to the man. *Ambroſe* and *Ierome* upon this place, underſtand one man to be the name of a ſpecies, not of a ſex, and ſo it may have reference to either: but this cannot be, becauſe it is of the Maſculine gender. Of all theſe the firſt is to be preferred, becauſe by *Adams* ſinne it is propagated, and not by *Eves*. For if *Adam* had not ſinned, though *Eve* ſinned, mankind had not beene infected; becauſe God gave the Law onely to *Adam*, and generation is primarily of man. The ſecond doubt is, what this ſinne is?

2 Originall ſin.

Unto this it hath beene generally anſwered, that it is a depravation of our nature, who were all in *Adam* when he ſinned. But this is not full enough, for not onely naturall corruption is meant here, but alſo the ſinne it ſelfe then acted by *Adam*: for by it originall righteouſneſſe was loſt, and man became ſubject to death and to innumerable evils, which was not threatned to a proneneſſe to ſinne, but to ſinne it ſelfe; and therefore that which is called ſinne here, is called the diſobedience of one man, *verſ.* 19. It is therefore an error in *Zwinglius* and *Faber*; and *Eraſmus* denying originall ſinne to bee otherwiſe called ſinne here, than metonymically for a proneneſſe to ſinne. For *Adams* ſinne is the ſinne of us all, and yet not every other ſinne which hee afterwards committed; neither any other parents ſinne is communicated to his children, becauſe by his firſt ſinne onely the good of nature was loſt, which was neceſſarily to be communicated to all: by other ſinnes is only withdrawne the good of perſonall grace, which doth not paſſe to others. Therefore though *Adam* repenting had his ſinne done away, yet it could not hereby be done away to his poſterity, becauſe his repentance was done by a perſonall act, not extending further than to himſelfe. And becauſe the firſt ſin only acted by *Adam* is our ſin, *David* ſpeaking hereof, ſaith in the ſingular number, *Behold, I was borne in iniquity, and in ſinne did my mother conceive me.* And that other ſinnes doe not paſſe from *Adam*, or other parents to children, *Ezechiel* maketh it plaine, ſaying, *The ſonne ſhall not die for the iniquity of the father, &c.* A third doubt is, how ſinne which is in the ſoule can bee propagated

Pſal. 51.

Ezech. 18. 20.

propagated by the carnall generation, ſeeing the ſoule is not begotten, but is infuſed of God? To this *Thomas Aquinas* anſwereth well: Although the ſoule be not in the ſeed, yet there is in the ſeed a diſpoſitive vertue of the body to the receiving of the ſoule, which when it is infuſed into the body, is conformed unto it in the manner thereof, becauſe every thing received is in the thing receiving after the manner thereof. And hence it commeth to paſſe, that wee ſee children commonly like to their parents, not only in bodily defects of gout or ſtone, &c. but alſo in the defects of the minde; as in choler and fury, &c. For as the foot, the ſubject of the gout, is not indeed in the ſeed, yet there is in the ſeed a formative vertue of the members, and diſpoſitive to the ſoule: ſo though the ſoule (the ſubject of ſinne) be not in the ſeed, yet there is this conformative force working upon the ſoule, and diſpoſing it thus. But yet a doubt remaineth, how this ſhould bee a fault in the ſoule, making it liable to death, being drawne only by a vitiated originall, it ſeemeth rather worthy of pity, (according to the Philoſopher) than of puniſhment, as when a man is borne blinde? *Anſw.* There are two things to be conſidered in man, the perſon and the nature, and accordingly ſinne is of two ſorts, actuall and originall, the one flowing from the will of the perſon, the other from the will of nature. Now as of a perſon there be many members, and when any ſinne is acted by any member, it is a fault in the member, and worthy of puniſhment, though the will be not in the member, but in the whole man; ſo all men are the members (as it were) of nature, by the common will whereof originall ſinne was committed; and thus every member is guilty, though the will whereby this ſinne was acted is not in the members. For as when any particular man ſinneth, every member is puniſhed as guilty, ſeeing the ſinne was voluntary in the perſon, though not in the parts: ſo when *Adam* ſinned, we are all juſtly counted guilty, and ſubject to puniſhment, becauſe the ſinne was voluntary in our nature, though not in the particular parts which we are. A fourth doubt is, whether death ſhould not have beene, though ſinne had not beene committed, ſeeing man is compounded of the Elements which are contrary, and every thing compounded of them is naturally corruptible. *Anſw.* Mans nature may be conſidered two waies: firſt, according to intrinſecall principles, and ſo death is naturall to man, according to that of *Seneca*, *Death is the nature of man, not the puniſhment.* Secondly, according to ſupernaturall proviſion made by God, enduing him with righteouſneſſe and holineſſe, wherein continuing hee ſhould have beene upheld in life for ever, out of a ſingular gift of God. For by righteouſneſſe mans minde is under God, and the bodie under the minde, and all exteriour things under man, ſo that all things ſerved him, neither could any deadly hurt come to him by any thing. But falling from righteouſneſſe, they ſerve him no longer, but turne to his ruine and death: and ſo death cannot be ſaid to bee naturall unto him as he was then, but to have come in as a puniſhment of ſinne. A fifth doubt is, what death is here meant, whether the bodily, or both of ſoule and body, becauſe he ſaith, *Death went over all*, when as all die not the death of the ſoule, that being avoided by Chriſt, but there is to all a neceſſitie of dying the bodily death? *Anſw.* Some ſay, that only the bodily death is meant, as *Ambroſe*, ſaying, *Wee have drawen from Adam by his ſinne the death of the bodie, which is the firſt death, not the death of the ſoule, which is the ſecond.* To helpe which, *Pererius* the Jeſuite ſaith, that he meant not to exclude altogether the ſecond death, for if hereby we underſtand onely a ſeparation from the preſence of Gods glory, the ſecond death may well be ſaid alſo to come to all by *Adams* ſinne, but not if wee underſtand by it hell torments; and this he ſaith, ſeeking a ground here for *Limbus Infantum*, which have none other ſinne but that of nature, and therefore in the Jeſuits opinion muſt needs goe to a third place, where they are only deprived of Gods preſence

The ſoule guilty of originall ſinne how. *Th. Aquin.*

Object.

Sol.

4 Whether man were not mortall at the firſt.

Seneca lib. de remed. fortuit.

5 Death of body and ſoule.

Ambroſ. in Rom. 5.

and the heavenly joyes, but come not into hell torments. But this is farre fetcht: it ſeemeth more probable, that he meant that we doe not all ſo draw from *Adam* the death of the ſoule as of the body, *viz.* unavoidably, ſeeing the firſt is neceſſary to all, the other not. Or as * *Auguſtine* expounding the death threatned to *Adam* to be the bodily death, holdeth that God mentioned then the firſt death only, reſerving to ſpeake of the death of the ſoule till afterwards under the new Teſtament; ſo that implicitly the ſecond death was meant alſo, though explicitly the firſt was only then ſet forth. Others ſay, that the death of the ſoule onely is meant, when the Lord threatneth, *The day that thou ſhalt eat thereof thou ſhalt die the death*; becauſe he did not that day die this death, but lived above nine hundred yeares after, as [a] *Gregory in regiſt. lib. 6. cap.* 195. and [b] *Eucherius Comment. in Gen. lib.* 1. and [c] *Philo de allegoriis legis Moſaicæ*. But this is eaſily anſwered by [d] *Auguſtine*, that *Adam* died that day, becauſe his nature was then vitiated and changed into worſe, and he was ſeparated from the tree of life, and ſo a neceſſity of death came in then, in which we are all borne. The ſafeſt is to partake with neither of theſe opinions, but joyning them together, to hold that the death comming in by *Adam* is both of body and ſoule, over-ſpreading all without Chriſt, by whom the ſecond is taken away, and the ſting of the other plucked out, it becomming of a death a ſleepe, a looſing, a putting off of a baſe houſe of clay for a houſe glorious in the Heavens. A ſixth doubt is how it is ſaid, *Sinne is not imputed without the Law, and that ſinne was in the world untill the Law:* but of this ſee *Text* 6. A ſeventh doubt is, what is meant by not ſinning *after the ſimilitude of Adams tranſgreſſion?* whether originall or actuall ſinne? I ſubſcribe rather to them that underſtand it of originall ſinne; and ſo not onely *adulti*, but alſo infants are here comprehended, becauſe otherwiſe there were a variation in the ſame argument from originall to actuall ſinne, ſeeing it is certaine that hee ſpeaketh of originall at the firſt, and ſo the reaſon would not hold, and becauſe hee coupleth ſinne and death together here as at the firſt, and ſo maketh this ſinne of as large an extent as death, as actuall is not. An eighth doubt is, wherein *Adam* was a figure of Chriſt? To this *Anſelme* hath already anſwered largely and fully: And to a ninth, touching the ſuperabundance of grace in Chriſt more than of ſinne in *Adam*, which may be further ſupplied out of *Oecumenius*. A tenth doubt is, how the benefit of juſtification is ſaid to abound to all by Chriſt, as ſinne and death by *Adam*? To this *Auguſtine* hath fully anſwered, that all men are not meant without exception, but all the regenerate; and therefore they which are here called *all*, in the next verſe are called *many*.

Note, that all men are ſinners by the ſinne of *Adam*, and ſo ſubject to death therefore, before they actually doe any evill. For in *Adam*, all mankinde was comprehended, ſeeing all were habitually in him, and ſo what ſinne hee committed is common to all men, till that by grace in Chriſt they be againe delivered. Wherefore even that ſinne of his ought to affect us with ſorrow and penitency, in which we ſhould ſeeke unto God, as for the pardon of other ſinnes, ſo of that alſo.

Note againe, that there is a double generation, one naturall, the other ſpirituall: the firſt from *Adam* deriving ſinne and death unto us, the ſecond from Chriſt deriving to us righteouſneſſe and life: So that all which by the ſecond way of generation, called alſo regeneration, come of Chriſt, are as truly juſt, and ſhall as certainly live as they that come of *Adam*, by the firſt, are wicked and in the way of death. As for others that be unregenerate, they are ſtill in the ſtate, into which they were ſet by *Adam*, and death and deſtruction ſhall as aſſuredly bee their reward, as if Chriſt had never come into the world to ſave mankinde.

Note laſtly, how cleare the point of imputative righteouſneſſe is from this

* *Aug. de Civit. Dei, lib.* 13. *c.* 23. *Propterea de morte ſecunda Deum nihil tunc dixiſſe credendum eſt, quòd eam occultam eſſe voluit propter diſpoſitionem novi Teſtamenti ubi ſecunda mors apertiſſimè declaratur, & priùs iſta mors prima, quæ communis eſt omnibus, proderetur ex illo veniſſe peccato, quod in uno commune factum eſt omnibus.*

6

7

[a] *Gregorius.*
[b] *Eucherius.*
[c] *Philo.*
[d] *De Civit. Dei, lib.* 13. *cap.* 23. *Eo ipſo die mutata in deteriùs & vitiata eſt natura, atque à ligno vitæ ſeparatione juſtiſſimæ mortis etiam in eis corporalis neceſſitas facta, cum qua nos neceſſitate nati ſumus.*

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this conſideration of *Adams* ſinne imputed to all men: for if man that hath not ſinned, bee a ſinner by *Adams* ſinne, and ſubject to death therefore, then why may not a man beleeving in Chriſt bee ſaid to bee righteous by his righteouſneſſe, though hee hath no righteouſneſſe of his owne, that can juſtifie him in any part before God? So that we ſee every way, how falſe the doctrine of the Church of Rome is, that teacheth that none can be juſtified by the righteouſneſſe of another, but muſt have it of his owne.

CHAP. VI.

The Analyſis and Senſe.

IN this Chapter, the Apoſtle anſwereth to an objection that might bee made upon the former doctrine, or hee taketh away an inference, that might ſeeme to follow upon the teaching, how grace hath ſuperabounded upon the abounding of ſinne, *What, ſhall we continne in ſinne then, that grace may abound the more?* To this he firſt anſwereth, proving, that the truly faithfull cannot poſſibly live in ſinne, but in righteouſneſſe and holineſſe, from *verſ.* 2. to *verſ.* 12. Secondly, applying it in way of dehortation from ſinne, from *verſ.* 12. to *verſ.* 19. and of exhortation to newneſſe of life, from thence to the end of the Chapter. Verſ. 1.

Touching the firſt, hee proveth, firſt, that the faithfull cannot live in ſinne, becauſe they are dead unto ſinne, *verſ.* 2. 2. that they are thus dead, and not onely ſo, but buried, *verſ.* 3,4. 3. That this is not all neither, but that, as Chriſt, ſo they are riſen up againe, to walke in newneſſe of life, *verſ.* 4. And that this muſt needs be ſo hee proveth, becauſe in whomſoever there is a ſimilitude of his death, there ſhall be in him alſo a ſimilitude of his reſurrection, *verſ.* 5,6,7,8,9,10,11. 1 Verſ. 2.

How ſhould we that are dead to ſinne, &c. that is, inchoatively, though not perfectly in reſpect of ſinning, as dead men are in reſpect of the actions of men living, or ſo as that in our hearts, we have no will or deſire to any ſinne, though through infirmity we often fall hereinto: *How ſhould we live any longer herein*, that is, propound to our ſelves to multiply our ſinnes yet more, that grace may thus ſuperabound in juſtifying us from them. Verſ. 2.

Now that we are dead unto ſinne hee proveth, becauſe we are baptiſed into Chriſts death, ſo many as are baptiſed into Chriſt, that is, we which are by baptiſme ingraffed into Chriſt, and ſo made one with him, are made hereby like unto him, that is, dead to ſinne, as he died, which the Apoſtle further ſheweth to be his meaning, *verſ.* 5. where hee varieth the word, calling this being baptiſed into his death, an ingraffing *to the ſimilitude of his death, wee ſhall alſo bee in the ſimilitude of his reſurrection.* It may ſeeme that by the reſurrection here is meant the laſt reſurrection of our bodies, and ſo anciently it hath beene taken, becauſe the ſpeech goeth in the future tenſe, *Wee ſhall bee, &c.* but becauſe the point argued hereupon is not the laſt reſurrection, but the riſing up to a new life, I aſſent rather to them, that underſtand it of this. And whereas he uſeth the future tenſe, it is becauſe ſuch a life is not perfectly led by any, but the faithfull are daily more and more tending towards it. *For he that is dead is juſtified from ſin.* The argument taken from the dead, is here further inforced, to prove that the faithfull cannot live in ſinne as they did before their converſion: becauſe as a dead body ceaſeth to act ſinne any more, ſo they being dead unto ſinne, ceaſe to ſin. So that the word *juſtified from ſinne*, is as much in effect, as ſet free from committing ſinne any more in the body. If as ſome underſtand it, by the dead were meant the dead unto ſinne, it were but a repetition of the ſame thing before ſufficiently declared. Verſ. 3. *Calvin. Beza.* Verſ. 5. *Origen. Chryſoſt. Tertull. Haimo. Beza. Calvin.* Verſ. 7. *Chryſoſt. Calvin. Lyran. Oſiander. P. Martyr.*

If

Verſ. 8. *If wee die with Chriſt, wee beleeve that wee ſhall alſo live with him.* Here the Apoſtle aſcendeth higher, than hee hath done hitherto from our riſing after the ſimilitude of Chriſts reſurrection by the life of grace, to ſpeake for our incouragement herein, of the life of glory, wherein all that live by grace, ſhall be made like unto him. For that the glorious life to come is here meant, as the ancients underſtood it, appeareth becauſe hee ſaith, *Wee beleeve that wee ſhall live*, ſo as it is never ſaid of the life of grace, according to which wee have begun already to live. And therefore they that expound this alſo of the life of grace, are deceived.

Chryſoſt. Origen. Theodor.

Lyran. Tollet.

Verſ. 9. *Death hath no more dominion over him*, that is, hee is no more ſubject unto death, as he was of his owne accord, when for us hee tooke to him a mortall body. *He died once to ſinne*] Chriſt did not die to ſinne as we are ſaid to die to ſinne, becauſe hee was alwayes free from all ſinne: but becauſe in bearing the puniſhment of ſinne, hee ſtood in our ſteads, hee is ſometime ſaid to bee made ſinne for us, 2 *Cor.* 5. 21. and accordingly he may be ſaid to dye to ſinne, when he ſuffered death, becauſe then hee was againe delivered from this condition, being in this ſenſe ſinne no more, ſeeing he is no more now a ſacrifice for ſinne. For to bee dead to ſinne generally is taken in this Chapter for being freed from a ſinfull eſtate, which is applyed as to all men, in regard that all are ſinners, ſo to Chriſt ſtanding in the roome of ſinners, and ſo imputatively a ſinner. Others render the ſenſe ſomewhat otherwiſe, but this is almoſt the ſame with that of *Chryſoſtome* and *Ambroſe*, who ſay that he died to ſinne, becauſe for ſinne, and to take away our ſinnes. *Hee liveth unto God*] that is, in divine glory, ſuch as that of God the Father is.

Verſ. 10.

Galvin. P. Martyr.

Chryſoſt. Ambroſ. Haimo.

Now we are in the next words ſaid to live unto God, becauſe to his glory, and by the vertue of his ſpirit quickening us unto grace.

2.

Touching the ſecond part of the Chapter, which is ſpent in application, 1. By dehortation, from *verſ.* 12. to *verſ.* 19. this is, that ſinne might not reigne in them, nor that they ſhould give up their members, as inſtruments of ſinne, but of righteouſneſſe, which who ſo doth, ſinne reigneth not in him, *verſ.* 12. 13. this exhortation is further inforced from the conſideration of the ſtate of the faithfull, which is not ſervile, ſuch as theirs is that live in ſinne, but free to ſerve God in righteouſneſſe, *verſ.* 14, 16, 17, 18. and that it is not ſervile, hee proveth becauſe they are not under the Law, but under Grace, of which ſaying, I have thought good to ſpeake in the Text hereunder more at large.

1. *Dehort.*

Verſ. 12. 13.

Verſ. 14.

Secondly, by exhortation, *verſ.* 19, *&c.* where againe is firſt the thing exhorted to *verſ.* 19. that is, as we have given up our members, ſervants to uncleanneſſe, ſo now wee ſhould give them, as ſervants to righteouſneſſe. Secondly, a reaſon, becauſe being ſervants to ſinne, wee are voyd of righteouſneſſe, and ſubject to death and damnation: but ſerving God in righteouſneſſe, we are in the way to everlaſting life, *verſ.* 20, 21, 22.

2 *Exhort.*

Thirdly, a proofe of this, becauſe *the wages of ſinne is death, &c. verſ.* 23.

Verſ. 19. *I ſpeake after the manner of men, for the infirmity of your fleſh.*] Many referre this to the former words, and many to the words following, expounding it, that as the uſe was amongſt men, it was a thing familiar and ordinary for him that had beene a bondman, and ſerved a baſe and hard ſervice, when he could attaine to it, to preferre liberty, and to live ſo as hee might have moſt comfort in it. I thinke there ſhall not need to be any difference about this, for both before and after, the Apoſtle frameth himſelfe to ſpeake by a compariſon betwixt ſervants and freemen, in which ſtates how men were wont to be affected for the comming out of the one into the other, all men commonly knew. It is as much therefore as if hee had ſaid, ſeeing yee are weake in knowledge, and cannot ſo well apprehend divine things, when I treat hereof, yee ſee how I doe condiſcend unto you, ſpeaking as yee are wont to ſpeake in the caſe of ſervants,

vants, and being made free, that thus ye might easily come to understand the spirituall estate of men in sinne, and by faith and repentance converted from sinne. All other things to the end of the Chapter, are so easie, that there is nothing more requiring exposition.

Vers. 14. *For yee are not under the law, but under grace.* Text 10.

August. They are said to be under the Law, who by the Law are made guiltie, seeing it doth only bid, and not helpe to doe: but under grace, who are holpen by grace to become doers. In whose bodies, he saith before, that *sinne shall not reigne*, not meaning that such are without sinne, for this shall not be till corruptible putteth on incorruption. Therefore he saith not, let not sinne be, but *let not sinne reigne*. Sinne is in thee, when thou delightest in it; sinne reigneth, when thou consentest unto it. Although there be in thee that which perswadeth and delighteth at evill, yet if thou consentest not to doe it, sinne reigneth not now, and hereafter it shall not be at all, when death shall be swallowed up of life. The Apostle knew, that as long as the body is mortall, there is sinne: for how should a man be without sinne in this mortall flesh, wherein the flesh lusteth against the spirit, &c. But how mayest thou provide against fleshly desires, not to fulfill them? hast thou power to this of thy selfe? It is a part of thy selfe, thine owne flesh, that rebelleth against thee, thy infirmitie is the tyrant; if thou wouldest be victourer over the tyrant, call upon Christ the conquerour; arrogate not this to thy selfe, lest thou lose what thou hast received, and beginnest to aske in vaine.

August. in Rom. 6. sic. Bed.

In Psal. 35.

In Psal. 50.

In Psal. 75.

Ser. 12. de verb. Apost.

Pars tua, caro tua, concupisc. carnis tuæ languore rebellat in te: languor iste tyrannus est: Si vis tyranni te esse victorem, invoca Christum imperatorem.

Oecum. These words are a reason why sinne shall not reigne in our mortall bodies, *viz.* because wee are not under the Law, that had no power to deliver us from sinne, but under grace, which doth away our sinnes formerly committed, and helpeth us to doe what it directeth unto. Yet not so, as that wee may be sluggish and negligent; and therefore in the next words he stirreth up from this, saying, *What? shall wee therefore continue in sinne, that grace may abound?* &c. Wee are not so exempt from sinne by grace, but that wee may still be subject unto it, if wee securely yeeld our selves to beswayed thereby: for they only are by grace thus delivered, which shake off sloth, and doe their endevour to newnesse of life.

Oecum. in Rom. 6.

Tho. Aquin. A man is said to be under the Law two wayes: 1. When he doth voluntarily subject himselfe to the obedience of the Law; thus Christ is said to be made under the Law, and thus all Christians are under the morall Law. 2. When he is made subject by constraint, being not drawne by love, but compelled by feare to keepe the Law. And such a man wanteth grace, for that is wont to incline the will so to the observance of the Law, as that he doth of love the things of the Law; and thus the true Christian is not under the Law, seeing he is after the manner of *Sarahs* children, free. As long as any man is thus under the Law, that he doth not willingly keepe it out of a love, sinne reigneth in him, because his will is inclined by sinne to that which is contrary to the Law.

Tho. Aquin. in Rom. 6.

Calv. The scope of this place is to comfort us against our infirmities, because our endevours to live in obedience to God shall not be brought to the strict examination of the Law, but benignly and indulgently be accepted of by the Lord, the imperfections being remitted. Not to be under the Law then, is not only, that the dead letter of the Law doth not prescribe unto us that which maketh us guiltie, seeing wee are unable to performe it, but also, that wee are no more guiltie to the Law exacting perfect righteousnesse, and denouncing death to such as faile in any thing. By grace wee likewise understand remission of sinnes, and imputed righteousnesse, and also sanctification, whereby we are framed anew by the Spirit unto good works.

Calv. in Rom. 6.

Mayer. Anselm saith the same with *August. Ambrose* saith, Wee are so long under

Mayer.

Ambroſ. in Ioh. 8. Peccatum autoritate legis reum facit peccatorem, quare cui data eſt remiſſio peccati, & in poſterum cavet peccato, nullus peccatum ei dominabitur neque ſub lege erit.
Auguſt. Tract 3. in Iohan.

under the Law, till wee obtaine remiſſion of our ſinnes; but when our ſinnes are remitted, and wee take heed of ſinne for the time to come, neither doth ſinne reigne, neither are wee under the Law, for the authoritie of the Law doth ceaſe about him who is freed from ſinne, for the Law doth hold them only under, who are delivered over by ſinne. Therefore he which is freed from ſinne, as long as he is ſuch, cannot be under the Law. And *Auguſtine* in another place; Let us aske the Apoſtle, and he will tell us how we are not under the Law, *Gal. 4. Therefore God hath ſent his Sonne made under the law, that he might redeeme them who were under the law, that wee might receive the adoption of ſonnes.* But how were men made under the Law? By not fulfilling it, for he that fulfilleth the Law, is not under the Law, but with the Law. When the Law biddeth, men going about by their owne ſtrength to performe it, were made guiltie to the Law; but imploring the aid of a deliverer, he commeth and ſaveth that which was loſt. Popiſh Expoſitors laying hold upon this fulfilling the Law, teach that they which are in the ſtate of grace can perfectly keepe all the Law: But that *Auguſt.* hath no ſuch meaning is plaine by that which went before, touching ſinnes remaining in every man as long as he liveth in this world. Whereas therefore he expoundeth not being under the Law, to bee by fulfilling the Law, hee meaneth nothing elſe, but that the faithfull indued with the ſpirit of grace, are not as men were before under the Law, *viz.* urged and commanded to doe, but no whit aſſiſted, for grace inableth to doe, and whatſoever defects there are, they are by grace pardoned, and ſo their fulfilling of the Law, though imperfect, is accepted of as moſt abſolute in Chriſt, who ſupplieth all their imperfections. And therefore to that of *Auguſt.* ſhortly laid downe at the firſt I ſubſcribe as the moſt proper ſenſe of this place, wherewith becauſe there is no repugnancy in other expoſitions, wee may take them all together, and hold, that we are ſaid to be not under the Law, but under grace. 1. Becauſe wee are not under the law, without helpe to doe. 2. Becauſe we are not under the Lawes coaction, according to *Thomas.* 3. Becauſe wee are not under the Lawes condemnation, ſinne being remitted, and a new life of grace being led, according to *Ambroſe* and *Calvin*: and *Auguſt.* alſo doth not obſcurely declare the ſame, in referring us for expoſition of this place, to *Gal.* 4. where Chriſts being under the Law is made our deliverance from the Law, which muſt needs be by the imputation of his moſt perfect obedience, in regard of which, the Law can have nothing againſt us for which to condemne us.

Not under the Law how.

Note.

Note that the Goſpell is ſo far from giving a man any liberty to live otherwiſe than is by the law of God preſcribed, as that the chiefe ſcope hereof is to draw us to a new and holy life, according to the precepts of the Law: for to live otherwiſe, is to bee under and in ſubjection to the Law, and to ſinne, whereby the Law ruleth. He therefore that would partake of the Goſpell and of the benefit thereof, and not bee ſtill under the danger of ſinne, and of the Law, muſt lead an holy and regular life: for thus onely hee ſhall come to bee under grace, enjoying the comfort of it, and not to his terrour, as a ſinner, be adjudged to hell and damnation, as they that are under the Law ſhall be.

CHAP. VII.

The Analyſis and Senſe.

THe Apoſtle having fully anſwered the objection of continuing *in ſin that grace may abound*, if by grace we be juſtified and ſaved, becauſe they who are thus juſtified, are dead unto ſinne, and raiſed up to newneſſe of life; and having thereupon exhorted to leave ſinne, and not

not to be swayed hereby, but to serve God in righteousnesse and holinesse, *Chap.* 6. doth further in this chapter enforce the same exhortation, by a similitude taken from a woman whose husband is dead, she being thus at libertie to marrie to another. For as such a woman is not now intangled with any bands, whereby she was in times past bound to her former husband, and what she was then, and in how poore and servile an estate she lived, is not materiall; neither is it expected that shee should live in such a manner now, but according to the qualitie of her present husband: so wee that had the Law for our husband, as it were, before, and hereby were inthralled unto sinne, by which the Law ruleth over those that bee under it, intangling them with sinne the more, and hereby subjecting them to death and damnation: being yet now married unto another, that is, Christ, at whose comming the Law is dead, in respect of the husband-like power and dominion before spoken of: as wee are by this meanes exempt from the dangerous state, wherein wee stood before, by reason of sinne that wee were in; so our condition now requireth a life, not of sinne, as in times past; but in holinesse, as becommeth those that are married to one so excellent, which holinesse is not to bee thought to bee that, which standeth in strict living according to the old rites of the Law; but in a new and better carriage and conversation, as the Spirit directeth all the regenerate, who are the Spouse of Christ. And in thus further inforcing that exhortation, he spendeth *vers.* 1, 2, 3, 4, 5, 6. whereof what the sense is, may briefly be gathered from that which hath thus beene already said: but yet because it is one of the more difficult places, I shall by and by more largely set downe the divers expositions upon it. After the exhortation thus inforced, because hee hath delivered something that might seeme scandalous unto, and derogatorie from the dignitie of the Law, as where hee said, *The passions of sinne that were by the Law*, &c. *vers.* 5. hee applyeth himselfe to cleare this *vers.* 7. *What shall we say then, that the Law is sinne? God forbid:* from henceforth arguing diversly for the acquitting of the Law, in respect of any ill imputation, by reason of that which was delivered before.

1 — Vers. 1, 2, 3, 4, 5, 6.

2 — Vers. 7.

And first, because the Law forbiddeth sinne, and maketh a man to come to know, and to be ashamed of that, which otherwise he would never have taken notice of: *I had not knowen sinne, but by the Law.* — *Reason* 1.

Secondly, because sinne in us *taketh occasion by the Law, to worke all manner of evill lusts*, it is not the Law that maketh men so wicked, whilst they are under it, but their owne sinfull disposition, putting them the more on to sinne, the more they are forbidden it, which is set downe and amplified, *vers.* 8, 9, 10, 11. the Law being hereupon concluded to be *holy, just, and good, vers.* 12. though through the viciousnesse of mans nature it be turned to an occasion of sinne. And here another objection is answered: Can that which is good bee by any meanes turned to an occasion of evill, and of death? Or if by any meanes death and destruction ensueth hereupon, is it not some detraction from the goodnesse of it? *Sol.* All the evill that can hence bee inferred, lighteth upon the viciousnesse of mans nature only, which by turning so just and holy a Law into occasion of sinne, appeareth thus to be *out of measure sinfull, vers.* 13. — *Reason* 2. Vers. 8. — Vers. 13.

Thirdly, he proveth the Law to be holy, and free from all blame, because it is *spirituall, vers.* 14. and that man only is to bee blamed, who is *carnall* and evill. — *Reason* 3. Vers. 14.

Fourthly, because the conscience that is within everie man being judge, the Law is holy and good, *vers.* 15, 16. — *Reason* 4.

3 — Lastly, lest the faithfull should be overmuch discouraged, in seeing the viciousnesse and evill disposition of our nature thus laid open, doubting then how they could possibly be saved, forsomuch as everie one must needs know in his owne conscience, that notwithstanding the grace of Gods holy spirit now

now under the Goſpell received, he doth yet ſinne in many things, he doth in his owne perſon now converted ſhew, wherein a true faithfull perſon might take comfort againſt his ſinnes, as hitherto in the ſame owne perſon before at the firſt in a naturall and corrupt eſtate, he ſhewed the unmeaſurable viciouſneſſe that worketh unto ſinne in everie one. His ground of comfort is, that it was not he that ſinned now after grace and illumination, but the viciouſneſſe of the fleſh remaining yet unmortified in him: but as touching himſelfe, his minde was ſo ſet upon keeping and doing the Law of righteouſneſſe, as that he hated and ſtrove againſt all evill, and applyed himſelfe wholly to live according to this Law, from *verſ.* 17. to *verſ.* 23. though theſe his ſtrivings were ſo weake, and the power of this corruption yet unmortified ſo ſtrong, as that he has carried away captive by ſinne. In the ſenſe of the great ſorrow, with which he was affected, therfore he uttereth that mournfull complaint, *verſ.* 24. *Wretched man that I am*, &c. but comforteth himſelfe againe in Jeſus Chriſt, by whoſe ſpirit renewing his minde unto holineſſe, though his fleſh were ſtill corrupt, he was aſſured of juſtification and ſalvation, *verſ.* 25. I ſhall have occaſion to run thorow all theſe verſes in my Text here following, and therefore I ſpare to ſay any more here touching the ſenſe of them.

Verſ. 17.

Verſ. 24.

Verſ. 25.

Text 11.

Verſ. 1. *Know ye not (brethren) for I ſpeake to them which know the Law, that the Law doth rule over a man as long as he liveth*, &c.

Auguſt. in Rom 7. ſec. Bed.

AVguſt. The Apoſtle here uſeth a ſimilitude, wherein are three things to be conſidered, the Man, the Law, and the Woman bound by the Law to her husband; anſwerable to which are three other things, Sinne, the Law, and Man bound to Sinne by the Law. Now as the woman is no longer bound to her husband, but whileſt he liveth; ſo we are no longer bound to ſinne by the Law, but whileſt it liveth in us, ſo that if ſinne be dead, namely, that ſinne which is added by the Law, we are no longer bound, but free from the Law, that wee may bee to another, *viz.* Chriſt under the Law, before the Spirit of grace commeth; we ſinne the more eagerly, the more we are forbidden; but under grace we performe what the Law commandeth freely and willingly. The Law is called the Law of ſinne, becauſe it is over ſinners, and the Law of death, becauſe death is the wages of ſinne. Wherefore we being of ſinners made righteous, are no more under the Law, and yet that ſaying is true, *We doe not by faith diſanull, but eſtabliſh the Law*, becauſe by faith we are enabled to fulfill it.

Vehementius peccamus lege prohibente, quam ſi nulla lege proiberemur. Accedente autem gratia, id ipſum, quod lex oneroſe juſſerat jam ſine onere ac libentiſſimè implemus. Oecumen. in Rom. 7. 1.

Oecum. Having ſhewed before, that ſinne reigned not over the faithfull, here he proveth, that they were neither in ſubjection to the Law, forſomuch as the Law was dead by the comming of Chriſt. So that in this ſimilitude the Law anſwereth to the husband being dead, though to avoid provoking the Jewes, he doth not conclude, ſaying, the Law being dead, but *we being delivered from the Law, and dead to that*, &c. For we are dead to the Law, when in Chriſt we are cut off from the Law, and ſo though we commit things againſt the Law, we are not counted tranſgreſſours, and all this is ſaid to bee by the body of Chriſt ſlaine for us, wherewith we die together in baptiſme.

Anſelm. in Rom. c. 7.

Anſelm. Theſe things are ſpoken, to ſhew that they might live without feare under the libertie of grace in Chriſt. For though a man bee bound by the Law, as long as the Law liveth, that is, hath a ſtate, yet it being dead, man is free from it. Now the Lord had taught before, that it was dead, that is, ceaſed according to the carnall underſtanding and obſervance, when hee ſaid, *The Law and the Prophets were until Iohn.* And this was well prefigured, when *Moſes* being dead, Jeſus ſucceeded him: for *Moſes* ſetteth forth the Law, and *Joſua* Chriſt and the Evangelicall grace; ſo that they, which neglecting the figures of the Law, come to the libertie in Chriſt, are not tranſgreſſours any more. But his meaning is not to ſet forth a freedome from all

Law,

Law, as the woman is not freed after her husbands deceaſe, but is ſtill under ſome Law, *viz.* the Law of nature. Whereas he altereth the phraſe and ſaith not, the Law is dead, but *yee are dead*, &c. he doth it to avoid ſcandall, and it is the ſame in effect, ſeeing when a man is dead, hee is exempt from the Law, and it alſo is dead unto him, forſomuch as the carnall act thereof ceaſeth: *By the body of Chriſt*] that is, either by the myſterie of his incarnation, or by his body being the ſubſtance, whereof other things in the Law were but ſhadowes.

Calv. Becauſe that expoſition is more obſcure, whereby death is referred to the Law, and doth not agree to the application here made, I rather conſent with them, that referre death unto men reading it; *Know yee not that the Law hath power over a man, as long as he liveth?* ſo that when he is dead, he is delivered, not when it is dead. By the Law underſtand the Law of God, by this word [*yee*] the Jewes & other vulgar people at Rome; for this was commonly and familiarly knowen amongſt them: it is childiſh to underſtand the Romans, as though they being Lords of a great part of the world, muſt needs underſtand, and come to the knowledge of this Law of God. By the Law here is meant only that part of the Law, which is proper to *Moſes* his miniſterie; for from the Law of the ten Commandements we are not to dreame of any exemption, but only from the rigid exaction, and the curſe following thereupon. *By the body of Chriſt*] that is, by the body of Chriſt crucified, and faſtening the hand-writing of the Law to his croſſe, ſo that wee ſtand no longer indebted, but are freed from all the exactions of the Law. Yet not to live as we liſt, but as a woman after the death of her husband, is only at libertie to marrie to another, ſo we, &c. *Calvin. in Rom. 7. 1.*

Ambroſ. Wee are ſaid to bee dead to the Law by the body of Chriſt, becauſe exhibiting his body to be crucified for us, hee hath exempted us from the dominion of the Law which is by ſinne, forſomuch as he condemned ſinne by ſinne, *viz.* by the Devils ſinne in crucifying him, he blotted out the hand-writing againſt *Adams* ſinne. *Ambroſ. in Rom. 7.*

Mayer. The difficulties of this Text are firſt of what Law hee ſpeaketh. I am not of their minde which underſtand it of the ceremoniall Law, for the ſame Law of which it is here ſpoken, diſcovereth luſt to bee ſinne, and this I am ſure the ceremoniall doth not: It is plaine therefore that the whole Law is meant, including the morall alſo, as is not obſcurely implyed in *Auguſtine* and *Ambroſe*. But then a ſecond difficultie is, how we are dead to the morall Law, to which ſhall need none other anſwer, but as in the Text going before we are ſaid not to be under the Law. Thirdly, how the parts of the ſimilitude here uſed doe agree? upon this it is conſented by all, that howſoever the application may ſeem to differ, yet this was only to lenifie the matter in reſpect of the Jewes, who would not have endured it, if in applying it he had ſaid the Law was dead. And he hath alſo reference herein to the firſt verſe, where he ſpeaketh of a man tied by the Law as long as he liveth: for to that this doth fitly anſwer. *So yee are dead to the Law*, &c. and if dead to the Law, then exempt from the dominion of the Law, and in that reſpect the Law is dead to them, and libertie enſuing to be to another, whereas if before any ſhould under a pretence of ſerving God ſpiritually, have ſhaken off the ceremonies of the Law, he ſhould have beene judged as an adulterer. Fourthly, for being dead to the Law by the bodie of Chriſt, *Ambroſe* and *Calvin* have fully reſolved it. Laſtly, whereas ſome move a queſtion here, whether there can bee no ſeparation betwixt man and wife, but by death, becauſe this ſeemeth to be here implyed, and ſo to contradict the grant made by Chriſt in the caſe of adulterie, I will not touch it in this place, but referre the reader to the 5. of *Matth. verſ.* 32. where it hath beene already handled. *Mayer.* 1 2 3 4 5

Note, that the time under the Goſpell is the time of a new marriage, where- *Note.*

in every faithfull ſoule is married unto Chriſt, thus partaking of the riches of his righteouſneſſe, and by his death and paſſion being diſcharged of all bands for debts, whereby it was tied unto the Law before. And as a woman comming to a new marriage with one of an high ranke and quality, is apparelled and liveth every way accordingly, though ſhee were poorely habited and courſely fed before; ſo ſuch are inveſted with holineſſe, and feed upon vertue, though they went in the baſe cloathing of wickedneſſe, and were fed with the courſe food of vice in times paſt. Which ſerveth as for comfort to the poore ſinfull ſoule, that is terrified with the conſcience of his moſt hainous ſinnes, whereby, as by great debts, he is ſo farre in, as that hee is never likely to get out againe: ſo to ſtirre up everie beleever, in remembrance of his calling, to aſpire after the faſhioning of himſelfe, in the whole courſe of his life, in the moſt excellent and beſt manner that can be, as becommeth the Spouſe of the Prince of Heaven, who is ſo glorious in holineſſe.

Text 12. Verſ. 7. *What ſhall wee ſay then? is the Law ſinne? yea, I know not ſinne, but by the Law: For I had not knowne luſt, unleſſe the Law had ſaid, Thou ſhalt not luſt, &c.*

Oecumen. in Rom.7. *Oecumenius.* When in the words going before, he had ſaid, *That we might ſerve in the newneſſe of the ſpirit, not in the oldneſſe of the letter*, leſt the law which is the letter, might ſeeme to be oppoſite to the ſpirit, and conſequently ſinne, hee freeth it in theſe words, ſhewing, that by the Law only commeth the knowledge of ſinne, and ſo is the more aggravated, forſomuch as knowing ſinne, wee yet commit it. *Photij.* Some by the Law here underſtand the naturall, and ſome the Law given in Paradiſe, but they are eaſily refuted, ſeeing the Law of nature is never ſaid to bee dead, as this is, and it cannot be proved, that the Apoſtle ſpeaketh any where in this diſcourſe of the Law in Paradiſe, neither can it bee ſaid of any man touching theſe Lawes, *I was ſometime alive without the Law*, as it is ſpoken of this Law. Hee proveth, that the Law is not ſinne, in that hee ſaith not, I did not ſinne, but *I knew not ſinne but by the Law*, wherefore the Law is not the cauſe of ſinning, but of knowing ſinne. For it is wont to inſtruct, and doth not ſuffer by ignorance to come into the condition of brute beaſts. The true cauſe is the devill meant by ſinne here, becauſe he is the author of it, as Chriſt is called truth and life, becauſe the Author thereof. And that which the Apoſtle ſpeaketh in his owne perſon, here is to be underſtood of every man, not meaning, that before the written Law, man did not know ſinne, but not ſo exactly, more concupiſcences being now diſcovered than before. If there had beene no ſinfull concupiſcence before, how could the world have beene drowned, or Sodome deſtroyed? *Sinne was dead without the Law*, that is, not ſo efficacious, becauſe not ſo much knowne, and being done in ignorance, not ſo hainous. By the comming of the Law ſinne revived two wayes. Firſt, by more fierce invaſion, the more reſiſtance is made by the giving of the Law. Secondly, becauſe by our audacious going on in ſinne after knowledge, more life and ſtrength is added unto it. *I lived without the Law*, that is, before the Law was given by *Moſes*, becauſe there was the Law of nature only then to accuſe me. And by many more circumſtances he ſheweth, that the Law did no good to ſave them to whom it was given, that man might be the more thankfull when deliverance from the Law and ſalvation by Chriſt is preached. *The Law is ſpirituall,*] that is, either the gift of the holy Ghoſt, or becauſe it requireth that to be done which the Spirit would have, and which availeth for the benefit of the ſoule. *I am carnall.*] This hee ſpeaketh, transferring their affections upon himſelfe, that his ſpeech might be the leſſe diſtaſtefull. For though a man be not carnall, as hee is a man, yet as hee carrieth himſelfe under the luſts of the fleſh, and doth the things thereof, hee may well bee called carnall. *Sold under ſinne*, and *What I doe I know not.*

Verſ. 14. Verſ. 15.

Man

Man is ſold under ſinne, when a cuſtome of ſinning ruleth over him, ſo as that it doth not permit him to ſee, or know the thing which he doth to bee ſinne. And therefore what he would have hated, if he had beene free, and not ſold, and what hee would not by any meanes have allowed of, that hee now chuſeth and acteth. *I doe not what I would*, that is, if I were free, and not thus ſold, even by the inſtinct of nature, I would not have done what I now commit: but hereby I ſhould have judged it worthy to be both avoided, & hated. *So then it is not I but the ſin that dwelleth in me*, that is, not I as I am by nature, Verſ. 17.
but having this light by a cuſtome of ſinning extinguiſht, whereby it commeth to paſſe, that as a man poſſeſſing an houſe uſeth it at his pleaſure, ſo ſin doth what it luſteth in mee, yet not compelling by force, but inſtilling a certaine ſweetneſſe of ſinning into my ſenſes, and ſo ruling in me. *In me, that is, in my fleſh dwelleth no good*, that is, ſo ſetledly, as that it cannot be removed, but Verſ. 18.
that I may bee drawne to evill, although *to will indeed is preſent*, that is, I am not ſo altogether gone out of my ſelfe by ſinne, but that I have ſome knowledge of the good, neither am I ſo carried away with a deſire of ſinning, but that I have ſome excitations to good, by reaſon of the Law which propoundeth it, and exhorteth unto it, yet of ſo little force is the Law, to helpe to the doing of good, and to deliver from ſinne, as that it nothing availeth hereunto; whence the neceſſity of leaving the Law, and flying to Chriſt for ſalvation doth appeare, which is the ſcope of all this argumentation. *I delight in the law of God, as concerning the inner man. Oecum.* Here are foure lawes mentioned, Verſ. 22.
the Law of God given by *Moſes*; the Law of ſinne, that is, of the evill one moving to ſinne, and taking advantage by ſinne in my members, againſt Gods Law, ſtirring mee up to vertue: the law of the minde, that is, the light of nature, by God put into the ſoule to direct, and the law in the members, which is the corruption of nature inclining to evill. Now in the firſt of theſe, as being holy and good, man delighteth internally, *viz.* in that part, which by the Creator is ingraffed in our nature, exciting to good, but the devill working upon his naturall corruption, hee is allured, deceived, and captived, whereupon hee crieth out, and findeth none to deliver him but Chriſt, by whom hee is ſaved, though thus diſtracted betwixt the Law of his minde and members, in the one ſerving the Law of God, in the other the Law of ſinne, forſomuch as it effecteth by luſt what is proper to it ſelfe.

Anſel. I knew not ſinne. This is ſpoken in the perſon of mankind, to whom *Anſelin Rom.7.*
the Law was given neither to inſert, nor to extirpe ſinne, but only by demonſtrating it to ſtirre up the ſoule, before ſecure, to ſee how guilty it is, and in the ſolicitude hereof, to flye to the grace of God for deliverance. *I had not knowne luſt to be ſinne, &c.* to prove that the knowledge of ſinne is not but by the Law, hee doth inſtance in one generall comprehending all, for in forbidding luſt the Law doth forbid all ſinnes, forſomuch as no ſinne is committed without luſting, and luſt was not accounted ſinne before the giving of the law, but a naturall good. *Sinne taking occaſion, &c.* By ſinne here is meant either the tinder of vices, or the devill. For our carnality is ſuch, as that it doth more ardently deſire things prohibited, even as water, the courſe whereof is ſtaid by a ſtanke, doth gather together in the greater abundance, and breaking over, runneth with the greater force: and the Devill ſeeing the Law to bee given for an helpe unto man, is the more inſtant to turne it to his perdition, when as before poſſeſſing them ſecurely, he did the leſſe tempt them. *Without the Law ſinne was dead*, that is, lay as it were dead, and buried, becauſe unknowne, and weake and aſleepe, till awakened by the giving of the Law. *I was alive*, that is, was not terrified with death by the Law, whereby it appeareth that he ſpeaketh not in his owne, but in the perſon of all men. *The Law is ſpirituall*, that is, either given by the ſpirit, or inſtructing in, and commanding ſpirituall things, and nouriſhing a mans ſpirit. *Sold under ſinne*, that is, the ſweetneſſe

Verſ. 8.
Sicut aquæ impetus, ſi in eam partem non ceſſet influere vehementior ſit obice oppoſito; cujus molem cum evicerit, majore cumulo præcipitatus vehementius per prona provolvitur: ſimiliter & ſtuvius concupiſcentiæ, oppoſitis ſibi legis obicibus frænatus eſt, non ſiccatus, ac poſtmedum ruptis iſtacm vehementior exivit.

Vers. 15.

sweetneſſe of mortiferous ſinne being the price, for which a man ſelleth himſelfe to the Devill by ſerving ſinne. *What I doe I know not*, becauſe I know one thing by the Law, and doe another, for a man is rightly ſaid not to know that which hee knoweth not by the precepts of verity, which onely is true knowledge. According to this phraſe the Lord ſaith to the wicked, *I know you not*, becauſe ſinnes are not according to his precepts. I doe not underſtand by the Law, that it is to be done which I doe. *I doe not the good I would.* Reaſon willeth naturally that which is good, but alwayes wanteth effect, unleſſe it be holpen by grace: the evill that I hate according to the judgement of reaſon, I doe according to the appetite of the fleſh. And theſe words doe agree indeed to a carnall man, and ſet under the Law, but they are better underſtood of one ſpirituall, and of the Apoſtle himſelfe. Hitherto he hath ſhewed, that the fault is not to be laid upon the Law, that men are ſinfull: here he beginneth to ſhew, that it is neither to be laid upon the principall nature, and ſo upon God the Creator, but upon men vitiating themſelves, whileſt they cannot reſiſt evill motions. *I am carnall*, that is, do yet feele in me carnall motions, as it is with the beſt here. In that he ſaith therfore, *I am carnall*, he meaneth, I have a mortal, and not yet a ſpirituall and immortall body: *ſold under ſinne*, not but that hee was redeemed by the bloud of Chriſt, but onely in reſpect of the body, by reaſon whereof it is ſaid, *We doe ſigh in our ſelves, expecting the adoption of ſonnes, the redemption of our bodies.* Or *ſold under ſinne*, not with the affection of conſenting and fulfilling, but through the very motion of luſting. *What I doe I know not*, that is, I approve not, becauſe *I doe what I would not*, that is, not when I deſire to be chaſte, and merciſull, and godly, that I am an adulterer, cruell, and wicked; but when I would not luſt but hate it, yet I doe luſt, though I goe not after my luſts: for luſts may bee daily diminiſhed, but they cannot bee quite taken away, whileſt we live here. *I doe it not, but the ſinne that dwelleth in me.* A man is ſaid not to doe that which hee conſenteth not unto, but ſinne, that is, concupiſcence in him, which becauſe it is not another mans but his owne, he is alſo ſaid to doe the evill whereunto he is inſtigated thereby.

Vers. 17. *Motum illiciti deſiderii cui non obediendo nos non operamur, ideo nos agere dicimur quia non eſt naturæ vigor alienæ, ſed languor noſtræ.* Luſt ſin how.

But all the guilt of it is done away in baptiſme, neither can it hurt us, if wee never yeeld obedience to the unlawfull deſires thereof, ſo much as in aſſent. For when all other ſinne is voluntary, this alone is beſides the will, being therefore called ſinne, becauſe made of ſinne, and the puniſhment of ſinne. If any man therefore ſhall ſay, when hee putteth ſinne in execution, it is not I that doe it, but ſinne in me, ſeeing I hate it and am ſorry for it, he is deceived; for if he doth both luſt, conſent, and act, how can he be ſaid not to doe it, although hee doth greatly bewaile and lament it? *I finde not any meanes to doe good*, that is, perfectly to doe according to the Commandement, forſomuch as luſt is ſtil in me, which is hereby forbidden: for he did much good in not going after his luſts, but not perfectly, becauſe luſt remained ſtill in him, and therefore he ſaith not, I find no meanes, *facere bonum*, but *perficere*, to perfect good: for this ſhall not bee till the fleſh being put off, wee be altogether ſpirituall in the world to come. Untill which time wee muſt alwayes acknowledge our ſelves ſinners, and imperfect in the good, and ſuch as have need to profit therein. *I delight in the Law of God, as concerning the inner man*, that is, the affection of the ſpirit, and reaſon. But *I ſee another Law*] evill concupiſcence is well called a Law, becauſe it is lawfully brought to paſſe, that man, who would not obey his Lord, ſhould not have his fleſh obeying him. God is ſuperiour to man, and the fleſh is inferiour, and becauſe man contemned his ſuperiour, hee is vexed of his inferiour. *Leading me captive*, that is, endevouring to lead me, by compelling me to conſent, and fulfill. For the regenerate man is but partly captived, and partly free, captived in the fleſh by reaſon of luſt, but free in the minde by reaſon of his love, and delight in the law. For he that doth good for feare is a captive altogether, but he that doth it for love is free,

Vers. 22.

Quia homo contempſit ſuperiorem, torquetur ab inferiore.

as

asa friend of the law,& ſo his captivity is but in part,and his freedome in part: captivity in the inferiour part, freedome in the ſuperiour. *Wretched man that I am*, wretched in regard of the fleſh, though no ſmall degree to happineſſe to know this wretchednesſe. To be delivered from the body of death is by being at the laſt received to glory, when luſt ſhall bee utterly aboliſhed, and all infirmities healed. Verſ.24.

Theod. The Apoſtle having ſpoken many things, whereupon the heretike might take occaſion to condemne the Law, to prevent that, doth now defend it from all ill imputations. *I had not knowne*, that is, ſo exactly, and diſtinctly. *I lived ſometime*, hereby *Adam* is meant, who lived without ſinne, till God gave him the Commandement of not eating. *The law is holy*, hereby is meant the law given by *Moſes*, and therefore is diſtinguiſhed from that which hee ſpake of before, calling that the Commandement, this the Law. *That ſinne might appeare out of meaſure ſinfull*, that is, whereas by the light of nature ſinne was knowne before by the giving of the law, the vileneſſe of it did yet more and more appeare. *Theod.in Rom.7.*

Ierome. Some thinke, that the luſt here ſpoken of is that nominated in the commandement, *Thou ſhalt not luſt after thy neighbours houſe*, &c. But wee thinke that all perturbations of the minde are hereby ſignified, whereby wee either ſorrow, or joy, or feare, or luſt. Now the Apoſtle doth not ſpeake of himſelfe, but ſuſtaining the perſon of humane frailtie, wherein are two men, the inward and the outward, fighting one againſt another: for elſewhere ſpeaking of himſelfe, he ſaith, *I live by the faith of the Sonne of God*, whereas here he ſaith, that he was dead. *Hieron.epiſt.151. ad Algaſiam.*

Auguſt. Luſt is not knowne to be ſinne, when a man fulfilling his filthy luſts by adultery, and drinking &c. hath no checke, but all pleaſure therein. But whereas it is ſaid, *What I would I doe not*, &c. it is much inquired, of whom this is ſpoken, whether the Apoſtle ſaith it of himſelfe, or in the perſon of ſome other: But ſeeing it is not to be doubted, but that he ſpeaketh here, it is no more to be doubted, but that he ſpeaketh of himſelfe. But what meaneth he then in ſaying, he did what he would not? When he would not commit adulterie, did he commit adulterie? When he would not be covetous, was he covetous? &c. Which of us doth not flee ſuch a blaſphemie againſt ſo holy an Apoſtle? It is therefore to be underſtood of luſt forbidden by the Law, which he would not, and yet did. For to be free herefrom, is not incident to man, till he commeth in the reſurrection to be like the Angels. Wherefore he freely confeſſeth, *I doe not thinke my ſelfe to have apprehended it, but one thing I doe, I forget that which is behinde*, &c. And againe; *There was given mee a pricke in the fleſh, the buffeting of Satan*, &c. But how can he ſay of himſelfe, *I am carnall*? *Anſ.* Not as carnall doth exclude being ſpirituall, for he calleth others ſpirituall, ſaying, *Yee that are ſpirituall, reſtore ſuch a one with the ſpirit of meekneſſe*. And it is not likely, but that he was as ſpirituall as they. In ſaying therefore, *I am carnall*, he meaneth in part, which is alſo implied in them, forſomuch as he ſaith, *Conſidering thy ſelfe, leſt thou alſo be tempted*. The age which he calleth ſpirituall, he feareth for the frailtie in temptation, not from the minde, but from the fleſh. A man is called ſpirituall, becauſe he liveth by the ſpirit; but carnall, becauſe through the fleſh mortall; ſo that the ſame man is both ſpirituall and carnall, and ſo is the beſt as long as he liveth here. But if thou followeſt thy luſts becauſe thou thinkeſt them good, or thinking them evill, yet doſt conſent unto them by yeelding, following whither they lead thee, and committing what they ſuggeſt, thou art altogether carnall. But if there be luſt in thee which the Law forbiddeth, yet thou keepeſt what the Law biddeth, by not going after thy luſts, thou art ſpirituall in minde, though carnall in the fleſh. For it is one thing to luſt, another to goe after our luſts. Not to luſt, is the part of one perfect; not to *Auguſt. de verb. Apoſt. ſer. 4. Serm. 5.* Phil. 3. 2 Cor. 12. Gal. 6. 1. *Ecce quam ſpiritualem jam appellavit ætatem, timuit illi tentationis fragilitatẽ.*

goe

goe after luſt, the part of one fighting, wreſtling, labouring. Where the fight is fervent, why is there deſpaire of victory? *The evill that I would not I doe.* If motions of luſt preventing the judgement and will of man, be not in his power, they cannot properly be called ſinnes. Moreover, what is properly ſinne, is taken away by baptiſmall grace, whereby (as was taught in the ſixth Chapter) Chriſtians are dead to ſinne, and the body of ſin is deſtroyed. Againe, that which is inevitable cannot be ſinne, ſeeing Chriſt hath ſaid, *My yoke is eaſie, and my burden light.* Neither could God, which is juſt, command man any thing impoſſible; neither will God, who is pious, condemne man for any thing which he could not ſhun.

Lib. de vera relig. c. 14.

Matth. 11.

Ser. 61. de Temp. Nec impoſſibile aliquid Deus imperare homini potuit, qui juſtus nec damnaturus eſt hominem pro eo, quod non potuit vitare, qui pius eſt.

* *Calvin. in Rom. 7. v. 7.*

* *Calv. I had not knowne ſinne, but by the Law.*] The meaning is not, that men are altogether ignorant of right and wrong, but very dull and dim-ſighted through their corruption, but have their eyes more cleerely opened by the Law. Luſt here ſpoken of, is that luſt forbidden in the laſt commandement, having reference to all the reſt. For it is not to be doubted, but evill motions with conſent are forbidden in the other commandements; but the puritie here required is ſuch, as that we are forbidden the firſt ariſing of them in the mind. A thing which the very Philoſophers conceived not of as offenſive, placing all ſinne in the will: and the Papiſts doe the like at this day, ſtifly maintaining that there is no ſinne in the regenerate. But *Paul* acknowledgeth his guilt by reaſon hereof, neither is any free but by the grace of God pardoning it. *I lived without the Law:*] that is, when all thought of the Law being laid aſide I ſinned, ſinne was ſo aſleepe as that I did not obſerve it, but it lay in a manner dead; and I not thinking my ſelfe to be a ſinner, reſted in my ſelfe, thinking that I had life at home. And hereby he meaneth not, that he was at any time without the Law (for he was ſufficiently inſtructed from his youth up) but being without the Spirit, he was not affected with the Law to bee humbled. *The Law is ſpirituall, I am carnall.*] Having hitherto ſpoken of a man naturall, now he beginneth to ſpeake of one in the ſtate of regeneration. The Law is called ſpirituall, not only becauſe it requireth the internall motions of the heart, but becauſe of the antitheſis betwixt it and the fleſh; that requiring angelicall perfection, and not admitting of any ſpot or ſtaine: man is carnall, becauſe he cannot (whilſt he is a man) but be againſt it. *I know not:*] that is, I allow not, as *Eraſmus* tranſlateth it. And that all this is ſpoken of the regenerate it appeareth, becauſe till this there is no reluctation. For although there be ſtings of conſcience in wicked men for their ſinnes, yet they doe ſo flatter themſelves therein, that they feele not any taſte of bitterneſſe in them, neither can they be ſaid to hate the evill, or to love the good.

Verſ. 14.

Verſ. 15.

Meyer.

To avoid tediouſneſſe, I ſpare to adde more Expoſitors here. The generall doubt of this place is, of whom the Apoſtle ſpeaketh? Hereunto ſome anſwer, That he taketh upon him the perſon of a naturall man thorowout this diſcourſe, as *Oecumenius* and *Theodoret*, partly before the Law was given, and partly after; and ſome, that he taketh upon him the perſon of a naturall man before and after the giving of the Law only to the 14. verſe, and thence forward of one regenerate, as *Auguſtine*, *Anſelme*, *&c.* And laſtly, ſome that hee ſpeaketh all of himſelfe, as an example of all regenerate perſons, ſhewing what they are by nature even under the Law, before grace commeth to enlighten and make them ſenſible; and what by grace even as long as they live in this world, as *Calvin* and all others follow one of theſe. With *Auguſtine* I hold it cleare, that the Apoſtle ſpeaketh of himſelfe, and ſuch as hee was before and after regeneration; neither doth *Calvin* differ here-from, but onely in applying the firſt part of the diſcourſe to a naturall man living under the Law, but not wrought upon thereby; whereas others apply it to one before the Law was given, which is a very little or no difference, ſeeing to be altogether without the written Law, and without benefit by it to take notice

of

of ſin to be humbled, is the ſame in effect, ſerving moſt aptly to prove the point in hand. For what is the thing to bee explained? Verily, that we have great cauſe to haſten to Chriſt, as to a new husband, not adhering ſtill to the Law, which (though it ſelfe be good) is an occaſion of much evill to us, by reaſon of our owne corruption. And this is here plainly proved unto them in the Apoſtles example, as if he ſhould have ſaid, I have found by my owne experience that there is no ſtaying upon the Law for ſalvation, for whether I tell you what I was before I had any ſenſe of my owne eſtate by the Law, then it was as if I had beene without Law, as they that lived before the Law was given, I thought my ſelfe indeed in caſe good enough, as you now doe, but all was in blindneſſe; or whether I tell you what I am now that I have received the ſpirit of faith and grace: the more I come to be inlightned hereby, and enabled to judge of things rightly, the more I ſee, that if there were no comfort to be had but in the perfect keeping of the Law, I ſhould be altogether left deſtitute and in miſery, ſeeing through the infirmity of my fleſh I can never here be ſo perfect, but that there be in me ſinfull luſts and motions enow to condemne me, were it not that I am in better hope by reaſon of Gods grace in Chriſt Jeſus our Lord. And thus much for the clearing of the generall doubt here: now upon this there be ſundry particulars more dependant; as

1 firſt, what the luſt here ſpoken of is? To this the Roman Catholikes anſwer, that ſuch motions of the minde onely are hereby meant that come from deliberate reaſon and the election of the will: but our Divines, that all evill motions, though involuntary and without conſent, are to be underſtood: a reaſon whereof is rendred by *Calvin*, becauſe the Law of God is ſo perfectly good *calvin.* and holy, as that it doth not admit of any corrupt motions, but preſcribeth abſolute purity, ſuch as was in the firſt *Adam* before his fall, and in the ſecond *Adam*, who we are ſure were free from all evill motions. And this reaſon is good, ſeeing God in making the Law was not to looke in juſtice at mans abilitie as he then was, but as he created him; otherwiſe he ſhould not have made a Law ſo perfectly holy as he made man, to whom the Law was to be a rule, which were abſurd, both becauſe the Law deſcribeth righteouſneſſe worthy of life, ſuch as none can be that commeth ſhort of the righteouſneſſe of man by creation: and becauſe the Law is a ſchoole-maſter to bring us to Chriſt, teaching ſuch righteouſneſſe as none can now attaine to but Chriſt onely, that we might be driven to flie to him, and to ſeeke to be found in him, about which we would be the leſſe ſolicitous, the leſſe the extent of the Law is.

2 A ſecond particular is, whether this luſt be a ſinne in the regenerate? To this the Romaniſts anſwer, that thoſe motions which are without conſent in ſuch, are not ſinne properly ſo called, but only incitations and meanes to provoke to ſinne, for which cauſe onely they are called ſinne, and if there bee any thing ſinfull in them, it did utterly ceaſe in baptiſme.

But we hold ſuch motions to be ſinne in whomſoever, and without Gods mercy ſufficient to condemne, yet to the regenerate they are not imputed, by reaſon of their intereſt in Chriſt. And this we prove, firſt, becauſe they are *Reaſon* 1. plainly affirmed to be ſinne againſt Gods Law: for without diſtinction the Apoſtle ſaith, *The Law hath ſaid, Thou ſhalt not luſt*: not, Thou ſhalt not out of deliberation and reaſon deſire and be willing unto evill. Yea Saint *Iames*, that it might more plainly appeare in deſcribing this luſt, diſtinguiſheth the acts of it ſo, as that it muſt needs be acknowledged that there is luſt before conſent. *Luſt when it hath conceived bringeth forth ſinne:*] Here is luſt con- Iam. 1. 15. ceived when the firſt motions ariſe, and luſt bringing forth when conſent is added, and where there is luſt, there is tranſgreſſion of the Law, becauſe it forbiddeth all luſt, which may rightly be ſo called according to the Scripture phraſe. Secondly, becauſe luſt hindreth from loving God with all our heart *Reaſon* 2.

commanded by the Law, ſo that the beſt by reaſon of the fleſh cannot doe it here. And this is maintained by *Auguſtine*, who ſaith, The perfect keeping of this Law, *Thou ſhalt love the Lord with all thy heart*, is not to be expected till another life, when we ſhal ſee God face to face, but is commanded here that we may be premoniſhed whither to ſend our hope before, and what to looke at by faith, and forgetting that which is behind ſtreine towards it. Againe, anſwering to this queſtion, Why it ſhould be commanded here, if it be impoſſible for us to fulfill it, he ſaith, Why ſhould not perfect righteouſneſſe bee preſcribed here, though none here attaine it? For wee cannot run, if it bee unknowne whither to direct our courſe; and how ſhould this be knowne, unleſſe it were ſhewed by precept? Here may alſo be applied that which the ſame Father hath in another place: It belongeth to that immortall life to fulfill the precept, *Thou ſhalt not luſt*; but to this life to keepe that which is in *Eccleſiaſticus*, *Thou ſhalt not goe after thy luſts*. And againe, He doth much good that followeth not his luſts, but not the perfect good preſcribed in the Law. For therefore hath the Law ſaid thus, that wee finding our diſeaſe, might flie to the medicine of grace, and might know by that precept what we ought to ſtrive after in this mortality, and what we ſhall attaine to in that immortality.

Aug. de Spir. & lit. cap. ult.

Lib. de perfect. juſtitiæ.

Lib. de Spir. & lit. cap. 36. Chap. 18. Lib. de Nupt. & Concup. cap. 23. cap. 29. Ad hæc dixit lex, non concupiſces, ut nos in hoc morbũ invenientes meam. nam gratiæ quæreremus, & in eo præcepto ſciremus, & quo debeamus in hac mortalitate proficiendo conari, & quo poſſit à nobis in illa immortalitate perveniri.

Laſtly, Luſt is ſo often ſo plainly called ſinne in this Chapter, that it is impudency to deny it. Wherefore * *Auguſtine* againe ſaith, Even as the blindneſſe of the heart, which none but God can remove, is both ſinne in that God is not beleeved in, and the puniſhment of ſinne in that the proud heart is worthily puniſhed, and the cauſe of ſinne: ſo the luſt of the fleſh, againſt which the good Spirit luſteth, is both ſinne becauſe there is diſobedience therein againſt the dominion of the minde, and the puniſhment of ſinne retributed to the merits of diſobedience, and the cauſe of ſinne, &c. Againſt all this the Church of Rome hath ſome ſhifts, that they might bring in perfection in this life; but who ſo would ſee more touching this point, let him reade *Perkins* reformed Catholike of originall ſinne, and the defence thereof. Now whereas *Auguſtine* in other places denyeth theſe motions to be properly called ſinne, it is to be underſtood onely in reſpect of imputation, for ſo much as the baptized are not reckoned now to be ſinners by originall impurity, untill that voluntarily and by conſent againe ſinne polluteth them anew, which appeareth by this ſaying, In them which are regenerate, when they receive forgiveneſſe of all their ſinnes, it muſt needs be that the guilt alſo of this concupiſcence yet remaining is forgiven, that it may not bee imputed for ſinne. Thirdly, a third particular is, what difference then is betwixt the regenerate man and the naturall in reſpect of luſt, that a man may know whether he be regenerate yet or not? To this *Calvin* hath anſwered well, that there is no true reluctation in the mind againſt ſin in the naturall man, though there may bee ſome prickings of conſcience, evill motions trouble him not; but if he hath broken out into notorious acts, he may be troubled in ſome outward reſpects, or through inward terrors; whereas the regenerate is troubled for thoughts knowne to none in conſcience of the good Law forbidding them. And to this we may adde that of *Auguſtine* and *Anſelme*, that although there be luſts in the regenerate, yet they goe not after them by conſenting and delight, but are heartily grieved for them: but the naturall man is well pleaſed with them, and though he cannot have opportunity to doe the evill conceived, yet he pleaſureth in thinking upon it. For we muſt not imagine that Saint *Paul* hating adultery, did through infirmity commit adultery, &c. but hating luſt, yet he luſted though he never conſented, but alwaies oppugned theſe rebellious motions, and ſo doth every regenerate perſon. Fourthly, a fourth particular is, how a regenerate man can be called carnall? To this alſo *Auguſtine* anſwereth fully, that howſoever in ſome reſpect hee bee ſpirituall,

Cont. Iul. lib. 5. cap. 3.

3.

Calvin.

Auguſtine. Anſelm.

4.

viz.

* *Lib. 5. cont. Iul. cap. 3.*

viz. ſo farre forth as he is renued in his underſtanding, judgement, and deſire; yet in ſome reſpect hee is carnall as long as he liveth here, *viz.* in the mortall body, with which ſinne is ſo wreathed, and wherein it hath taken ſuch rooting, that as the ivie in an old ſtone wall cannot bee utterly deſtroyed, till the wall being taken downe and the ſtones ſevered, all the roots bee pulled out: ſo evill luſts and motions will not utterly ceaſe, till man in death be diſſolved, that the roots may be pluckt out.

Caſſianus hath a different interpretation from all that hitherto have beene alleaged. For he referreth all, to which *Paul* laboured ſo much to attaine, to the pure and perfect contemplation of God, from which hee was hindred being preſſed downe by the burthen of the fleſh, ſo that even he which was ſo much admired for his perfections, could not bee free here in his devotion, but that thoughts and wandring imaginations would interpoſe themſelves, which he calleth the body of death, longing to be delivered from it. *Caſſian. Collat. 23. Theon. Abbatis.*

Note, what horrible corruption is naturally in everie man, like to that of the Spider, which ſucketh poyſon out of honey: for ſo we naturally turne the holy Law of God into an occaſion of ſinne, being the more bent to doe evill, the more we are forbidden it: that we may learne to bewaile this our corruption, and ſtudie to mortifie it, and to purge it out, as a man that hath his body full of ſuch corruption, as turneth all his meat into corruption. *Note.*

Note againe, that naturall corruption is not only exceeding great, but monſtrouſly unmeaſurable, becauſe what a man in conſcience knoweth, hee ought to doe, and it is good and juſt that he ſhould doe ſo, yea, which hee inwardly loveth and is delighted in, and therefore would faine doe, yet by this corruption he is ſo overborne, as that he doth it not, but the contrarie evill, and that not in ſome things, but being made to trade daily, as it were, herein: which ſhould ſerve to humble everie one of us, as the Apoſtle is humbled here, like a poore miſerable man crying out in the ſenſe of this miſerie. And ſo with him wee might aſſume comfort againe in Chriſt, ſalving all this our maladie, which otherwiſe we can never rightly doe. *Note.*

Note laſtly, that the difference betwixt a naturall and a regenerate man ſtandeth not in this, that in his owne apprehenſion and opinion the regenerate liveth better than the unregenerate doth: for as Saint *Paul* here, ſo everie one that is regenerate abaſeth himſelfe, as being amongſt the chiefe of all ſinners, ſo much ſinne and going from the Law, the rule of righteouſneſſe, doth he finde in himſelfe, againſt his knowledge and the inward inclination of his minde, moved by the operation of the Spirit of God. But the difference is, that indeed he doth live better, and the courſe of his life is generally holy and righteous, and which maketh him farre to outſtrip any naturall man, hee is daily exerciſed with greeſe, in conſideration of thoſe offences, that againſt his will at ſundrie times doe paſſe from him; thus being kept under in humilitie and lowlineſſe of minde all the dayes of his life, though theſe his offences bee ſecret and hidden from others: whereas the naturall man is not humbled, but for notorious knowen ſinnes, that put him to loſſe or diſgrace amongſt men. *Note.*

CHAP. VIII.

The Analyſis and Senſe.

THe Apoſtle having at large anſwered that cavill againſt juſtification by grace and faith only in Jeſus Chriſt, mentioned *Chap.* 6. 1. both there and *Chap.* 7. in the beginning, proving a neceſſitie of holineſſe of life in all thoſe that bee thus juſtified, and having in the reſidue of the ſeventh Chapter cleared the Law from any ill imputation, though ſinne

and death worketh hereby, becauſe the conſcience of everie man approving it, and the endevours of the regenerate to live according to the Law, doe together give teſtimony for it, though by reaſon of ſinne by everie one ſtill committed againſt it, all are in themſelves liable to death. Yet in the end of that ſeventh Chapter, hee propoundeth ſome comfort to all the truly faithfull, through Jeſus Chriſt. Now in this Chapter hee proſecuteth more at large, what in the end of that hee touched upon, *viz.* that though the caſe bee ſuch even with the faithfull, that they cannot doe as they ſhould, yet there is comfort for them in Chriſt. The ground of this comfort is, that *to thoſe that are in Chriſt Ieſus there is no condemnation*, who are deſcribed to bee *ſuch as walke not after the fleſh, but after the Spirit*.

Verſ. 1.

1

Verſ. 2, 3, 4.

This ground thus laid downe, firſt is proved *verſ.* 2, 3, 4. becauſe in thoſe that walke not after the fleſh, but after the Spirit, the Law is in Chriſt fulfilled, and ſo there can be nothing thereby againſt them.

2

Verſ. 5, 6.

Verſ. 7, 8, 9.

Verſ. 10.

Secondly, who they be that walke not after the fleſh, but after the Spirit, is declared both by their ſpirituall wiſdome, which tendeth to life, when as carnall wiſdome tendeth to death, *verſ.* 5, 6. and by their willing ſubjection unto God, whereas they that are carnall, are at enmitie with him, *verſ.* 7, 8, 9. and laſtly, by the mortification of their ſinfull body, and their vivification to righteouſneſſe, *verſ.* 10.

3

Verſ. 11, 12, 13.

Thirdly, the happie riſing againe of their bodies is ſet forth, who mortifie their bodies of ſinne, whereupon a dying unto ſinne is againe inferred, *verſ.* 11, 12, 13.

4

Verſ. 14, 15, 16, 17.

Fourthly, a ground of this happie riſing againe is laid downe, namely, that the faithfull living according to the Spirit, are the ſonnes and heires of God: and therefore it muſt needs follow, that they ſhall riſe to inherit that, whereunto they are heires, *verſ.* 14, 15, 16, 17.

5

Verſ. 18.

Verſ. 19, 20, 21, 22.

Fifthly, the glorie of the faithfull in the reſurrection is extolled, both by being compared with the preſent miſeries, *verſ.* 18. and by the common moſt earneſt expectation of that time, both in beleevers and in all creatures, unto which the comfort of that glorie ſhall extend alſo, *verſ.* 19, 20, 21, 22, 23. whereas if it were not of wonderfull excellencie, there could bee no ſuch longing after it.

6

Verſ. 24, 25.

Verſ. 26, 27.

Sixthly, if any doubt ſhould ariſe touching that glorie to come, becauſe it is not yet ſeene, it is ſatisfied; things hoped for doe not uſe to be ſeene, otherwiſe hope were no hope, *verſ.* 24, 25. the ſighing of the ſpirit alſo after the glorie before ſpoken of, being (after this of hope brought in by a Parentheſis) further added, and that as a furtherance unto it, *verſ.* 26, 27.

7

Verſ. 28, 29, 30.

Seventhly, that this glorie ſhall come, is confirmed by diving into all the cauſes thereof, beginning with Gods election and fore-knowledge, and ſo proceeding to calling, juſtification, and glorification, which he calleth *all things working together for our good*, *verſ.* 28, 29, 30.

8

Verſ. 31, 32, 33, 34.

Verſ. 35, 36, 37.

Verſ. 38, 39.

Eighthly, he preſſeth this of Gods electing us, to prove that it is impoſſible that ever wee ſhould bee ſubject to the condemnation ſpoken of, *verſ.* 1. Firſt, challenging whatſoever might be imagined to be an hindrance in generall, oppoſing Chriſt againſt all, *verſ.* 31, 32, 33, 34. Secondly, all particulars that can bee named, that may ſeeme to bee hindrances, *verſ.* 35, 36, 37. And laſtly, delivering his owne certaine perſwaſion againſt the force, not only of theſe things below already named, but alſo of ſuperiour and greater powers, he concludeth the Chapter, *verſ.* 38, 39. In his owne perſon here, as in the ſeventh Chapter, ſpeaking not only for himſelfe, but for everie beleever that hath a firme faith in Jeſus Chriſt: for each one hath ſuch an aſſurance, and hereunto we ought all to aſpire.

Touching the ſenſe of thoſe paſſages that are doubtfull, here I ſpare to ſay any more, till I come to handle them more at large: for I finde ſo many difficulties,

culties, upon which there is ſuch varietie of expoſitions, that having once explaned them, the whole Chapter will be cleare.

Verſ. 2. *For the Law of the ſpirit of life in Chriſt Ieſus hath freed mee from the Law of ſinne, and of death.* *Text 13.*

3. *For that which was impoſſible to the Law, inſomuch as it is weake through the fleſh, God ſending his owne Sonne,* &c.

Auguſt. The Law is ſaid to be weake through the fleſh, becauſe that by reaſon of fleſhly deſires, it could not bee perfectly obſerved by man. Wherefore God ſent his owne Sonne, who is not called fleſh, becauſe not begotten in carnall delectation, but *in the ſimilitude of ſinfull fleſh*, becauſe as all fleſh, ſo he was mortall. And he is ſaid *to condemne ſinne in the fleſh*, becauſe he was a patterne of perfect righteouſneſſe in the fleſh. And *the righteouſneſſe of the Law is ſaid to be fulfilled in us through him*, becauſe the ſpirit of charitie burning in us, we doe not conſent to the luſts of the fleſh, and ſo the precepts of the Law are fulfilled by charitie, which could not be by feare. *Auguſt. in Rom. 8. ſec. Bed.*

Oecum. Having ſhewed before what the Law did, here he ſheweth what Chriſt hath done, *viz.* not only freed us from our ſinnes paſt, but alſo hath made us ſuch, as that wee ſhall not hereafter be held captive by ſinne, and ſo periſh: and to declare who are thus freed, he ſaith, *which are in Chriſt Ieſus*, &c. that is, in the faith of Chriſt, and deſirous to lead a ſpirituall life. *For the Law of the Spirit*, &c. that is, the Spirit which is from Chriſt, taking fleſh upon him, communicated to me, *hath freed mee*] from ſinne, by inabling mee to the beſt things, and conſequently from death the ſtipend of ſinne: and it is called *the Law of the Spirit of life*, becauſe it is oppoſite to the Law of death, which is our naturall corruption, forſomuch as it by drawing to goodneſſe quickeneth, as luſt by drawing to evill mortifieth. *Inaſmuch as it was weake through the fleſh*] that is, what the Law would have done, but could not, the infirmitie of the fleſh being ſuch, as that the more the Law went about to hold in from ſinning, the more men brake out into ſinne. *God ſending his owne Sonne in the ſimilitude of ſinfull fleſh*, &c. Similitude here hath not reference to fleſh, but to ſinne; for he was true fleſh as ſinfull men are, but without all ſinne. *Cyril. lib. 15. adverſ. Iulian.* The bodie of Chriſt was not ſinfull fleſh, but the ſimilitude of ſinfull fleſh. *Baſil. Epiſt. ad Sozopolet.* The Lord tooke upon him true naturall affections, to confirme that he had true and not imaginarie fleſh: but ſuch affections as flow from pravitie hee rejected, unworthy the Deitie. The Sonne of God thus comming for ſinne, *condemned ſinne in the fleſh*] that is, not by his omnipotent power as hee was God, but in his humane nature, when as ſin aſſaying to infect him, was utterly overcome and ſubdued, he keeping himſelfe even in his fleſh, alwayes altogether free from ſinne: for when ſin is utterly ſubdued, it is rightly ſaid to be condemned, the ſubduing being the internecion and execution of it. *That the righteouſneſſe of the Law might be fulfilled in us*] The righteouſneſſe of the Law is the ſcope of it, and this ſcope is, that the Law being fulfilled, wee may not bee obnoxious to the curſe. And leſt any ſhould take libertie hereupon to live as they liſt, it is added, *which walke not after the fleſh, but after the Spirit.* *Oecumen. in Rom. 8.*

Ambroſ. *The law of the Spirit of life*, is the Law of faith, ſo called, becauſe it forbiddeth to ſinne, and calleth backe to life one dead in ſinne. The Law of *Moſes* is ſaid to bee ſpirituall, becauſe it forbiddeth to ſinne, wherein who ſo obeyeth, is ſpirituall, in that he is like the heavenly Spirits: but it is not a Law of the Spirit of life, becauſe it delivereth not from ſinne and death. The Law of faith is the Law of the ſpirit, becauſe God (of whom faith is) is a Spirit: In that therefore are words, in this deeds; there the things of God, here God himſelfe. This Law of faith and grace in Chriſt, delivereth every worthy beleever from the Law of ſinne, and from death. The Law of ſinne is luſt drawing *Ambr. in Rom. 8. Lex vocatur ſpiritualis, quia præcepta dat, per quæ non peccetur, qui enim non peccat, vere ſpiritualis dicitur tanquam cæmulus ſpirit. cæleſtium. Lex autem fidei dicitur, Lex ſpiritus, quia Deus cujus fides eſt, ſpiritus eſt. Illic ergo verba ſunt, hic res, illic quæ Dei ſunt, hic Deus ipſe.*

drawing to wicked things, and contrary to the law of the minde, and of God. And the Law of *Moſes* is ſometime called the Law of death, as in that place, where it is ſaid, *If the miniſtration of death graven in ſtone were glorious, &c.* and the Goſpell it ſelfe is ſaid to bee as to life, ſo to death. *To ſome it is a ſweet ſavour of death unto death*, yet it is not a Law of death, as the Law of *Moſes* is, becauſe it doth not kill, for faith juſtifieth true beleevers, and ſetteth them free from ſinne, whom the Law holdeth guilty: and if any obey not this faith, they are not killed by faith, but by the Law, becauſe not receiving the faith they ſtill remaine guilty of ſinne, and are by the Law condemned.

2 Cor. 2.

Th. Aquin. The law of the ſpirit of life, is either the Law which is the ſpirit, but called the Law, becauſe as it is given to draw men to goodneſſe, ſo the ſpirit inhabiting the minde much more, for that it doth not only by enlightening manifeſt the good to bee done, but alſo inclineth the affections to doe it, or elſe the Law of the Spirit is the proper effect of the Spirit, faith working by love. And it is called the ſpirit of life, becauſe as the naturall ſpirit giveth the life of nature, ſo the divine ſpirit giveth life of grace. *In Chriſt Ieſus*, this is added, becauſe none have this life but ſuch as are in Chriſt. *Hath freed mee from the law of ſinne*, that is, either from luſt which inclineth to ſinne, or from the conſent and act, whereby a man is bound before by the Law, for by the Spirit all ſinne is remitted. *For that which was impoſſible*, that is, whereas the Law could not juſtifie by reaſon of mans corruption, the Sonne of God comming in the fleſh, for it is ſaid, *In the ſimilitude of ſinfull fleſh*, becauſe ſinne only maketh ſubject to paſſion. *Condemned ſinne in the fleſh*, that is, deſtroyed it through ſuffering. *That the righteouſneſſe of the law might be fulfilled in us*, that is, in us which are in Chriſt by faith, according to that, *The Gentiles attained righteouſneſſe, viz. righteouſneſſe which is of faith*, and *Hee was made ſinne for us, that knew no ſinne, that wee might bee made the righteouſneſſe of God in him.*

Tho. Aquin. in Rom. 8.

Rom. 10. 30.
2 Cor. 5. 21.

Anſel. The law of the ſpirit of life, is the law of faith, and grace, and mercy, whereby ſinne is remitted. The law is ſaid to bee weake by reaſon of our weakneſſe increaſed thereby, or by reaſon of the carnall underſtanding, and obſervances. *By ſinne condemned ſinne*, that is, by death cauſed by ſinne, as Greeke or Latine letters are called the Greeke or Latine tongue, not becauſe they are a tongue, but uttered by the tongue: for thus Chriſt taking fleſh of that maſſe, which by ſinne had deſerved to die, is ſaid by ſinne, (meaning death a neceſſary ſequele of ſinfull fleſh) to deſtroy ſinne, or elſe by ſinne underſtand a ſacrifice for ſinne. The righteouſneſſe of the law is ſaid to be fulfilled in us, when being holpen by the ſpirit we keepe the law, by minding heavenly things, not being carried by the fleſh after earthly. For they which are intent to heavenly and not to earthly things, *Walke not after the fleſh but after the ſpirit*: and thus the righteouſneſſe of the law is fulfilled in us, not that which ſaith, *Thou ſhalt not luſt*, but that which ſaith, *Thou ſhalt not goe after thy luſts.*

Anſel. in Rom. 8.

Calvin. The law of the ſpirit of life, is put improperly for the ſpirit of God, which beſprinkleth our ſoules with the blood of Chriſt, not only to cleanſe us from ſinne in regard of the guilt, but alſo to ſanctifie us to true holineſſe whereby we are delivered from the guilt of ſinne, and conſequently from death and damnation, forſomuch as inordinate luſts are corrected in us, and the Law of ſinne aboliſhed by the ſpirit. If it be objected, that then the remiſſion of ſins, and deliverance from death dependeth upon our regeneration, as the cauſe hereof: the ſolution is eaſie, that *Paul* doth not ſpeake here of the cauſe, but of the manner, how wee are freed from the guilt of ſinne, which is not by the outward teaching of the law, but whileſt we are renewed by the ſpirit of God being withall juſtified through a free pardon, that the curſe of ſinne may no more preſſe us. I dare not aſſent to them, who underſtand here by the law of ſinne, the written law, for that were too harſh, neither would the Jewes ever have

Quid eſt ſec. carnem ambulare? Carnal. concupiſcentiis conſentire.
Quid ſec. ſpiritum ambulare? Adjuvari ſpiritu in mente & concupiſc. carnis non obedire. Sic ergo impletur in nobis juſtificatio legis, non illa quæ dicit, Non concupiſces, ſed illa quæ jubet, Non eas poſt concupiſcentias.
Calvin. in Rom. 8.

have endured it: neither yet am I of their minde, who expound it of concupiſcence, as though *Paul* were now victor over it, for it is Gods free abſolving of us, which doth purchaſe to us a quiet peace to God-ward. *For that which was impoſſible to the law, &c.* Here followeth a proofe that we are freely juſtified by the grace of God in Chriſt. For if he had meant to ſet forth our victory over ſinne by the ſpirit of regeneration, he would not have added the clauſe, *Which walke not after the fleſh but after the ſpirit*, ſeeing it agreeth not to men void of all ſinne, but to ſuch as (though ſinners) are freely juſtified to ſtirre them up from ſecurity, and to intend to live after the ſpirit. The law which is ſaid to bee weake, is not the ceremoniall onely, as ſome underſtand it, but the morall, for it is ſuch a law, as being obſerved in every part, juſtifieth, as the ceremoniall doth not, becauſe the defect of juſtifying is not ſaid to bee in the law, but in the fleſh, hindering from keeping it, and by fleſh here underſtand our ſelves. *God ſending his owne ſonne, &c. Even by ſinne condemned ſinne, &c.* Here is the manner how juſtification by Chriſt redoundeth unto us, *viz.* by condemning ſinne in the very fleſh of Chriſt, in aboliſhing the fault, wherewith we were tyed, the handwriting being as it were put out. For the condemning of ſinne bringeth righteouſneſſe to us, becauſe we are thus abſolved from the guilt, and God doth repute us for juſt. And in ſetting this forth, he expreſſeth Chriſts ſending to admoniſh, that righteouſneſſe doth not reſide in us, but is to be ſought for in Chriſt alone, and that it is vaine for men to truſt to their owne merits, who onely borrow righteouſneſſe from the expiation, which Chriſt fulfilled in his owne fleſh. The Greeke ſcholiaſt readeth the next words as appending to the former. *God ſending his owne Sonne in the ſimilitude of ſinfull fleſh*, and *for ſin*. But I cannot be brought to thinke, that by the word *ſinne*, any other thing is meant here, but an expiatory ſacrifice for ſinne, by the Hebrewes called חטאת, by the Greekes περὶ ἁμαρτίας, which is fuſther confirmed, 2 *Cor.* 5. 21. *Who was made ſinne for us*. Therefore περὶ is a cauſall here, as if he had ſaid upon that ſacrifice, or for the burden of ſinne laid upon Chriſt, ſinne was caſt out of his right, that it might not hold us as guilty any longer: for they are ſaid to bee condemned, who are overthrowne in their cauſe. And it is ſaid to bee condemned in the fleſh, becauſe in our nature, that wee might have the more ſure confidence. *That the righteouſneſſe of the Law might bee fulfilled in us*, that is, not the Law being now perfectly kept by the regenerate which is altogether from the ſcope: but whileſt the perfect obedience of Chriſt is imputed unto us, the law being in him ſatisfied, we might be accounted juſt. And becauſe righteouſneſſe is communicated from Chriſt unto none, but to ſuch as are joyned to him by his ſpirit, it is added, *Which walke not after the fleſh, but after the Spirit*, that is, which diligently labour in mortifying the fleſh, ſo as that it doth plainly appeare, that the ſtudy of piety doth reigne in them.

Beza. By the Law of the ſpirit of life, I doe neither underſtand the law of faith with *Ambroſe*, nor the ſpirit it ſelfe with *Chryſoſt.* but rather the efficacy of it aboliſhing ſinne and death, and the grace of regeneration oppoſed to the fleſh, our naturall corruption. *In Chriſt Ieſus:* is added to diſtinguiſh the ſpirit of life in Chriſt himſelfe from that which is in us, that is, the perfect ſanctification of our nature in him, from the ſanctity which is but begun in us. For that being perfect hath freed us, but by reaſon of the imperfection of this, we cry with the Apoſtle, *Who ſhall deliver me from the body of this death? And for ſinne*] moſt Interpreters joyne this with the words following thus, *by ſinne condemned ſinne, &c.* but the ſcope of this place being not to ſhew the meanes, how ſinne was by Chriſt expiated, but the neceſſity of his comming, *viz.* for the expiation of ſinne which could not otherwiſe be done away, the right reading is, *And for ſinne*, joyning it unto ſending. *Condemned ſinne*, that is, tooke it away by the imputation of his righteouſneſſe: the like phraſe is, 1 *Pet.* 4. 6. *That the righteouſneſſe of the law might bee fulfilled in us*, not of us, as hee would

Beza in Rom. 8. verſ. 3.

would have ſaid, if it had beene meant that we are inabled perfectly to keepe the Law. It is fulfilled in us, when the perfect righteouſneſſe of Chriſt is imputed unto us.

Mayer. *Mayer.* The maine doubt of this place is, whether by the grace of regeneration wee are inabled, the beſt of us, to keepe the Law of God perfectly? The Church of Rome now maintaineth it moſt confidently, and urgeth this Scripture ſtrongly to prove it. The law of the ſpirit of life, ſay they, is grace flowing from Chriſt into the regenerate by the holy Ghoſt, and this freeth them from ſinne, by inabling them to reſiſt ſinfull motions, which are no ſins in them without conſent, and ſo they live altogether free from ſinne, and death the wages of ſinne: which is further proved in the next words, what could not be done by the helpe of the law, againſt which corruption made too ſtrong reſiſtance, is done by Chriſt firſt perfectly keeping the law in our nature, and the forces of ſinne being thus broken, inabling us by grace againſt our luſts ſo that wee doe alſo perfectly keepe it, which are ſpirituall. And this they labour to prove further by other texts, as by that, *According to his mercy he hath ſaved us by the laver of regeneration, and renewing of the holy Ghoſt, which he hath powred out upon us abundantly through Ieſus Chriſt our Lord:* and by that of *Ieremie, I will put my law into their bowels, and in their heart I will write it:* and of *Ezechiel, I will put my ſpirit within you, and will cauſe you to walke in my precepts, and to keepe my judgements.* Loe here (ſay they) imputative righteouſneſſe of Chriſt is not ſpoken of, but that which through Chriſt is in us, whereby wee are delivered from ſinne and death. For anſwer to all which I ſay, that this cannot poſſibly be the ſcope of this place, becauſe no perfect righteouſneſſe is to be attained to here by the beſt in themſelves, as was ſhewed *Text* 12. neither have any ancient Expoſitors thus underſtood it. *Auguſtine* teacheth, that the ſpirit doth only ſo farre prevaile, as that it preſerveth the regenerate from conſenting to ſinne. And in another place he ſaith, *How hath the ſpirit freed mee, but becauſe the ſpirit doth diſſolve the guilt of luſt in Chriſt, through the remiſſion of all my ſinnes, that although luſt doth yet remaine, but waning daily more and more, yet it is not imputed for ſinne.* And *Anſelme* ſpeaketh to the ſame effect, with whom wee willingly joyne, teaching likewiſe, that the regenerate are ſo ſanctified by the ſpirit, as that they conſent not to any ſinne. Touching the other places alleaged, they prove nothing, but that there is inherent righteouſneſſe in the faithfull, which wee denie not; as for perfection hereof, and ſalvation by our righteouſneſſe, it remaineth yet to be proved. Wherefore rejecting this ſenſe, I thinke the Apoſtles meaning to be this: That ſuch as are in Chriſt, are not under damnation, take mee for example, whom *the ſpirit of life in Chriſt*, that is, the grace of regeneration by the ſpirit, which is fully in Chriſt, and in mee in a meaſure, thus giving mee eſtate in him, *hath freed mee*, that is, not by vertue of any grace or goodneſſe in mee, but by vertue of a union with Chriſt thus attained: *from the law of ſinne*, that is, from the guilt of my corruption, ſo that although it be not wholly purged out here, yet it is not laid to my charge, neither ſhall it damne mee hereafter. *For that which was impoſſible to the law*, &c. that is, the law attempted to doe this before, by forbidding all ſinne, but could not effect it by reaſon of my naturall corruption breaking out the more, the more it was reſtrained hereby: wherefore *God ſending his owne Sonne in the fleſh*, which was fraile, and mortall, like our ſinfull fleſh, it ſelfe being without all ſinne, *condemned ſinne in the fleſh*, that is, ſubdued the force of ſinne in a mortall body, keeping it out ſo, as that it had no power to defile it: *that the righteouſneſſe of the law might be fulfilled in us through him*] that is, ſinne being thus in his body ſubdued, might not have ſo much power in us that are his members, but wee being ſtrengthened by the ſpirit of grace, might for time to come fulfill the law, though not in every

Tit. 3.

Ier. 13.

Ezech. 36.

Auguſt.

De nupt. & concup. lib. 1. c. 32.

See Text 12.

every point and particle, (for the contrary hath beene cleerely taught in the chapter going before) yet in minde and heartie deſire of perfect keeping it, which is a perfect fulfilling in Gods acceptation, who accepteth of the will for the deed, in thoſe that are in Chriſt, in whoſe perfections all their imperfections are covered. And that this is all our fulfilling of righteouſneſſe, appeareth by the deſcription adjoyned, *which walke not after the fleſh, but after the ſpirit*, that is, are not fleſhly, but truly ſpiritually and heavenly minded. And this is the ſame almoſt in effect with the expoſitions of the Fathers before going, is conſonant to the reſt of the diſcourſe preceding and following, and is the ſound and true doctrine of the word of God, ſet forth in many other places.

Note, that a true deſcription of a faithfull perſon, who is by faith planted into Chriſt, and ſo cannot be liable to condemnation, is, that he is one which walketh *not after the fleſh, but after the ſpirit*; he doth not live in a carnall and ſenſuall manner, taking pleaſure in nothing but in that which in the ſenſe of the fleſh is delightfull, but in a ſpirituall manner, being much exerciſed and taken up with delight in the word and prayer, and to walke in all things according to Gods lawes. So that he is utterly deceived, who thinketh himſelfe to be faithfull, being yet of a wicked and prophane life: for to have faith, and to lead a godly life, are alwayes inſeparable. *Note.*

Note againe, that it is not by reaſon of this our walking after the ſpirit, that wee are exempt from damnation, but becauſe Chriſt Ieſus, in whom we are, in our nature hath perfectly fulfilled the law, and ſo brought in righteouſneſſe to all his members: for it is through ſinne, that death taketh place; where perfect righteouſneſſe is, there is freedome from death. Wherefore let us not erre by conceiving any merit of life to be in our righteouſneſſe, but caſt our ſelves wholly upon that of Chriſt by faith apprehended and applied, and indeed made ours, being aſſured, that having this, wee are freed from death, and tranſlated to that life that ſhall be for evermore. *Note.*

Verſ. 10. *And if Chriſt be in you, the body is dead through ſinne, but the ſpirit life through righteouſneſſe.* *Text 14.*

Auguſt. This is a moſt evident teſtimonie of the reſurrection of the body: ſo that there have beene foure degrees; 1. Before the law, when there was no reſiſtance made againſt ſinne. 2. Under the law, when wee fight, but are overcome. 3. Under the Goſpell, when wee fight and overcome. 4. When wee ſhall not fight, but reſt in eternall peace, that being ſubdued which is under us. *Auguſt. in Ro. 8. ſec. Beg.*

Chryſoſt. To ſhew, that he had not accuſed the body, but ſinne in the body, he ſaith, *The body is dead to ſinne*, becauſe ſinne is not efficacious any more in the body of the faithfull. The ſpirit here is the ſoule becomming ſpirituall, the fruit following hereupon is life, ſet forth thus to animate the more to righteouſneſſe tending hereunto. As if it had beene ſaid, Be not terrified when thou heareſt that the body is dead, for thou haſt life and ſpirit yet to the operation of righteouſneſſe: and when he hath called the body dead, he doth not anſwerably call the ſpirit alive, but *life*, intimating, that it is not only living in it ſelfe, but hath force of vivifying alſo. *Chryſ. in Rom. 8.*

Anſelm. The body is dead.] He ſaith not, is mortall, for ſo it was without ſinne, becauſe it might die, though it ſhould never have died, if ſinne had not beene: but by reaſon of ſinne it is now dead, in compariſon of that it ſhall be at the reſurrection, yet the ſpirit liveth *through righteouſneſſe*, becauſe *the juſt ſhall live by his faith*; which is ſpoken to extoll the benefit comming by Chriſt, wee being in him made alive, who were dead before: neither may wee deſpaire of life to be reſtored againe to the body in the reſurrection, even as the body of Jeſus was raiſed up againe. *Anſel. in Rom. 8.*

Beza. Annot. in Rom 8.

Beza. The Apoſtle having proved the firſt part of the propoſition, ſet downe *verſ.* 2. *viz.* that wee are freed from ſinne, doth here prove the ſecond, *viz.* that wee are alſo freed from death. And this he doth by granting, that the body indeed dieth neceſſarily in all, even the beſt, *through ſinne* making all ſubject to death (whereby it appeareth, that even the moſt holy are not altogether free from ſin) yet in the ſpirit, which is the ſoule, they live *through righteouſneſſe*, that is, forſomuch as they are regenerate to the participation of Chriſt and his righteouſneſſe, the ſoule liveth by the vertue hereof even after death: and as for the body, it ſhall alſo bee raiſed againe to life at the laſt day.

Mayer.

Mayer. And to this as a full reſolution of this Text, at which alſo *Auguſt.* in ſhort glanceth, I ſubſcribe without adding any other. And whereas the Spirit is not only ſaid to live, but is called life, it is to be underſtood, as *Beza* alſo hath it, that in ſome copies it is read, *The Spirit liveth*, which is all one, but that this is more emphaticall. For that expoſition of *Chryſoſt.* followed by many, it doth not ſo well agree, becauſe if hee had meant to ſet forth a death unto ſinne, when grace commeth, hee would not have ſaid διὰ ἁμαρτίαν, but τῇ ἁμαρτίᾳ to ſinne, as *Rom.* 6. 2. 11. and uſually in other places, as moſt fitly ſerving to expreſſe it, which the other doth not without forcing it againſt the common uſe of the phraſe.

Note.

Note, that even in thoſe that have a lively faith in Chriſt, it muſt ſtill be expected, that they ſhould once die, even as others doe, and ſo ſickneſſes, and bodily pangs, and other worldly croſſes, whereby the death of the body is haſtened, are likewiſe incident unto them. A fatall neceſſity of this is hereby brought upon all without difference through originall ſinne, which overſpreadeth all. Wherefore let us not, when we live the moſt holily that we can, expect to bee favoured in reſpect of outward croſſes, and painfull dyings, more than others, and ſo not bee diſcouraged hereat: but thinke it to goe well enough with us, in that howſoever the body bee afflicted and dieth, yet our better part, the ſpirit and ſoule, liveth a moſt happy life for evermore.

Text 15.

Verſ. 15. *For yee have not received the ſpirit of bondage againe to feare, but yee have received the ſpirit of adoption, whereby wee cry, Abba, Father.*

Auguſt in Rom. 8 ſec. Bed.

Auguſt. What meaneth this, *againe*, not that they received one ſpirit before under the Law, and another now under the Goſpell: for all is one, and the ſame ſpirit intimated in the word, *againe*; but becauſe the ſpirit in delivering the Law then did terrifie the people being accompanied with thunders, fire, and ſmoake, &c. but now comming downe in fiery tongues, it ſat gently upon each of them. Then was terror, as to ſervants; now love, as of ſonnes. And if any man doth well now, becauſe hee feareth puniſhment, not for love of God, hee is yet a ſervant and no ſonne. Feare is a ſervant, love is free, yet I would to God that ſome would doe well through feare. And doe thou well for feare of puniſhment, if thou canſt not yet for love of righteouſneſſe: when the Miſtris commeth, the ſervant will depart, for perfect love caſteth out feare. *Abba, father.* What is *Abba?* in Hebrew father, and it is added, becauſe in Chriſt, the corner ſtone, both peoples are joined alike becomming ſonnes, whence ſoever they come, circumciſion from one place, whereupon *Abba*, uncircumciſion from another, whereupon *Father* is named, the concord of the wals being the glory of the corner ſtone.

Timor ſervus eſt, charitas libera: fac vel timore pœne ſi nondum potes amore juſtitiæ: veniet Domina & ſervus abſcedet, quia conſummata charitas foras mittit timorem.

Anſel. in Rom. 8.

Anſel. The Spirit here ſpoken of is one, but becauſe in writing the Law in tables of ſtone, terror was ſtriken into the people, it is called the ſpirit of bondage to feare, they not underſtanding yet the grace of God, and being convinced of their infirmities and ſinnes by the Law; and this feare was ſervile, becauſe through it righteouſneſſe was not ſo much loved, as puniſhment feared: but now the ſpirit doth not compell through feare, but draw us by love to doe good. The cry here ſpoken of is of the heart, not of the lips, and it is nothing

nothing else but a thirsting after righteousnesse. *The same spirit witnesseth to our spirits*, that is, maketh our spirits to understand and know that we are the sonnes of God, and that by infusing charity into us to make us imitate the divine goodnesse in loving our enemies, and doing good to those that hate us: for this is an evident testimony, declaring to our minde, that we are the sonnes of God, whose goodnesse we imitate according to our poore measure, as children their parents,

Calvin. This is spoken, to shew the assurance and security of Gods children without the terrors in the time of giving the Law. A like place is *Heb.* 12. 18. And yet this is not so to be understood, as though none had this assurance then; for he compareth times with times, and not persons with persons: or he compareth the Law naked and alone requiring doing to be saved, with the Gospel propounding salvation to beleevers. In that *Father* is set downe in two languages, it may seeme to make against that in *Esa.* 19. 18. where it is said, that the language of Canaan shall bee common to all; but the sense is all one; for hee doth not respect the outward idiom so much, but the harmony of the heart in worshipping God. *The Spirit witnesseth together, &c.* Here is the ground of our calling God *Father*, for unlesse wee doe certainly in heart beleeve him to be so, wee cannot call him so. Which may stop the mouthes of cavillers, that dispute here of a morall conjecture, and aske how man can know the will and decree of God, touching his salvation: For this is briefly answered; *The Spirit of God beareth witnesse with our spirits, &c.* *Calvin. in Rom. 8. vers. 15.*

Mayer. Although it be so plainly determined here, that the faithful are assured by the spirit of their adoption and salvation, yet assurance herin is stiffly oppugned, as presumption, by the Church of Rome. Although no godly man (saith the Councel of Trent doubteth in regard of Gods mercy, Christs merit, & the vertue of the Sacraments, yet whilest he considereth his owne infirmity, and indisposition, he cannot but feare, seeing none can know by the certainty of faith, wherein there cannot be falsity, that he hath attained the grace of God. *Mayer.* *Concil. Trident. Sess. 6. cap. 9.*

Thomas Aquinas argueth thus: The meanes of knowing are three; First, by revelation, whereby it is to be granted, that some men know themselves to bee in grace. Secondly, by the proper principle or object, which is God, who for his excellency being unknowne to us, his presence or absence cannot thus bee certainly knowne. Thirdly, by signes, such as to delight in God, to contemne the world, not to live in any mortall sinne, &c. and thus a man may know that hee is in grace conjecturally, but not certainly, because hee cannot tell whether this love of God floweth from justifying grace, nor how long it shall continue: neither can hee live so free from sinne, but that there may still be sinne enough in him unknowne to condemne him, according to that of the Apostle, *I know nothing by my selfe, yet am I not herein justified.* Against this we oppose this place, and divers others like unto it, as 1 *Cor.* 2. 12. *We have received the Spirit of God, whereby wee know the things that are given us of God.* 2 *Cor.* 13. 5. *Know ye not that Christ Iesus is in you unlesse ye be reprobates?* 2 *Pet.* 1. 10. *Doe all diligence to make your election sure and certaine, &c.* Moreover, to beleeve is to bee certainly assured, as is plaine from the description of *Abrahams* faith, *Hee did not doubt of the promise of God through unbelefe, but was strengthened in faith, and gave glory to God, being fully assured that hee which had promised, was able to doe it.* And generally faith is described the *substistence of things hoped for, and the evidence of things not seene*, both arguing the greatest certainty. As for that which is alleaged on the contraty side, that we cannot tell whether we have faith or not, or whether wee doe truly repent us of all our sinnes, or whether we shall persevere unto the end; I answer, that the beleever doth know the grace bestowed upon him, as is evident from texts before mentioned, 1 *Cor.* 2. 12. 2 *Cor.* 13. 5. neither is it prejudiciall to his repentance, that he hath some unknowne sinnes, for his generall repentance *Thom. Aquin. 1. 2. Qu. 112. art. ult.* 1 Cor. 4. Rom. 4. Vers. 20. 22. Heb. 11. 1.

for all is accepted as a repentance for every particular. And as for perseverance, all the truly faithfull shall undoubtedly have it, though weake in themselves, yet being strengthened by the same God to persevere, of whom they have received to beleeve, *Ioh.* 6. 39. 1 *Iohn* 3. 9. 1 *Iohn* 2. 19. *They went out from us, because they were not of us, for if they had beene of us, they would have continued with us.* For this cause beleeving is often called knowing, 1 *Iohn* 3. 3. *ver.* 14. *Iohn* 17. 3. and yet wee deny not, but that many true beleevers come short of this assurance, for it is not the case of all to bee assured: but this is not because no assurance can bee had by faith (for *Abraham* was thus assured, and sundry others. *Heb.* 11. and *Paul, Gal.* 2. 20.) but because they want of that measure of faith called πληροφορία a full assurance. Lastly, this certainty by faith is no new doctrine.

August. Tract. 5. in Iohan. *Aug.* hath taught it. Let no man aske another, but returne to his owne heart, if hee finde charity there, hee hath security for his passage from death to life.

Hilar. in Mat. 5. *Hilar.* It is the Lords will that the kingdome of Heaven, which hee professed to be in himselfe, should be hoped for without any doubtfulnesse of uncertainty, otherwise there is no justification by faith, if faith it selfe bee made doubtfull.

Bernard. Epist. 107. *Bernard.* Who is the just man, but hee that being loved of God, loveth him againe? which comes not to passe, but by the Spirit revealing by faith the eternal purpose of God, of his salvation to come, which revelation is the infusion of spirituall grace, by which the deeds of the flesh being mortified, the man is prepared to the kingdome of Heaven, together receiving in one spirit that, whereby he may presume that he is beloved and loveth againe.

Note. Note, that it is the spirit of bondage, whereby they of the Church of Rome are led at this day, and not the spirit of Adoption, when as they teach slavish fearing, in respect of a mans estate to God-ward, even unto the end of this life, and deny all filiall confidence to any, but to such as are assured by particular revelation. For what is it else, but the spirit of bondage that speaketh and teacheth thus, if it be a property of that spirit to make to feare? Againe, fearing to sinne, and so to fall from our faith, which ingendreth in the minde a continuall holy solicitude, we willingly acknowledge to be in the best: but the slavish feare excluding all certaine comfort to God-ward, wee relegate to the author of it the spirit of bondage, and to such as are lead by him.

Text 16. Vers. 19. *For the longing desire of the creature waiteth for the revelation of the sonnes of God.*

20. *For the creature is subject unto vanity, &c.*

August. lib. Quest. 83. *August.* This is an hard place, because it is uncertaine what is meant by *the creature.* But by the Catholike doctrine, whatsoever the Lord hath created is set forth by this name, whether it be a body or a spirit. I thinke therefore that the Apostle having exhorted to patience in afflictions, in respect of the future glory, in the words going before, hee doth here propound that, which may comfort us in respect of the body pained by afflictions. As if hee should have said, this very thing, which is put to so much paine in us, whilest the deeds of the flesh are mortified by hunger and thirst, by the tearings of wrongs, and the stings of contumelies, we suffering any thing for the common good of the Church, that is, our soules and bodies, (for both suffer together) doe wait when that shall be revealed, which we are called, *viz.* the sonnes of God, which is not fully revealed till wee bee in soule and body glorified.

1 Joh. 3. 3. For though we are now the sons of God, yet *it doth not appeare what we shall be; for we know, that when he shall appeare, we shall be like him, &c.* Wee are said to be subject to vanity, *Not of our owne accord*, for though man sinneth willingly, yet hee would not willingly bee punished. And this subjection is *in hope*, because though God in justice would thus punish us, yet in mercy he would not

leave

leave us uncurable. *It ſhall be delivered*, &c. that is, not only we, that by faith are now the ſonnes of God, but alſo others yet unbeleevers, for it is not to be deſpaired of them, ſeeing they alſo may be converted and ſaved. *Everie creature of God ſigheth*, &c. that is, man, in whom everie creature is after a ſort: for everie creature is either ſpirituall, or corporall, or animall, and ſo is in man, ſeeing he underſtandeth by his ſpirit, liveth by his ſoule, and is locally moved by his body. Yet the whole creature is not in him, for there are Angels, and beaſts, &c. but ſeeing there is in him ſoule, ſpirit, and body, everie creature may well bee ſaid to be in him. And not only everie creature, that is, ſoule, ſpirit, and body, doe ſigh by reaſon of bodily ſtraights, but *wee alſo* beſides upon occaſion of thoſe things that happen to the body, *having the firſt fruits of the Spirit*] which is, when we ſerve God in the Spirit, groane after our conſummation in ſoule and body in the world to come.

Oecum. The creature which was made incorruptible, but for mans ſinne ſubjected to corruption, as alſo man himſelfe is, deſireth in the kinde, the ſtate of his glorification to come, that it alſo may become incorruptible: for when man ſhall receive an incorruptible eſtate, the creature which was made corruptible for mans ſake, ſhall together become incorruptible againe. And all this is ſpoken by a *Proſopopeia*, not that the ſenſeleſſe creature hath truly any ſuch deſire, but that by bringing in the creature thus longing, wee might be ſtirred up the more to long after, and to ſeeke to attaine this eſtate. *To the glorious libertie*] that is, for the glorious libertie, as through mans miſerie it became ſubject to vanitie. *Oecumen. in Rom. 8.*

Theod. All things, both Heaven and Earth, Sea and Sunne, and all viſible creatures, yea, and inviſible alſo, Angels and Arch-angels, powers and dominations expect your perfection. And then diſtinguiſhing the creatures, firſt, he ſheweth, that all corporeall and viſible creatures being made for man, became mortall when he was made ſo by ſinne, but ſeeing the care of God for mans reſtitution, they conceive hope of being then reſtored to incorruption alſo, which is ſet forth by a figure called *Proſopopeia*. Secondly, that even the Angels are greeved, till our felicitie be conſummated: for if they rejoyce at the converſion of a ſinner, they may well be thought to greeve for our faults and offences, which we incurre whileſt we live. *Theodor. in Rom. 8.*

Th. Aquin. The creature here may bee taken three wayes: 1. For juſt men, who are called the creature by a kinde of excellencie, all others being ſubject unto them, according to *Iam.* 1. *Of his owne will begat hee us, that wee ſhould be the firſt fruits of the creatures.* 2. For mans nature, which in the unjuſtified is yet without forme, in the juſtified is partly formed by grace, but is ſtill in expectation of more perfection. 3. For the ſenſible creature, which may be ſaid to expect that which ſhall one day accede unto it, *viz.* newneſſe, according to that in the *Revel.* 21. *I ſaw a new heaven and a new earth.* *Th. Aquin. in Rom. 8. lect. 4.*

Gregor. Although no tumult of carnall things doth poſſeſſe the deſire of the godly, yet the trouble of their owne corruption doth binde them with hard bands, whileſt they live. The ſoule is bound by ignorance, not being without much labour enlightened, and being lifted up, it is apt to fall downe againe, and when it is carried with a full deſire of ſpirituall things, the fleſh doth earneſtly ſtrive againſt it and trouble it. The bands of the body are hunger, and thirſt, and wearineſſe, which are not looſed, till our mortalitie is changed for immortalitie. We fill our bodies, leſt wanting they ſhould faile: we emptie them by abſtinence, leſt being filled they ſhould oppreſſe us: wee ſtirre the body, leſt through want of motion it ſhould periſh: and wee ſoone reſt it againe, leſt by the owne agitation it ſhould faint: wee cover it with cloathes, leſt cold ſhould kill it: and againe wee caſt off our cloathes, leſt heat ſhould burne it. In all which what doe wee but ſerve corruptibilitie, ſo that *Paul* hath well ſaid, *The creature is ſubjekt unto vanitie*, &c. For man willingly *Gregor. Moral. lib. 4. in Iob 3.*

Eſurire, ſitire, laſſari, vincla ſunt corruptionis, quæ ſc. ſolvi nequeunt, niſi cum in illam immortalitatis gloriam noſtra mortalitas permutatur. Reficimus enim refectionibus

willingly forsaking the state of his inbred constancie, being pressed with the weight of just mortalitie, doth against his will serve the mutabilitie of his corruption. But this creature is delivered from the servitude of corruption, when it riseth againe to the glorie of the sonnes of God.

[a] *Beza. For this created world doth with the head lifted up, as it were, expect the revelation of the sonnes of God.* The word commonly translated expectation, doth not so well expresse the Greeke ἀποκαραδοκία, which is an expecting with the head lifted up: and by creature here is meant the frame of the world, consisting of the heavenly and elementarie region, which in the beginning was made in an excellent estate, that it might serve for the holy uses of man created to the glorie of God, but now is brought unto that passe for the sin of man, if wee respect the inferiour, that is, the elementarie region, that all things are obnoxious to infinite and foule mutations, and finally to destruction. And if we respect the Heavens themselves, though they be greatly glorious, yet they are in this subjection to vanitie, forsomuch as they serve the wicked, and shall be at the last also dissolved, as both *David* and *Peter* have plainly taught. So that this is not meant of earthly creatures, or of Angels, though they cannot but have some trouble, by beholding the wickednesses of men. *Under hope that it also shall bee delivered from the bondage of corruption.* It is commonly read, *because it also shall be delivered*; but I take it rather as an explicating of the hope, what it was. Of this glorious restauration mention is made, *Acts* 3. 21. 2 *Pet.* 3. 20. By corruption is not to bee understood the abolition of the substance, but the change of it; for there shall be a new Heaven and a new earth.

Mayer. Whatsoever any else have written, is co-incident with some of the expositions already propounded. So that there are foure expositions of this Text. The first of *Oecumenius* and *Theodoret*, that all the creatures here are the heavens and the earth, &c. which figuratively are said to wait, till the time of our perfect glorification, when they also shall in their kinde partake of our glorie. This is also followed by *Tho. Aquinas* and *Calvin*. But because divers indissoluble doubts follow upon this, how the creatures can be said to bee delivered, when as by the fire they shall bee destroyed, whether they shall then become immortall, as men, and seeing man for whom they were all made, shall have no more use of them; for what use they shall then serve, &c. I let this passe, as improbable. The second exposition is that of *Gregorie*, understanding by the creature, the godly subject to many miseries in this world, who is also followed by *Cajetan* and *Catharinus*. But forsomuch as the creature here spoken of, is plainly distinguished from the sonnes of God three severall times, I cannot see how that can stand. The third exposition is, that by the creature is to be understood the heavens and the elements, which are the chiefe part of the universe; for as the world in generall is subject to vanitie for man sinning: so at the last, when man shall be glorified, it shall also being delivered from this subjection, become a glorious and goodly world. But here is much difference amongst the learned, some holding that the world is corruptible, as man is, and therefore shall perish, though it shall be againe also renewed, *Psal.* 101. *Revel.* 6. 21, 22. as *Chrysostome*, *Theodoret*, *Theophylact*, *Oecumenius*, and *Iustin Martyr* long before, and *Basil. hom.* 1. *in Hexam.* *Ambros. lib.* 1. *in Hexam.* and *Gregor. Nyssen. de creat. hominis, lib. cap.* 24. Some againe holding, that the world shall not perish, but only bee changed in the figure thereof, according to that 1 *Cor.* 7. *The figure of this world passeth away.* Which changing, they say, is as a perishing, though the substance remaineth still, sith that which it was, is abolished, and it becommeth better. Of this opinion is *Ierom*, who explaneth it by a similitude of a childe growing to a young man, of a youth to a man, and of a man to an old man: for though the humane nature perisheth not, yet the change is so great,

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corpus, ne extenuatum deficiat: extenuamus ipsum abstinentia, ne repletum nos premat. Vegetamus motibus, ne situ immobilitatis nos intereat, sed citius hoc collucando sistimus, ne ipsa sua agitatione succumbat: adjumentis vestimur tegimus, ne frigus interimat, & quæsita adjumenta projicimus, ne calor exuat. Tot ergo diversitatibus occurrentes, quid agimus nisi corruptibilitati servimus, &c.

[a] *Beza Annot. in Rom.* 8. 19.

Mayer.

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Responsi. ad qu. Orthodox. qu. 93, 94.

In Esa. 51. & *cap.* 65.

as that one age ſeemeth to periſh when another ſucceedeth; and *Gregory*, who ſaith, that the heaven and the earth paſſe away in regard of that image which now they have, but in regard of their eſſence they ſubſiſt eternally: and a ſemblance of this change we now have, when in the winter all things are dead, in the ſpring they reflouriſh; in the night all is covered with darknes, but light returneth in the morning. Of this opinion alſo is *Epiphanius*, and the Schooleman, *Lib. 4. ſentent. diſtinct.* 48. To this expoſition of the Vniverſe, being underſtood by πάσα κτίσις, with *Beza*, ſubſcribe *Chryſoſtome*, *Theophylact*, *Ambroſe*, and *Hilarie*, *lib.* 12. *de Trinitate*: and to this alſo as the moſt genuine I ſubſcribe, becauſe it doth beſt fit the preſent purpoſe, to magnifie the glory of our future eſtate, when a new luſtre ſhall be put upon the world; neither doth it put us upon a neceſſity of holding any thing contrary to Scripture, ſpeaking of the periſhing of theſe viſible things, ſeeing they ſhall truly periſh in their preſent figure and uſe by the ſucceſſion of a better: and laſtly, in this ſenſe the diſtinction here made by the Apoſtle, betwixt the creature and the ſonnes of God, ſhall be maintained. For the fourth expoſition of *Auguſtine* followed by *Anſelme*, though it may bee approved from the commiſſion given to the Diſciples, *Go preach the Goſpell to every creature*; all men being underſtood which were yet unconverted, but might bee converted; the very ſame phraſe being uſed here: yet ſeeing it maketh not ſo much for the illuſtrating of the preſent argument, and it is incongruous to apply this ſpeech of longing after the glory to come, to ſuch as yet have no ſenſe of it; and laſtly, becauſe they are no where ſo diſtinguiſht from the now ſonnes of God, but rather are ſaid to be ſuch as ſhall beleeve, as theſe are now beleevers, and ſheepe of another fold to be gathered in, as theſe are ſheepe for the preſent; I cannot ſo well approve hereof, but ſtill preferre the third. And ſo it may be read, *The whole creature or creation*; it not being meant of every creature in the world, but of the huge frame of Heaven and Earth to bee renued, whereunto to expreſſe their intent expectation, hee uſeth the word ἀποκαραδοκία, of κάρα an head, and δοκεῖν to ſee, becauſe they which are very deſirous to ſee any thing ſtretch out the head to ſee it. *Theophylact* rendreth the word, a vehement and anxious expectation. *Ambroſe*, a frequent. *Hilary*, an expectation afarre off.

Greg. moral. lib. 17. cap. 5.

Epiphan. Hæreſ. 74.

Ambroſ. lib. 4. Hexam.

4

Mark. 16.

Note, that the future eſtate of the faithfull is undoubtedly a moſt excellent and glorious eſtate, like unto which nothing is or can bee deſirable: for not only the faithfull themſelves, but the whole world ſtandeth continually in a longing expectation of it, even as the poore and indebted amongſt the Hebrews thought long for the yeare of Jubilee, as a moſt happy time for them. Wherefore let no faithfull ſoule bee diſmaied to thinke of the terror of that time, or at the approach of bodily death, whereby the ſoule commeth before to partake of the glory that ſhall then bee revealed. There is indeed herein that which may juſtly diſmay the wicked, but to the godly it is but as a ſerpent without a ſting, and as a terrible ſtorme before it doth any hurt, ending in delectable calmes and ſerenity.

Note.

Note againe, that at the deſtroying of all things here with fire at the day of judgement, all viſible things ſhall not vaniſh quite away; but as through the ſinne of man, they came to be in a worſe eſtate than that in which they were by their firſt creation; ſo ſinne ceaſing in this world, they ſhall be reſtored to their firſt and better condition againe, there growing thus an univerſall joy to all both in Heaven and in earth for ever.

Note.

Verſ.

Text 17.

Vers. 26. *Likewise the Spirit helpeth our infirmities, for wee know not what to aske as wee ought, but the Spirit it selfe intercedeth for us with unspeakable sighs.*

Oecumen. in Rom. 8.

Oecumenius. Because he had spoken before of patient waiting, lest wee should feare being wearied herewith, he sheweth how the Spirit is ready to helpe and to support us; by Spirit, understanding the spirituall gift. And not only in waiting for the glory hoped for, but even in that which is of lesse moment, in asking we need the Spirit, seeing wee aske things which will not profit us. The gifts of the Spirit were divers, propheſying, interpreting, tongues, &c. every of which was called the Spirit from the efficient cause, and the gift of prayer bestowed upon some, that they might generally pray for the people, who being ignorant what was profitable, did often aske things unprofitable. So that by the Spirit here is meant the gift of prayer, whereby some prayed for the rest, and that not weakly and coldly, but vehemenly and effectually, noted in the word ὑπερεντυγχάνει. And *He that searcheth the hearts knoweth:* that is, the Holy Ghost knoweth this intercession, that it is according to Gods will, and not guided by any corrupt desire, being made for holy things, or for those that are sanctified, or desire sanctification, expressed in these words, *pro sanctis.*

Aug. Epist. ad Sixtum presbyt.

Augustine. To shew that whatsoever is obtained by prayer, is not of our merit, prayer it selfe is here numbred amongst the graces of the Spirit. It intercedeth for us by making us to pray, and that with sighs arguing much want, whereas the Spirit wanteth nothing: it is not to bee understood, as though we did nothing, but the Spirit inspireth this affection to pray and sigh, for which cause the Spirit is said to pray, as in another place, *It is not you, but the Spirit of my Father which speaketh in you.* That our owne spirit is not meant it is plaine, seeing *we know not what to aske*, and how the Spirit prayeth for us is as plaine, *vers. 16. Wee have received the Spirit of adoption, whereby we cry Abba Father*; whereas in another place it is said, *Because yee are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, crying Abba Father:* the same crying being sometime called our crying, sometime the Spirits, to shew that the Spirit cryeth, or prayeth, when he maketh us to pray. So that no man can effectually pray, unlesse he hath the Spirit inhabiting in him; but it is to be confessed, that hee helpeth those in whom hee doth not yet inhabit, although in a divers manner; them in whom he inhabiteth not he helpeth, that they may become faithfull; them in whom hee doth inhabit, he helpeth as already faithfull. Faith, hope, and charity, bring a man praying unto God, but why doth he say then, *We know not what to aske?* It is certaine that he was not ignorant of the Lords Prayer, wherefore it is not so to be understood, but because tribulations and troubles doe oftentimes profit us against pride, to exercise and increase patience, and to beat downe and abolish all other sinnes, yet we being ignorant hereof, are ready to pray to bee delivered from all troubles. In this sense it is said, *We know not what to aske:* because not knowing which of these troubles will further or hinder us, and being grievous to be borne, we pray to be delivered from them. But we owe that devotion to our Lord God, if they be not removed, not to thinke our selves neglected, but rather in the pious bearing of evils, to expect through hope more ample good things. *Intercedeth for the Saints:*] that is, maketh the Saints to pray, inspiring into them a desire of the thing yet unknowne, for which we wait through patience. Or, *The Spirit maketh request for the Saints:* is as much, as the charity within them diffused by the holy Ghost, for charity sigheth and prayeth; against it, God that gave it knoweth not how to shut his eares. Bee secure, let charity aske, and there are Gods eares.

Lib. ad Probam de orando Deo.

1 Epist. Ioh. ser. 6. Quid est, ipse Spiritus interpellat pro sanctis, nisi ipsa charitas, quæ in te per spiritum facta est. Charitas ipsa gemit, charitas ipsa orat, contra hanc aures claudere non novit qui illam dedit: securus esto, charitas roget & ibi sunt aures Dei.

Anselme.

Anſelme. Likewiſe the Spirit helpeth:] that is, as hope ſupporteth us in waiting, ſo the Spirit alſo helpeth by infuſing charity, that we may patiently wait for the glory to come. And not only in the bearing of adverſities, but alſo in prayer, for we cannot well pray without it. Whereas therefore wee ſigh, and deſire to be delivered, the Spirit helpeth us that wee aske not to bee delivered before the time, or to have contrary things given us. *The Spirit helpeth our infirmity:*] that is, both by making us to pray, and teaching us how to pray. That which followeth is taken *verbatim* out of *Auguſtine.*

Anſelm. in Rom. 8.

Thomas Aquinas. Having ſaid before, that our mortall bodies ſhall bee quickned by the Spirit, when all infirmity ſhall be taken away; here he addeth, that likewiſe in this life, wherein wee are ſtill ſubject to infirmity, the Spirit helpeth it, though not altogether take it away. Then declaring what he had ſaid, he ſheweth firſt the neceſſity of this helpe; ſecondly, the manner of the helpe; thirdly, the efficacy. Firſt, *For wee know not what to aske as we ought:*] that is, neither for the matter nor the manner. For the matter, though we have the Lords Prayer to direct us, yet touching particulars wee know not what to aske, whether ſome particular vertuous thing; *For there is a way that ſeemeth juſt, but the iſſue thereof is death:*] or ſome temporall good thing; For *There are riches kept to the hurt of the owners:*] or ſome deliverance; for to *Paul* asking this, it being ſent to humble him, his error was ſhewed; *My grace is ſufficient for thee.* For the manner, though there bee a generall direction, *Let him that asketh aske in faith*; yet for the particular motion of the heart, we know not whether our requeſts proceed from zeale, or anger, or vain-glory. Secondly, the manner how the Spirit helpeth: *Hee intercedeth for us with unutterable ſighs. Arrius* and *Macedonius* have inferred from hence, that the Spirit is inferiour to the Father: but if the words be ſtrictly taken, he muſt not onely be a creature inferiour to the Father, but alſo paſſible and without perfect beatitude, ſeeing he is ſaid to ſigh, but this no heretike ever affirmed. It is therefore to be underſtood, of his making us to aske by infuſing right deſires through charity, and of our ſighs upon the deferring of the things asked being heavenly, and ſo much by the ſoule longed after. And theſe ſighs are called unſpeakable, either becauſe they are about things unſpeakable, *viz.* the heavenly glory, or becauſe the very motions of the heart ſtirred up by the Spirit are unſpeakable. Thirdly, the efficacy of this helpe of the Spirit. *He that ſearcheth the hearts, knoweth what the ſpirit deſireth, &c.* that is, God, to whom it is proper to ſearch the hearts, knoweth, that is, approveth, according to 2 *Tim.* 2. *The Lord knoweth who are his. Becauſe he maketh requeſt:* that is, cauſeth us to make requeſt. *For the Saints:* that is, ſo many as are Saints. *According to God:* that is, as is well pleaſing before him. For, *All the deſire of the juſt is good.*

Tho. Aquin. in Rom. 8.

1

Prov. 14.

Eccl. 5.

2 Cor. 12.

Iam. 1.

2

The holy Ghoſt not inferiour to the Father.

3

Prov. 10.

Touching this place, enough hath beene ſaid for the clearing of all things, both by *Auguſtine* and *Tho. Aquinas:* but only it doth not fully ſatisfie, that the Spirit intercedeth by ſighs unutterable, that is, maketh us to pray with ſighs. For here are three groanings mentioned; firſt, of the creature; ſecondly, of the Apoſtle, and ſuch as he was, who had received the firſt fruits of the Spirit; thirdly, of the Spirit it ſelfe, whoſe groanes are not ſaid to be ſimply groanes, but groanes unutterable. So that if wee ſhall here underſtand the groaning of the faithfull indued with the Spirit, it will prove but a repetition of the ſame thing, whereas there is plainly a gradation aſcending from the meaner to the more excellent, the faithfull; and from them to the moſt excellent, the holy Spirit of God himſelfe. But for ſo much as the Spirit is not paſſible or ſubject to ſighing, it is as great a difficulty to ſet downe how the Spirit may be ſaid to make interceſſion for us with ſighs. That of *Oecumenius*, wherein he followeth *Chryſoſtome*, is moſt improbable, becauſe a man

Mayer.

indued with the Spirit of prayer, is no where called the Spirit, and his ſighs are alſo uttered, and therefore not unutterable.

Origen in Rom. 8. lib. 7.

Origen doth better reſolve this great doubt thus. What our infirmity is, the Lord doth teach, when he ſaith, *The Spirit is ready, but the fleſh is weake.* Therefore our infirmity ariſeth out of the fleſh which luſteth againſt the Spirit, and by its concupiſcence hindreth the purity thereof, and troubleth the ſincerity of our prayers. But when Gods Spirit ſeeth our ſpirit to labour in reſiſting the fleſh and cleaving to it, Gods Spirit helpeth the infirmity thereof; and as a maſter that is to teach a ſcholler ignorant of letters, muſt needs incline himſelfe to the rudiments of the ſcholler, and firſt himſelfe ſay the letters, that the ſcholler may learne them; and ſo becommeth like unto the ſcholler, meditating and ſaying what the ſcholler is to meditate and ſay: ſo the Spirit of God doth premiſe a prayer which our ſpirit doth proſecute, and offereth ſighs whereby our ſpirit doth learne to ſigh: but if Gods Spirit thus going before, our ſpirit doth not follow after, the teaching of this maſter becommeth unfruitfull to us. And though theſe ſighs bee unutterable, yet as we can, wee utter ſome ſimilitude of that wherein the Spirit thus goeth before us. Hitherto *Origen*. But neither doth this fully ſatisfie, for it is not the uttering of a prayer for our learning which is aſcribed to the Spirit, but an interceſſion for the obtaining of that which we might juſtly feare our weake prayers cannot; and therefore it is againe repeated, *He maketh interceſſion for the Saints.*

Ambr. in Epiſt. 23.

Ambroſe expoundeth it as figurative, as grieving and repenting are aſcribed unto God, when as he cannot properly be ſaid to grieve or repent; but onely according to man, who grieveth at things happning contrary to his minde; and if he undoeth any thing which he had before done, it is becauſe he repenteth of the doing. To this I willingly ſubſcribe, as the beſt ſolution: for neither can the creature be ſaid properly to groane after the time of our deliverance, but becauſe till then it is ſubject to vanity; and ſo is the Spirit to oppoſition by the fleſh in the Elect, not utterly to be aboliſhed till that bleſſed time commeth. So that as a man being about any great worke which hee deſireth to bring to an end, even groaneth after the finiſhing thereof, and wiſheth that it were brought to an end; likewiſe the Spirit is ſaid to groane after our perfection, and to intercede for it, for ſo much as it is the proper worke of the Spirit. And thus it doth eaſily appeare how his ſighs are ſaid to be unutterable, and yet knowne unto God, becauſe he intercedeth for the Saints according to God; that is, in a divine and unſpeakable, not in an humane manner. And thus doth that tenent againſt a ſet forme of prayer maintained hence fall to the ground; it being no part of the Apoſtles meaning here to ſhew, how we come to be made able to pray, but that as the faithfull have a longing deſire, ſo the Spirit (of whom they are borne againe) doth after a ſort ſympathize with them, till that ſo much deſired time ſhall come.

Note.

Note, that our groanings and ſighings after the glory to come are not ours, but the groanings of the ſpirit of God within us, and therefore wee ſhall undoubtedly attaine to that which wee groane and ſigh after in this kinde. And ſo the longing deſires in any of the faithfull after grace and the comfort thereof, ſhall not ever goe unſatisfied. For it is the ſpirit of God that thus uttereth himſelfe in thoſe that be his. If thou doubteſt of being accepted, becauſe thou art ſo unable to diſpoſe thy ſelfe to ſeeke after theſe things, becauſe thou art weake in underſtanding, and canſt not plead for them, but in a poore and broken manner of ſpeech, and ſlender in affection, not being able ſo intentively to ſeeke and to be affected in ſeeking after them; here is that which thou maiſt ſtay thy ſelfe upon: as to the Apoſtles being unlearned men it was promiſed, when they were brought before Rulers, it ſhould be given them what to ſpeake, for the ſpirit ſhould ſpeake in them; ſo to the weakeſt the ſpirit is here ſaid to be an helper in his prayers, and to make requeſt for him.

Verſ.

Vers. 34. *Who is even at the right hand of God, who also maketh intercession for us.*

Text 18.

Oecum. Understand this prayer of the Sonne unto the Father to be his taking up into heaven, and placing there his humane flesh. And being about to declare his intercession for us, he doth well interpose, *who is at the right hand of God*, lest by his intercession thou shouldest conceive some diminution of his dignitie: for though he be set forth there as making intercession, yet it is not to be understood as though he could not doe for us of his owne power. *Cyril.* It is spoken after the manner of man, because he is an high Priest for ever. *Photius.* He doth secretly intimate here the efficacie of that prayer *Ioh.* 17. which is of that force and strength, as that it is alwayes efficacious, as if it were now still in offering.

Oecum. in Rom. 8.

Tho. Aquin. *Who sitteth at the right hand of God*, that is, enjoyeth equall majestie and glory; and is so farre from being against us, as that he doth intercede for us both by his will, (for now his will is his intercession, whereof he speaketh *Ioh.* 17. *I will, that where I am, there they should be with mee*) and also by representing to the sight of his Father his humane nature taken up for us, and the mysteries therein celebrated, according to *Heb.* 6. *He hath entred into heaven, that he might now appeare in the sight of God for us.*

Tho. Aquin. in Rom. 8. lect. 7.

Mayer. *Chrysostome* doth argue diversly against Christs interceding now for us by prayer. 1. Because he hath one and the same power with the Father, and therefore he hath no need of prayer. 2. Because he hath finished the greatest works, our deliverance from condemnation, our adoption, and assumption of our nature into heaven, therefore he needeth not prayer for the lesser behinde. 3. Because it is ascribed to the spirit also to intercede, and to God to beseech us, 2 *Cor.* 5. 20. neither of which are properly to be understood, therefore neither the Sonnes now making request for us, he being of the same majestie and glory. He concludeth therefore, that his making request is only by the merit of his death, still of force and efficacie for us, and that hee is said now to make request, to demonstrate his great love towards us. *Rupertus* holdeth the same also, and *Haimo*, and *Lyra*; and *Rupertus* addeth, that hee is not a Catholike, that holdeth otherwise. Yet *Ambrose* saith, that Christ doth still *fundere preces*, powre out prayers unto God as he is man; and *Gregorius Nazian. orat. 4. theolog.* And *Origen* saith, that he offereth prayers with mourning and teares. His words are these: *My Saviour doth even now mourne for my sinnes; my Saviour cannot rejoyce whilest that I remaine in iniquitie, because he is an advocate with the Father for our sinnes.* Here wee see great difference amongst Expositors: *Calvin* followeth *Chrysostome*, and *Peter Martyr*, *Ambrose*, and *Anselme*. *Oecumenius* understandeth it of the taking up of his humane nature: for he prayeth (saith he) not with voice, but with miseration, because what he would not have condemned in the elect, he hath delivered by undertaking it.

Mayer. Chrysost.

Rupert. lib. 9 de divin. offic. cap. 3. Haimo. Lyran. Ambros. Origen. in Levit. 10. Hom. 7.

Interpellat Dominus pro nobis non voce sed miseratione: quia quod damnari in electis noluit, suscipiendo liberavit.

For mine owne part, I see no such weight in the arguments against Christs proper praying for us now in heaven, but that he may well be said so to doe. For the first, hee had all power before his ascension also, and yet hee prayed then. To the second, our deliverance and adoption was not so finished before his ascension, but that still he is delivering and adopting to the end of the world. To the third; It doth not any whit derogate from his majestie to intreat the Father for us, no more than it doth to be our Mediator and high Priest for ever. Indeed to pray after the manner of a supplicant, with bended knees, and lifted up hands, as *Calvin* speaketh, were derogatory to him; but to make request to the Father for us, as *Salomons* mother did for *Adonijah*, is no derogation at all. I hold therefore with all the forenamed Authors, that Christ his death is a continuall intercession; for the bloud of *Abel* spake after

his death, much more Chriſts bloud ſpeaketh alwayes, and the placing of his humane nature in heaven is an interceſſion: but theſe things ſerve rather to expound that of *Iohn, Wee have an advocate with the Father, &c. and he is the propitiation for our ſinnes.* Here is ſomewhat more implied; for he ſaith not, hee is an advocate, or interceſſor, but maketh interceſſion, than which nothing can be more plaine to ſet forth a vocall requeſting. And this he promiſed to his Diſciples, ſaying, *I will pray to the Father, and he ſhall give you another Comforter.* Indeed he ſaith likewiſe, *If ye ſhall aske any thing in my name, I will doe it.* Whereupon ſome gather, that his willing is his asking; but there is no need ſo to confound things diſtinguiſhed. It ſeemeth rather, when hee ſaith, *I will aske the Father,* that he meaneth as he is man; and when he ſaith, *I will doe it,* as he is God. And to ſpeake plainly, wee being his members, who are in many ſtraights in this world, how can he but have a ſympathie, and by ſpeaking to the Father further our prayers, whenſoever we offer them up in his name?

1 Joh. 2. 2.

Joh. 14, 16. Joh. 14. 13.

Note. Note how ſafe the ſtate of the truly faithfull is, as he that hath with the King alwayes a moſt certaine friend to ſpeake in his behalfe, if any accuſation commeth againſt him, and ſuch a friend, as to whom above all others the King will undoubtedly hearken. Let us then get faith, and hereby ſeeke juſtification in Chriſts death, and ſo none of our ſinnes, yea no devill in hell ſhall be able to doe any thing againſt us to hurt us: for with the Father wee have one alwayes preſent, that will not faile us, who never intercedeth in vaine.

Text 19. Verſ. 38. *I am perſwaded, that neither death, nor life, nor Angels; nor principalities, nor powers, nor things preſent, nor things to come; neither height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Ieſus our Lord.*

Origen. lib. 7. in Rom. *Origen.* Having ſpoken before of humane tentations, he commeth now to greater. But what ſhould be meant by every of theſe, it is hard to determine. It is eaſie to underſtand him of death, angels, and powers, which are againſt us, and of things preſent, that tempt us, and of depth: but how life, and things to come, and height, and any other creature ſhould ſeparate us from the love of God, it is hard to ſay; unleſſe wee ſhall underſtand it as ſpoken hyperbolically, that not only by things that happen, but alſo by ſuch as doe not, if they ſhould ſtand in our way, yet they cannot hinder us: as if he ſhould have ſaid, if there were any other life, or any other hope of future things, &c. yet they ſhould not be able to ſeparate us. But we may either by death underſtand the death of the ſoule; by life, the life of ſinne; by angels, principalities, and vertues, thoſe angels for whom hell fire is prepared; by things preſent, the pleaſure and vaine glory of this world; by things to come are meant either tribulations, and tentations, which might happen after the time of writing this; or ſpirituall enemies, which ſhould attempt after the departure of the ſoule out of the body to hold it: by height and depth underſtand thoſe ſpirits which are in the height and depth warring againſt us: or *any other creature*; this is added for brevities ſake, that he might not enumerate any more particular kinds. And hereby *Paul* ſheweth his confidence of ſalvation, ſeeing he had no feare by all theſe enemies to bee ſeparated from Chriſt, thus approving that which is ſaid, *Perfect love expelleth feare.*

Auguſt. de morib. eccl. catholicæ. *Auguſt.* No man can ſeparate us by threatning death, or promiſing life, no Angell, for an Angell is not more powerfull, than a minde cleaving to God. No vertue, which is of force in this world, for ſuch a minde is above it. Not preſent afflictions, for they are too light, nor promiſe of any future good, for Gods promiſe is more certaine. Nor any other thing, for nothing is better than God, who is now preſent to thoſe that cleave unto him.

Oecum. in Rom. 8. verſ. 38. *Oecum.* The love of God was ſo deare unto him, as that nothing could ſeparate

parate him from it, no not if there were any other creature more than there is. In ſpeaking of Angels he doth not meane, that they would goe about to ſeparate him, but he ſaith thus out of a firy zeale towards God.

Anſelme ſaith the ſame with *Auguſtine*, but in theſe paſſages. He ſaith not I thinke, but am certaine, that is, doe hold for conſtant and certaine. Neither *can Angels ſeparate*, whether they be good, *For if an Angell from heaven ſhould preach any other Goſpell, let him be accurſed*, or whether they be evill, or principalities having dominion over other Angels, for the minde cleaving to God is ſtronger, and Chriſt hath triumphed over them: nor vertues, which are more high angelicall fortitudes. His meaning is, that if all the powers of heaven ſhould joyne together to draw him from Chriſt, yet they ſhould not bee able, no not if hee muſt for Chriſt goe downe into hell, and therefore hee addeth *height and depth*, hereby ſhewing of what force the love of God was in him. *Nor any other creature*, that is, divers from our inner man wherein wee love Chriſt: but it is better underſtood of a creature that is not, &c. as in *Auguſtine*.

Anſel. in Rom 8.

Gal. 1. 8.

Th. Aquin. In ſetting forth, how unſeparable we are from the love of God, the Apoſtle reckoneth up two ſorts of creatures; the firſt, which are; the ſecond, which are not, but if they were, could not ſeparate. About the firſt hee doth two things: firſt, hee ſets downe things within us, then without us; within us life, and death, life the chiefe of all appetible things, death the chiefe of all terrible things; and in theſe two are included all the particulars recited before, ſix in life, and one, *viz.* the ſword in death. Without us are creatures ſpirituall and ſenſible. The ſpirituall are Angels, *viz.* the leſſer deputed to keepe every man, as *Pſalm.* 90. principalities, *viz.* the greater deputed for the cuſtody of whole countries, as *Dan.* 10. Vertues, *viz.* the greateſt and higheſt order, *Luke* 21. *The Vertues of heaven ſhall be moved.* The ſenſible creatures are two wayes diſtinguiſhed: firſt, by the time preſent, and to come: ſecondly, by the magnitude. Things preſent cannot ſeparate, whether paine, or pleaſure, nor things to come: for *Act.* 21. he ſaith, that he was ready not only to be bound, but to die at Jeruſalem for Chriſt. In reſpect of the magnitude, things are either of great ſtrength, and therefore hee addeth, *neither fortitude*, that is, ſtrong water, or fire, or of great height, thus hee addeth, *neither height*, from whence he ſhould be threatned to be caſt downe headlong, or of great depth, thus he addeth, *neither depth*, wherein a man might feare drowning, &c.

Th. Aquin. in Rom. 8. lect. 7.

The orders of Angels.

Calvin. This is an hyperbole uſed to ſhew, how firmely wee are knit to the love of God in Chriſt, ſo that nothing in life or death, no nor the very Angels can ſeparate us. He ſaith not onely Angels, but principalities and powers, becauſe they are the chiefe inſtruments of Gods power, and that if the word *Angels*, ſound not ſo much, hee might thus expreſſe ſomething higher above our reach, *Preſent or to come*, this is ſpoken againſt the feare of prolonging our ſufferings, through which we might haply faint.

Calvin in Rom. 8. verſ. 38.

Mayer. Not to adde more expoſitions touching the particulars here enumerated, either of *Hugo Cardinal.* obſerving eleven particulars here exceeding the number of the Commandements, making this the number of tranſgreſſion hindring our ſalvation; or of *Gorran* diſtinguiſhing the impediments of our ſalvation into ſpirituall, and corporall, and partly ſpirituall, and partly corporall: the ſpirituall are Angels, principalities, powers, corporall, things preſent, and to come, mixt the three actions, one of violence, ſet forth by fortitude, the ſecond of ſubtlety, called depth, the third of proſperity, called height, for theſe and the like are either idle or over-curious, and in the number of eleven, founded upon a falſe ground, the word fortitude being not, but in the vulgar Latine tranſlation, and by ſome of the Jeſuits themſelves judged therefore redundant: the plaine meaning, as I take it, is that neither the feare of death, nor hope of life upon condition to leave Chriſt can ſeparate, as *Auguſt.*

Mayer.

Saſbout in hunc locum.

guſt. and *Anſel.* have it, nor all the powers of hell meant by Angels, principalities and powers, as *Origen* hath it, for our ſpirituall enemies are noted by theſe names, *Eph.* 6. 12. nor all the ſufferings which wee now endure, or may hereafter be tried withall, as *Origen* in one branch of his expoſition, and *Th. Aquin.* and *Calvin* meant by things preſent, and to come. Neither being carried up aloft as Chriſt was, by preferments, nor being caſt downe into the deepe, as *Ieremie* was into a dungeon, ſet forth by height and depth, at which *Oecum.* glanceth, expounding it of proſperity, and adverſity; nor if there were any other more potent creature, as there is not, ſet forth by this, *Nor any other creature*, as moſt conſent. Neither doe I miſlike the diſtinction of *Th. Aquin.* here, but only that he hath one word too much following the vulgar Latine. In following any other expoſition, any man may eaſily ſee a ſtreining, if not ſome abſurdity, though I ſay no more to ſhew it. But there is great queſtion here made, how S. *Paul* affirmeth himſelfe to be certain, and whether any man can bee certaine of finall cleaving to God, and being ſaved whileſt hee liveth here: *Tho. Aquinas*, *Pererius*, and *Sasbout* deny any particular aſſurance to bee here meant, but either in generall, that hee ſpeaketh thus in the perſon of the elect, or if of himſelfe in particular, he was certaine by revelation; or elſe that nothing without us can ſeparate us, but by the power of our owne wil we may ſeparate our ſelves; and therefore amongſt the things here reckoned up, hee doth not ſay, neither our owne corruption can ſeparate us: or the word πεπεισμαι doth not neceſſarily beare this ſignification of infallible aſſurance, but rather a moſt probable conjecture of one ſeeing all things to make for it, and nothing to the contrary, as the ſame word is uſed, *Rom.* 15. 14. 2 *Tim.* 1. 5. *Heb.* 6. 9. &c. Moreover, to prove that no man can be certaine, they alleage theſe places, *Prov.* 27. 1. *Chap.* 28. 14. *Eccleſ.* 9. 2. inſiſting ſpecially upon this laſt; *A man knoweth not whether hee bee worthy of love or hatred.* Whereupon *Bernard:* Who can ſay, I am of the elect, ſeeing the Scripture reclaimeth it in theſe words, therefore wee have no certainty, but hee doth comfort us with the truſt of hope, leſt we ſhould be altogether vexed with the anxiety of this doubting. For this cauſe there are given certaine ſignes, and manifeſt tokens of ſalvation, that it might bee undubitable, that hee is of the number of the elect, in whom thoſe ſignes remaine. For this I ſay, whom God hath foreknowne, and predeſtinated, howſoever hee hath denied them certainty for ſollicitudes ſake, yet he giveth them confidence for comforts ſake.

Matth. 4.

Bernard. ſer. 1. *de Septuagiſ.*

Propter hoc inquam quos præſcivit & præ-deſtinavit Deus, conformes fieri imaginis filii ſui, ut quibus certitudinem negat cauſa ſollicitudinis, vel fiduciam præſtet gratia conſolationis. Ser. de duplici baptiſmo. Auguſt. lib. 11. *de civit. Dei cap.* 12.

And upon this text he ſaith, It is to be noted, that amongſt ſo many things reckoned up by the Apoſtle, hee hath not added, Nor wee our ſelves; ſo that this is our liberty through Chriſt, that no creature can quite plucke us away from him, onely wee can forſake God being drawne away by our owne will, and inticed by our owne concupiſcence; beſides this there is nothing that we need to feare. And *Auguſt.* comparing our happineſſe with that of our firſt parents in Paradiſe, ſaith, Who dare deny that they were bleſſed before ſinne, although uncertaine of their bleſſedneſſe, whether it ſhould be long laſting, or eternal, ſeeing we doe not unwiſely cal them bleſſed now, whom we ſee to live juſtly & godlily, with the hope of future immortality, free from crime waſting the conſcience, eaſily obtaining Gods mercy for their ſinnes of infirmity, who though they are certain of the reward of their perſeverance, yet they are uncertain of perſeverance it ſelfe. Laſtly, they reaſo from the ground of our certainty, *viz.* repenting and beleeving, which a man cannot certainly know, whether he hath attained to or not, for ſo much as there are many things which carry ſuch a ſemblance herof, as that a man cannot tel whether he hath true graces, or the counterfeits only. Wherefore the Councel of Trent concludeth, that no man, ſo long as he liveth in this world, ought to preſume ſo farre of the ſecret myſtery of divine predeſtination, as certainly to determine that he is of the number of the Elect, and either ſhall not ſinne any more, or ſhall have certaine repen-

Concil. Trid. cap. 22. *de Iuſtif.*

tance

tance, if hee doth ſinne, becauſe it cannot without ſpeciall revelation bee knowen whom God hath choſen.

Againſt all this, and whatſoever elſe may be alleaged againſt the aſſurance of the faithfull, we oppoſe this of the Apoſtle, *I am perſwaded*, &c. expounded by *Anſelme*, I doe hold for conſtant and certaine; and likewiſe by *Origen*, and *Aug. lib. de grat. & lib. arb. cap.* 17. as for other parallel places produced, to prove a more large acception of the word πιπίσμαι, they were of ſome force indeed, if we had no other grounds of holy Scripture tending to the further confirmation of this ſenſe: but there bee many other plaine places, as *Rom.* 8. 16. 1 *Cor.* 2. 12. 2 *Cor.* 13. 5. in all which is implyed a certaine knowledge, and for perſeverance, *Ioh.* 6. *This is the will of my Father, that I ſhould not loſe one of all that hee hath given mee, but raiſe him up at the laſt day. Ioh.* 17. 11. 1 *Ioh.* 3. 6, &c. For *Pauls* aſſurance by revelation, who revealed this unto them? I am ſure that *Paul* himſelfe doth not ſo much as give them an hint hereof, but rather aſcribeth it unto faith, *Gal.* 2. 20. *I live now by the faith of the Sonne of God, who hath died for mee.* And in ſpeaking of his knowledge in theſe things, hee doth ſtill connumerate himſelfe with other faithfull perſons, ſaying, *Wee have received the ſpirit of God, whereby wee know the things that are given us of God*, &c. which he would not have done, unleſſe their aſſurance and knowledge had beene common with his. For our owne will left out by the Apoſtle, when he reckoneth up other impediments, though it bee not particularly named, yet it is implyed in that generalitie, *nor any other creature*, and for our owne will, Saint *Iohn* puts us out of feare of that, ſo many as are regenerate, ſaying, *He that is borne of God ſinneth not, neither can he, becauſe he is borne of God*, plainly ſhewing that the Spirit which begat him, keepeth him from ſinning finally, ſo as that he ſhould be damned. Laſtly, for the uncertaintie of the knowledge of our grace, it is true, that there is a fallible certaintie in opinion founded upon ſome common grounds, as flitting joy in hearing of the word, conſtrained ſorrow for ſinne, juſt and righteous dealing out of a naturall inclination, a forme of religion in praying, reading, and repeating, or love of the godly in ſome ſiniſter reſpect, and charitie to the poore, in all which the grounds are but ſemblances of the true; and thus a man may attaine a certaintie, and yet bee damned. But there is an infallible certaintie upon ſure grounds, which never deceiveth. One ſure ground is, *There is no condemnation to them that are in Chriſt Ieſus, which walke not after the fleſh, but after the Spirit.* Another, whereupon Saint *Paul* breaketh out into thankſgiving, *So then I my ſelfe doe in my minde ſerve the Law of God, though in my members the Law of ſinne.* And a third, *If we walke in the light, as he is in the light, we have fellowſhip one with another, and the bloud of Ieſus Chriſt his Son cleanſeth us from all ſinne.* Upon theſe and the like grounds, where there is aſſurance concurring, it is undoubtedly the teſtimony of the Spirit ſubjecting our mindes and lives to the will of God, to which no Spirit of our owne is or can be ſubject. For if wee can but finde by the worke of the Spirit renewing us, that the Spirit is within us, we need not doubt of our aſſurance, becauſe as our Saviour ſaith in another caſe, *It is not you, but the Spirit that ſpeaketh in you*, ſo in this caſe it is not a mans owne minde, but the Spirit of God that aſſureth, than which nothing can be more infallible. And for our knowing that it is the voice of the Spirit, heare what *Sixtus Senenſis* a learned Papiſt himſelfe ſaith, ſpeaking of *Medina* cenſuring *Ferus*, for teaching this certaintie. But the cenſurer ſaith, That it is not certaine whether the teſtimony bee from the Angell of Satan; but hee ſpake farre diverſly, who ſaid, *We know that his teſtimony is true:* and how (I prethee) ſhould not the creature know the amorous ſpeech of his Creator? Or how ſhould not the ſheepe of Chriſt heare the voice and inward whiſpering of Chriſt their Shepherd? Or how ſhould a ſonne not know the ſpeech of a moſt deare Father? Verily in *Iohn*

1 Cor. 2. 12.

1 Ioh. 3. 9.

Rom. 8. 1.

Rom. 7. 25.

1 Ioh. 1. 7.

Ioh. 15. *Sixt. Senenſ. Bibliotb. Patr. lib. 6. annot.* 210.

Chriſt

Ioh. 10. Christ crieth out, *He that is of God heareth Gods word.* Therefore to whom the Spirit doth testifie, that they are the sons of God, they shall heare the inward cry of God, and distinguish his testimony from Satans suggestion, even as the Lambe doth distinguish the bleating of the Dam from the bleating of other sheepe. And hitherto doubtlesse doth that pertaine, which *Paul* boasted with Apostolicall confidence, that he was certaine, that neither death, nor life, &c. should bee able to separate him from the love of God in Christ. For from those affections, which being crucified together with Christ, hee did finde to bee in himselfe, from that most strict conjunction of the minde with him, from that admirable and divine Metamorphosis, whereby he was wholly converted and transformed into Christ, and lastly from the antiquation & destruction of the old man, so great a certaintie of his adoption, and attaining salvation did follow, that they thrust him into these astonying hyperbolees.

Augustine. Theophylact. And according to this sense doth *Augustine* expound this place, *Lib. de moribus Ecclesiæ*, and *Theophylact in hunc locum.* No Orthodox Protestant can speake more fully, and to the purpose in this argument. And indeed let the knowledge of the Spirits testimony bee denyed, and deny the testimony it selfe, or else affirme it to be vaine, seeing a testimony so imperfectly given, that it cannot be knowen, is in vaine.

Eccles. 9. 2. Touching the places alleaged against certaintie, they are easily resolved; *No man knoweth whether hee bee worthy of love or hatred*, that is, by externall things, which fall out alike to all: for otherwise this one Text should crosse the generall current of the Scriptures. Iob 19. 25. *Iob* was a man, yet hee knew that his Redeemer lived, &c. Hebr. 11. *Abraham* was a man, yet hee beleeved so, as that hee doubted not, and through the assurance of another countrey left his owne, and divers others. Prov. 28. 14. Againe, for that saying, *Blessed is hee that feareth alwayes*, they doe ill that confound this feare with doubting, it being nothing else but a godly sollicitude, which is so farre from being uncompatible with certaintie, as that it is a necessarie adjunct of it, the same Spirit that assureth, assuring by this continuall sollicitude to hold, and never to goe out of the strait way of life, according to that precept, *Worke out your salvation with feare and trembling.* Phil. 2. 12. And that doubting is not meant, it is plaine, because doubting is condemned, *Why didst thou doubt, O thou of little faith?* Matth. 14. 31. and *he that doubteth is condemned.* Rom. 14. 23. Whereas fearing is highly commended, in that it is said, *Blessed is hee that feareth alwayes.* For other places, they are so impertinent that they need no answering. As for that alleaged out of Saint *Austin*, it doth not determine against assurance, but is a plea for such as have doubtings, who notwithstanding being godly, and depending upon Gods mercie in Christ for salvation, are not to be denied to be in a blessed estate: for though the nature of faith be to assure, yet our owne infirmities doe so occasion doubting, as that he is a rare man that is certaine without doubting, it is not the case of many. Touching that saying of *Bernard*, it is to be confessed, that upon a mis-understanding of that saying, *Eccles. 9. 2.* both he & divers other learned writers have held against assurance; yea, the Friers have been divided hereabout amongst themselves, the Franciscans against the Dominicans, and left by the Pope, to whom they appealed, many yeares undetermined: yea, and some learned Papists lately have stood for a certaintie, as *Vega*, & *Ric. Tapperus*, who say, that a man may be so certaine of grace, as that he may be without all feare & doubting. See *Perer. disp. 9. in Rom. 8.* and all of them yeed to assurance by hope, so that in fine there is no great difference herein betwixt us. For to hold that a Heb. 11. 1. man may have assured hope, is in effect to hold an assured faith, seeing *faith is the ground of things hoped for:* and if that which is founded upon be sure, then the ground whereupon it is founded must needs be sure also. Therefore in the late Councell of Trent, when these things were in debating, one *Antonius Marinarius* uttered this memorable saying; If the heaven should fall, if

Conc. Trid. sess. 1. ann. 1546.

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the earth ſhould vaniſh, if the whole world ſhould come downe headlong, yet would I ſtand preſt and bold before God: if an Angell from heaven would tell me otherwiſe, I would accurſe him. Oh the bleſſed truſt of a Chriſtian heart. *Cyprian* ſaith; Doeſt thou ſtagger and ſtand in doubt? that is, not to know God at all, that is, to offend Chriſt the maſter of beleevers, with the ſinne of incredulitie; that is for one ſet in the Church, in the houſe of faith, not to have faith. Whereas the Romaniſts call this now adayes preſumption; *Auguſtine* preſcribeth it, ſaying; Preſume not of thy working, but of Chriſts grace: for of grace yee are ſaved, ſaith the Apoſtle, therefore here is no arrogancie, but faith. To publiſh what thou haſt received, it is not pride, but devotion.

Cypr. de Mortal. Serm. 4.

De verb. Apoſt. Serm. 28.

Note how wonderfully faſt God hath ſettled his love upon the faithfull, ſo that if all things in heaven and in earth would unite their forces together, to plucke away one faithfull ſoule from him, they could not be able to doe it. Which ſhould bee an exceeding great comfort unto us, amidſt the manifold adverſities and oppoſitions that we meet withall: for ſeeing Gods love is alwayes ſtill certainly towards us, and wee ſhall never ſuffer the loſſe of that, ſuch a thing is ſtill left us, as doth more than countervaile all our loſſes and croſſes whatſoever they be, yea, when we loſe our life it ſelfe.

Note.

CHAP. IX.

The Analyſis and ſenſe.

THe Apoſtle having hitherto proſecuted the point of juſtification by faith: (wherein, forſomuch as hee had moved a doubt touching the Jewes, *Chap.* 3. *viz.* if all men bee alike ſinners in themſelves, what privilege hath the Jew more than other nations? and but only touched upon an anſwer) he now ſetteth forth the caſe of the Jew more at large. There hee had briefly affirmed, that the word of God could not bee without effect, wherein he had ſignified, that the Iſraelites were his peculiar and choſen people: now hee ſheweth which way this word is efficacious, and Gods election remaineth firme, namely, in the true Iſraelites, which be the children of promiſe.

More particularly hee doth firſt expreſſe his earneſt love and moſt hearrie affection to the Jewes, together with their commendation from many glorious outward privileges which they had, unto *verſ.* 6. Touching his affection tranſporting him ſo farre, *verſ.* 1, 2, 3. that he wiſheth himſelfe for their ſakes to be an *anathema* from Chriſt, let the ſenſe be lookt in the Text, that ſhall follow by and by. Touching their privileges: Firſt, they are called Iſraelites after *Iſrael*, not after the name of *Abraham*, becauſe *Abraham* had other ſonnes that were not of this company; but all the ſonnes of *Iſrael* by his divers wives, were alike taken into this number. Secondly, the adoption is ſaid to be of them, becauſe they were the only people taken to be ſonnes; yea, as the firſt borne unto God, in that they only had the true religion amongſt them. Thirdly, *the glorie* is to bee referred unto the Arke, which they had amongſt them: for by this name it is called 1 *Sam.* 4. 21. but ſome will have it underſtood of their being Gods peculiar people, as *Chryſoſtome* and *Gloſſ. interlin.* ſome of the miracles that were done amongſt them, w^ch^ purchaſed unto them great glorie, as *Theodoret*; and ſome of their viſions and apparitions made unto them, as *Lyran.* Fourthly, *the covenants, giving of the Law, the ſervice and promiſes.* Theſe covenants were the two tables of covenant, wherein the morall Law was contained, which were kept in the Arke: for they are ſo called *Heb.* 9. 4. The two Teſtaments might rather be thought to bee meant hereby,

1

Verſ. 1, 2, 3.

Verſ. 4.

Exod. 4. 22.

Calvin. P. Martyr.

Gryneus.

according to *Hieron. Epiſt. ad Algaſ. qu. 9.* and *Haimo.* But that the promiſes, by which the new Teſtament may bee well underſtood, are mentioned here alſo. *The giving of the Law,* if by the covenants the two Tables bee underſtood, muſt needs be the giving of judiciall lawes, and *the ſervice,* the ceremoniall rites. Thus *Willet:* but I cannot ſee why by the Covenants or Teſtaments ſhould not be meant the old and new Teſtament, which is the more proper underſtanding of them, and then the promiſes may bee taken as an adjunct to thoſe Teſtaments: in the Teſtaments God did tie himſelfe unto them to be their God, and them to be his people; in the promiſes he did ſet forth the great favours, that they ſhould partake of being within his Covenant, both in poſſeſſing Canaan, and afterwards Heaven, whereof Canaan was a type. And then the giving of the Law will well ſet forth the giving of it upon mount Sinai, and the ſervice the ceremoniall worſhipping of God, during the time that the Leviticall Prieſthood ſtood, *verſ.* 5. the fathers that are ſaid to be of them alſo were the Patriarks, and how Chriſt came of them we all know.

Verſ. 5.

2 1 Verſ. 6. Verſ. 7. Secondly, hee vindicateth God from all untruth in his word, concerning the Iſraelites, and from all variation, from *verſ.* 6. to *verſ.* 13. That whereby he vindicateth the word of God from untruth, is this, that *they all are not Iſrael, that are of Iſrael, neither are they all children, which are Abrahams ſeed.* For it being thus, though many Iſraelites according to the fleſh periſh, and be caſt off; yet the decree of God ſtandeth firme, to take Iſrael for his peculiar and choſen people, namely, thoſe Iſraelites whom hee meant, when hee promiſed to *Abraham* and to his ſeed, that hee would bee their God, and that they ſhould be his people for ever. But it may be doubted then, who are the children of *Abraham,* and ſo the *Iſrael* to whom God hath tied himſelfe? To ſatisfie in this *quare,* he explaneth himſelfe, that his meaning is, that they are children which are of the promiſe, and not only in the fleſh. And laſtly, hee proveth this diſtinction of children according to promiſe, in the example of *Iſaack* and of *Iaacob,* both which did not only come of *Abraham,* but they were before promiſed and ſo ſpoken of, as the elect of God out of his meere grace and mercie, as all are that be elected.

2 Verſ. 8. 3 Ver. 9, 10, 11, 12.

3 Verſ. 14. Verſ. 15. Thirdly, becauſe in ſpeaking of *Iaacob* and *Eſau,* and in attributing the election of *Iaacob* meerely to grace, and not to any thing that hee did, they two being alike for their deeds, but the one loved, and the other hated, it might ſeeme that God is not juſt, but partiall, in thus preferring one before another, he moveth this objection, *verſ.* 14. and anſwereth it, *verſ.* 15, &c. from the conſideration of Gods ſovereigne power over all mankinde, being ſinfull and corrupt. For it is no partialitie, but a declaration of authoritie, ſhewing mercie to ſome in this caſe, to leave others to be hardened and to be deſtroyed.

Verſ. 19, 20, 21. But hereupon it is objected againe, that it comming from God, that when ſome are elected, others are hardened, no man can juſtly be blamed. Hee anſwereth it, firſt beating downe all arguing of man againſt his Maker, by the example of a pot and potter, *verſ.* 19, 20, 21. then by yeelding a reaſon from his anger juſtly conceived againſt ſuch reprobates, and his power, which it is requiſite to ſhew in deſtroying the whole rabble of them: and from his mercie to the elect, *verſ.* 22, 23, 24. whom he nameth to be *not only, or not ſo much of Iewes, as of Gentiles.*

Verſ. 22, 23, 24.

4 Verſ. 25, 26. Verſ. 27, 28. Verſ. 30, 31, &c. Laſtly, becauſe he hath named the Gentiles chiefly, as elect now under the Goſpell, he bringeth many teſtimonies of holy Scripture, wherein it was long agoe ſpoken of the Gentiles being a people, and the Jewes becomming no people, &c. firſt out of *Hoſea, verſ.* 25, 26. then out of *Eſay* twice, *verſ.* 27, 28, 29. concluding with the reaſon of this, *viz.* the Jewes cleaving to the Law for righteouſneſſe, which they could never bee able ſo to obtaine, and the Gentiles beleeving it ſo to be obtained, as in the Goſpell is ſet forth, namely, by faith, and ſubmitting themſelves therefore to ſeeke after it accordingly, *verſ.* 30, 31, 32, 33.

Vers. 3. *For I my selfe could wish to be accursed from Christ, for my brethren, my kinsmen, according to the flesh.* — *Text* 20.

THat wee may understand, what it is to bee anathema, let us heare *Paul* himselfe: *If any man loveth not the Lord Iesus, let him be anathema*, that is, let him bee separated from the commerce of all, and estranged from all men. For even as that anathema, which is a gift offered to God, and dedicate, no man dares touch with his hands, nor come neere unto it, so from the contrary wee may call him, that is separated from the Church, and cut off from all by this name. For no man durst come neere the anathema for honours sake, and on the contrary side, all men were separate from him, that was cut off from the Church, as from one alienated, and cut off from God. So that *Pauls* wishing here to be anathema from Christ, is nothing else but to bee separate from that company, that doth compasse Christ about, it is not to bee separate from his love, God forbid, for this wish was a fruit of his ardent love towards Christ. But hee would suffer to bee deprived of that fruition and glory of Christ, that his countrimen might bee saved. Even as parents are content to bee out of the sight of their children, for their childrens advancement, preferring their honor before their daily company and sight. Some are farre from *Pauls* meaning, that say hee spake here of a temporall death: but I may truly say, that they doe lesse understand *Pauls* meaning, than the blinde doe see the Sunne beames. For hee that had said a little before, that for Christ he died daily, and that no stormes of adversity could separate him from Christ, how could hee after all this, as speaking of some greater thing, make mention of a temporary death? And how can to bee anathema from Christ, bee meant of a temporall death, when a man by death is most joined unto Christ? *Photij.* How could he wish to be separate from Christ for the Jews, who had before professed, that nothing, which either was, or might be imagined to be, could separate him? these things are not cōtraries, being no more in effect, but that he so loved Christ, as that nothing could separate him from him, and that hee did so love his neighbour, as that he preferred his salvatiō before his own, which is so far from being contrary, as that it argueth more the love of Christ, seeing hee that loveth his neighbour, loveth God. *By this shall all men know that ye are my Disciples, if ye love one another.* But here he seemeth to prefer the love of neighbours before the love of Christ: and *Hee that loveth father and mother* (saith Christ) *more than mee is not worthy of mee.* All his love towards them is to draw them to Christ, and therefore not to be accounted a loving of them more than Christ, but a setting forth of the highest degree, and most excellent love unto Christ. But then hee should not have separated himselfe from Christ, but rather have wished them together with himselfe to be joyned unto him. This is not to separate, for hee saith not, I pray, but *I could wish*, onely expressing the fervency of his desire to Christ, and his study to bring all unto him, and specially the Jewes. And so it is as much as if hee had said, If it might bee by any meanes, that by my destruction, Christ might bee glorified, and the Jewes saved, I would not bee against it: but if my choice were given mee, either to be plucked from Christ, that the whole nation of the Jewes might be united unto him, and Christ hereby glorified, and the promises of God fulfilled, or else in this my conjunction with Christ, the whole nation of the Jewes to be separate, and Christ blasphemed, I would verily preferre the glory of Christ, and the salvation of many before mine owne. For *Paul* might be sure being thus pluckt away to bee united againe, even as the chicken runneth from the dam to bee the more safe, as when hee circumcised *Timothy*, was purified and did other legall things, hee was in some sort separated from grace, but yet all these things were done for grace, and to bring others unto grace. Neither doth he wish to become accursed, but to be, that is, even unto this time, as if he had said, I doe not therefore

Chrys. Hom. 16. in Rom.

Oecumen. in Rom. 9.

Joh. 13.

Matth. 10. 37.

deſire that yee ſhould come to Chriſt becauſe I am already come, but I could wiſh that you had come unto him before me, that I might have come unto you, thus ſhewing his exceeding great love towards them in preferring them before himſelfe in that which hee prized above all things, and towards Chriſt, in that to his own detriment he deſired to ſtay their blaſphemies daily uttered againſt him, whileſt they remained in infidelity.

Origen. lib. 7. in Rom. 9.

What would it profit *Paul* to have his countrimen ſaved, and to loſe his owne ſoule? But he had learned of his Maſter, *That he which will ſave his ſoule ſhall loſe it, and hee that will loſe his ſoule for my ſake ſhall ſave it*: what marvell then, if hee would bee accurſed for his brethren, when as hee knew, that hee which was in the forme of God, humbled himſelfe, and became a curſe for us? and what marvell is it when the Lord was made a curſe for ſervants, that a ſervant would bee accurſed for his brethren? *Moſes* made the ſame offer, and prevailed; and if any ſhall thinke that *Paul* did not, let him attend that which followeth; *Blindneſſe is come to Iſrael, till the fulneſſe of the Gentiles be come in, and ſo all Iſrael ſhall be ſaved.* Here it is plaine that by offering himſelfe to be anathema hee ſaved his brethren. And verily hee ſeemeth to mee to have premiſed all that, touching his inſeparable cleaving unto Chriſt, that when he ſhould offer himſelfe to become anathema, thou ſhouldeſt not judge it a ſlip out of paſſion. But as he which by nature is inſeparable from the father, and being immortall, yet came into death, ſo hee imitating Chriſt, when hee could not bee ſeparated from Chriſt, in wiſhing yet did ſeparate himſelfe for his brethren, not by prevarication, but out of devotion.

Et ideo mihi videtur illa omnia præmiſiſſe, quod nulla vis poſſit eum à charitate Dei divellere, ut tamſe offert anathema pro fratribus ſuis, non lapſum ejus paſſibilem judices. Sed ſicut ille, qui inſeparabilis eſt à patre per naturã, & immortalis, in mortem venit & in infernum deſcendit, ita & iſte imitando magiſtrum, cum ſeparari à Chriſti charitate non poſſit, à Chriſto anathema fiat pro fratribus ſuis, devotione utique non prævaricatione.
Ieron. ad Algaſ. Epiſt. qu. 9.
Calvin in Rom. 9. 3.

The Apoſtle *Paul* ſaith the ſame here with *Moſes*; *Blot mee out of the booke which thou haſt written*: ſo that there was the ſame affection in them both towards the flocke committed to them: for a good-ſhepherd layeth downe his life for his ſheepe. So great was his love to Chriſt, as that for his ſake hee was ready to periſh, yet not eternally, but for the preſent, ſeeing hee that loſeth his life for Chriſt, ſhall ſave it; he was willing to periſh in the fleſh, that others might bee ſaved in the ſpirit; to ſhed his bloud, that the ſoules of many might be ſaved. For it may bee proved by many teſtimonies of the Old Teſtament, that by anathema is meant, the killing of the body.

No greater vehemency of love could be expreſſed, than is here, for a man to wiſh to die for his brethren, and to die eternally: for what is it to bee ſeparate from Chriſt, but to bee excluded from all hope of ſalvation? If it ſhall bee ſaid that hee knew his ſalvation to bee founded upon Gods election, that cannot change, I anſwer that ſuch fervent affections behold and conſider nothing elſe but that, whereunto they tend, and therefore forgetting his election, hee was altogether intent to the Jewes ſalvation. Whereas many doubt whether it were a lawful deſire; it may be thus reſolved, that all our love to men muſt be in God, ſo that if wee love them in God, and not out of God, our love cannot be too much. And ſuch was *Pauls* love here, hee loved the Jewiſh nation for the endowments of God therein, which he did grieve extremely, that they ſhould be fruſtrate, and hence it was, that with a confuſed minde hee brake out into this extreme wiſh, thus joyning the love of Chriſt and them together.

Beza annot. in Rom. 9. 3.

The word ἀνάθεμα commeth of ἀναπίθημι, that is, according to *Chryſoſt.* laying aſide, for as that which is called anathema is a thing conſecrate to God and ſeparate from the uſe and commerce of men, ſo they which are caſt out, and baniſhed of the Church, are ſeparated from the communion and commerce of the faithfull. But *Budeus* diſtinguiſheth betwixt ἀναθήματα, gifts dedicate to God, and ἀναθέματα, that is, prophane men devoted to the Devill. But I thinke that there is no difference, for that which the Greeke writers convert ἀνάθεμα, *Paul* every where turneth ἀνάθεμα. For the uſe of the word, every thing conſecrate to God, and alſo men conſecrated are called in *Moſes* his law חרם from a word ſignifying to blot out, & to cut quite off, ſo

so that when by the vow חרם any man giveth a thing to God, it is utterly unlawfull to redeeme it with any price againe. And this word is rendred by the Greekes by ἀνάθεμα, a separating.

I could wish my selfe, that is, if it were lawfull, ἀνάθεμα is derived of ἀνατίθεμαι, that is, laying up, or separating, because the Gentiles were wont to lay up, hang up, or fasten in the Temples of their Gods such things as they consecrated. *Piscat. in Rom. 93.*

Not to trouble the Reader with the sayings of more Expositors, it appeareth how hard it is to give a full satisfying resolution to the doubt of this place, sith there are almost as many resolutions as writers. Of all the expositions brought I cannot approve of *Ieroms*, followed by *Anselme*, though *Pererius* saith much in the defence of it, shewing that as anathema signifieth a thing separate for God, so that no man might touch it, likewise on the contrary side, it setteth forth a thing so abhominable to men, as that none for detestations sake durst touch it, and according to this sense the Greekes call most wicked men anathema, that for the deliverance of the city were sacrificed to the infernall Gods, when any plague or calamity invaded it. *Mayer.* *Perer. disp. 1. in Rom. 9.*

Now saith hee a thing separate for God was to bee killed, and therefore *Hormah*, from *Herem* to cut off, as *Numb.* 21. it appeareth, was the name of it amongst the Hebrewes, and anathema amongst the Greekes, a thing killed or cut off. But admit that the word would beare this sense; yet because of that which is annexed *from Christ*, it cannot stand, and if it may be approved, as he also laboureth about it, that from Christ is no more in sundry places in effect but for Christ, yet it cannot bee so taken here, because to bee anathema from Christ, is no where so taken, and because he doth prepare to this declaration with such circumstances, that he must needs cause an expectation of some greater matter than a bodily death, that hee would expose himselfe to, that the Jewes might be saved.

There is another exposition of *Ambrose*, and *Lyra*, grounded upon the vulgar Latine translation, *Optabam, I did wish*, that this is spoken of the time past, before his conversion, his zeale was such, for the Law of *Moses*, and for the Jewes following it, that hee did wish himselfe anathema from Christ for their sakes. This is also followed by some others, though with little reason: seeing it mattereth not, what he did in the time of his blinde zeale, neither is it likely, that he would have that recorded before God, but rather forgotten. 2

There is a third exposition of *Dionys. Carthusianus*, that he speaketh hyperbolically to set forth the more his love towards the Jewes, not intending what hee said. But the solemne preparative, that hee maketh hereunto, is plainly against this, and it was true, and *ex animi sententia*. 3

That of *Piscator* carrieth some good colour of likelihood, had not *Moses* before plainly desired to be blotted out; for admit, that he saith he could have wished, if it had beene lawfull, and the desire of *Moses* must then bee concluded unlawful, besides, if he had meant so, he would not have spared to expresse it, no more than in writing of the Galatians love towards him hee spareth, when he saith, they would have pluckt out their eies to doe him good, to adde *If it had beene possible*. 4 *Gal. 4. 15.*

For that distinction of *Chrysostome*, that he would be separate not from the love, but from the glory of Christ, I doe not see how it can stand: for what can the condition of a man be imagined to bee without the fruition of Christ, and of his glory? hee that enjoyeth his love, enjoyeth himselfe, and all his benefits. 5

For that exposition that understandeth it, as a fruit of passion in Saint *Paul*, not well knowing what hee said, as it is in *Mart. Paræi.* *Origen* hath well prevented it. 6

For that addition of *Photius* in *Oecumen.* referring it to the present, I cannot 7

not like ſo well of it; for to bee anathema from Chriſt is more than to bee out of Chriſt for the preſent, and there had beene a fitter phraſe to expreſſe it by, if he had meant ſo.

8 But for the expoſition going before in the ſame Author, I fully reſt upon it as the moſt full, true, and ſound reſolution of this place, and the ſame in effect is *Origens* and *Calvins*, &c. for the anſwering of doubts alſo ſee in them before. And to diſpatch two labours in one by clearing this, that requeſt of *Moſes* is alſo cleared, about which are as many different expoſitions, which I ſpare to recite. Onely I will ſhew how divers doe diverſly underſtand the booke of life: *Rabbi Salomon* underſtandeth the bookes of *Moſes*, out of which hee deſired his name to bee blotted, that they might no longer be called by him. *Paulus Burgenſis*, of the booke of the juſt, wherein the acts of the Saints of God were written. *Cajetan*, of the booke of principality and rule, for ſo much as God had promiſed to continue him a great Ruler ſtill, though the Iſraelites were deſtroyed. *Ierome* of the booke of life here, according to that in *Pſal.* 68. *Let them be blotted out of the booke of the living*; and ſo when hee deſireth to bee blotted out of the booke of life, it is no more but a deſiring to die, as alſo *Numb.* 11. *Oleaſter* underſtandeth it periphraſtically; blot me out, that is, remember me not. *Auguſtine* underſtandeth it as a kinde of reaſoning with the Lord. Either forgive their ſinne, or blot me out: but thou wilt not I know blot me out, therefore forgive them. And *Philo* expoundeth it, as a fruit of wonderfull confidence that he had in God, by reaſon of his familiarity, having liberty of conference with him as a man with his friend; ſo that it was not from temerity, but from friendly familiarity that he ſaid thus, as a man may ſay any thing freely to his friend. For the firſt of theſe it is too conceited. For the ſecond, it is farre fetcht, there being no ſuch booke of the acts of Gods Saints then, whereas this was a booke new written. For the third, there is no booke of principality any where to be found but in *Cajetans* imagination. For the fourth, if the anſwer of God had beene marked, *Thoſe that ſinne againſt mee will I blot out*, *Ierome* would never have beene of that minde, ſith the reward of ſinne is eternall death. For the two laſt, they may well have ſome uſe here, for whomſoever God putteth out of his remembrance, he doth in effect reject. The beſt underſtanding of the booke of life, is the decree of God to bring his Elect to everlaſting life; to be blotted out of this booke, is to bee adjudged to everlaſting damnation. As *Pauls*, ſo *Moſes* his zeale for Gods glory carryed him beyond all corporall ſufferings, rather than the Iſraelites ſhould be deſtroyed, and God ſo greatly diſhonoured, as *Chryſoſtome* underſtandeth it, and *Bernard*, who ſaith, Oh, a man truly anointed with the oile of mercy! he ſpeaketh plainly, as with the affection of a mother, whom no felicity could delight, her children being baniſhed: ſo that as if a rich man ſhould ſay unto a poore woman, come thou in to dinner with me, but leave thy children without, becauſe they cry and are troubleſome; ſhe would rather chooſe to faſt, than expoſing her deare pledges goe alone into dinner with him. In like manner *Moſes* would not bee brought into the joy of his Lord alone, the people being left without. But this is not every mans caſe, as *Philo* noteth, but of ſome rare moſt holy men, who having attained great familiarity with the Lord, have beene thereby imboldned to ſpeake to him as to a friend, not as to a Soveraigne; that by making ſo great an offer, they might the rather prevaile for their clients.

Exod. 32. 32.

2 Sam. 1. 18.

Hieron. Epiſt. ad Algaſ.

Bern. Ser. 12. in Cantic. O verum hominem unctum unctione miſericordiæ! loquitur plane quaſi matrus affectu, quâ nulla poſſit delectare felicitas, exortibus quos parturivit, &c.

Note. Note, that of all things Gods glory ought to be moſt deare unto us, yea, more deare than the ſalvation of our owne ſoules: for this was it that drew this ſerious proteſtation from the Apoſtle, the eclipſe that Gods glory was like to ſuffer by the infidelity and rejection of the Jewes, his peculiar people. For he might in this ſeeme to be mutable and inconſtant; which, that there might

might be none occasion for any to conceive, Saint *Paul* doth thus anathematize himselfe. He therefore that preferreth Gods glory only, so farre forth as may stand with his owne benefit, but would lose nothing rather than it should not stand, is no sincere, but a corrupt hearted Christian.

Vers. 11. *For they being not yet borne, nor having done any good or evill, that the purpose according to the election of God might stand, not of workes, but of him that calleth.* Text 21.

12. *It was said unto her, that the elder shall serve the younger.*

13. *As it is written, I have loved Iacob, but have hated Esau, &c.*

WHat did he love in *Iacob*, before that he had done any good, but the free gift of his owne grace? and what did he hate in *Esau*, before that hee had done any evill, but originall sinne? for neither could hee love righteousnesse in the one, when he had done none; neither could he hate nature in the other, which himselfe had made good. Where now are merits? where are workes either past or to come fulfilled, or to be fulfilled by the power of free will? Hath not the Apostle brought forth a plaine sentence of the commendation of free, that is, true grace? And it is to be noted, that he saith, that *Rebecca* conceived by one going in of our father *Isaac*; to exclude all glorying either in their owne, or in the merits of their parents, or of *Isaac*, who might haply be of a better minde at one time than at another. Therefore there was one merit of the father in sowing them both at once, one merit of the mother in conceiving them both at once. For if the mother had varied their wills and affections by carrying them in her wombe after conception, she should have varied them not in one but in both, seeing shee bare them both alike. Therefore the scope of the Apostle is to be lookt into, which is, that *Iacob* though he were the beloved, yet he should not glory but in the Lord; seeing when his brother and he had one common cause, hee saw him damned for originall sinne, but himselfe saved by grace there-from, for so much as there could no difference be put but by grace. *Whom he will hee hath mercy on, and whom he will he hardneth.* God sheweth mercy of his free gift, but hardneth through most just merit. If any man heareth this and contemneth, let him know that he is hardened to contempt; but if he beleeveth, that he is holpen to beleefe: he is hardened justly, holpen freely. *Hath not the Potter power of the same lumpe?* &c. that is, justly and rightly condemned *to make one vessell to honour*, undeservedly for mercies sake; *and another to contempt*, due for the justice of his anger: If we seeke the merit of hardening, we finde it, for through the merit of sinne all the masse is damned, yet in those that are hardened God doth not impart malice, but imparteth not mercy, which that he should not doe they are worthy: but if we seeke the merit of mercy, we finde it not, because there is none, lest grace be frustrate if it were not freely given, but rendred to merits. If it shall be said that faith went before, what was there before faith to merit it? Whereas it is said, *The elder shall serve the younger:* none of ours almost but have understood it of the elder people the Jewes, serving the younger the Gentiles. For though it may seeme to have beene fulfilled in the Idumeans, the posterity of *Esau* or *Edom*, afterwards subjected unto Israel; yet it is more conveniently beleeved, that there was some further intention in that prophecy, which we see now evidently fulfilled in the Jewes and the Christians. He saith not, as *It is not in him that willeth, or in him that runneth, but in God that sheweth mercy*; so it is not in him that willeth, or in him that runneth, but in God hardening: he saith not so, but thus, *Whom he will he hath mercy upon, and whom he will he hardeneth.* So that Gods hardening is his not having mercy, nothing is by God put into this man, whereby he becommeth worse than that, but onely there is nothing put into him whereby he should become better.

Augst. exempla ad Sixt. presbyt.

Quo pertinuit, ut adderet, ex uno concubitu, nisi ut non solum de seminis, nempe de parentum meritis, sed nec de ipsius quidem unius patris mutata prorsus in melius voluntate gloriaret? Iacob dicens, ideo se a creatore di electū, quia pater ejus, quando eum seminavit melioribus laudabiliter moribus fuit. Vnum tunc ad eos seminandos meritum patris, unū ad concipiendos meritum matris. Quia etsi mater eos donec parceret uterō inclusos, & forte voluntates affectusque variavit, non uni, sed ambobus utique variavit, quos pariter ventre portavit. Lib. 16. de Civit. Dei. Lib. ad Simplic. Episc.

Because

Origen. in Rom. 9. lib. 7.

Becauſe he had wiſhed himſelfe anathema for the Iſraelites, he proceedeth to declare that the Word of God touching them is not fruſtrate; for true Iſrael, which is of the faith of *Abraham*, attaineth the promiſe. Many come of *Iſrael* (according to the fleſh) which are not *Iſrael*. For *Iſrael* had his name from ſeeing God, ſo that he which ſeeth not him, who ſaid, *Hee that ſeeth me ſeeth the Father alſo*, cannot be called *Iſrael*. *Iſaac* was *Abrahams* only childe of promiſe, and ſo of his faith, whereby the promiſe came, and they which are after *Iſaac*. To prove that *Iſaac* was the childe of promiſe, he reciteth that in Geneſis, and by the like reaſon proveth the ſame touching *Iaacob*, who was promiſed the beloved of the Lord, before hee had done any good. All which tendeth to prove, that neither *Iſaac* nor *Iaacob* were elected for their merits, for then the grace of their merit might have pertained to the poſterity of their fleſh & bloud: but by the purpoſe of him that called them, & ſo the grace of the promiſe pertaineth only to ſuch as are elected freely, and adopted to be the children of God, as they were. *It is not in him that willeth, or in him that runneth, but in God that ſheweth mercy.* This is ſo to be underſtood, as that in the *Pſalmes*; *Vnleſſe the Lord build the houſe, they labour in vaine that build it.* For as here it is not meant that the builder doth nothing, but when he laboureth what he can, the ſucceſſe is from the Lord; and ſo the worke is not to be aſcribed unto man, but unto God: ſo it is not meant, that he that willeth and runneth doth nothing but in compariſon of God, through whom any thing is effected, that which hee doth is accounted nothing. As alſo *Paul* that planted, and *Apollo* that watered, are ſaid to be nothing, but God that giveth the increaſe. For the Scripture ſaith to *Pharaoh*, *For this cauſe have I ſtirred thee up, &c.* It is certaine that God foreknoweth the purpoſe and will of every man, and therefore as a good and juſt diſpenſer he doth uſe the motions and purpoſe of every one, to doe that which every mans minde and will chooſeth. Even as a maſter of a family that is wiſe and juſt, having many ſervices, will appoint every one to that which he is moſt fit for, him whoſe minde ſtands to husbandry, he will appoint to husbandry; whoſe to keepe cattell, to the keeping of cattell, &c. And becauſe in his wiſdome he knoweth that there will be ſometime rebelling and need of correction, therefore he chooſeth out of them all ſuch wits as are fit for this; if there bee any more heinouſly incited, but by their owne motions, that may make the offenders neceſſarily to amend. Let us ſuppoſe therefore ſuch a maſter of a family, or a King, who ſeeing the time wherein they which had rebelled ſhould have beene amended, and amongſt them one more wicked and hard than the reſt, not worthy of correction any more but of death; and therefore purpoſing by his deſtruction to amend the reſt, ſhould ſay, *To this end I have ſtirred thee up, &c.* Note, that he ſaith not, I have made thee, for then the fault might bee referred to the Creator; but *I have ſtirred thee up*; that is, that for the amendment of others, and for example to poſterity, thou mayeſt be notably deſtroyed. For God hardened *Pharaoh*, by deferring to take ſpeedy revenge when his ſinne was full, and ſo by the abuſe of Gods patience he was hardened. So that to bee good or evill proceedeth from our will, but what puniſhment the evill ſhall ſuffer, and what glory the good ſhall enjoy, proceedeth from Gods will. *O man, who art thou that diſputeſt with God?* The Lord is wont thus to cut off thoſe, that our of oppoſition, not out of a deſire to learne, queſtion with him; but to ſuch as in humility apply themſelves to learne, he hath promiſed, *He that ſeeketh ſhall finde.* And therefore the ſame *Paul* in another place openeth this ſecret further, ſhewing why ſome are veſſels of diſhonour or of honour, ſaying, In a great houſe there are not only golden and ſilver veſſels, but woodden and earthen, ſome to honour and ſome to diſhonour: but if any man ſhall amend himſelfe from theſe things, he ſhall be a veſſell of honour; here he rendreth a reaſon which before

fore he denied. He that cleanseth himselfe by true repentance from the dregs of sinne, shall be a vessell of honour; but he that doth not, but contemneth to be reformed, shall be a vessell of wrath. Thus *Iacob* was made a vessell of honour, because he cleansed himselfe; but *Esau* of dishonour, because hee did not.

To shew how it commeth to passe that many of the Israelites were now rejected, he bringeth in the example of the Patriarkes, *Isaac* and *Iacob*, who had divers brethren rejected when they were elected, neither could any reason be rendred thereof; wherefore it ought not to seeme strange if it be so now againe. *Photii.* By the *purpose* understand Gods counsell; by saying, *According to election*, understand, that there was a difference of the parties, for no man doth chuse one from another but because of the difference. *Not of workes*; this sheweth the greatnesse of the grace. But if there be no difference in workes, wherein is the difference? In mans eyes there was no difference, but in Gods (who foreknoweth things to come) there was much difference; for the one pleased God, the other did not, and so the election was just, though the reason be hidden fró man. Even as when they had sinned about the golden Calves, some were destroyed, others not. But if there were no such secret reason, he proveth that there ought to be no expostulating, from the example of a Potter: the vessell without reason and life, may teach us that have both life and reason, not to dispute with our Maker, seeing the vessell is necessarily so, but we not without our free will intervening. *Greg. Nyss.* That *Pharaoh* was hardened of God, it is not so to be understood, as though God did put into him a repugnancy and reluctation against his will, but that his free will (through the proneneſſe to evill) did not receive the Word, to soften him in that wherein he was against Gods will. *S. Basil.* God hardened him by long suffering and delay of the punishment, so intending his malice, that his wickednesse being increased to the uttermost end, the judgement of God against him might appeare just. In expounding, *It is not in him that willeth*, &c. he followeth *Origen*. *Oecum. in Rom. 9.*

All this Chapter, from the sixth verse to the end, doth so hang together, as that it is all one argument; and so the right understanding of all dependeth upon the understanding of part; whence it is, that as any Expositor differeth from another in explaining that of predestinating by election, not of workes, so he holdeth on thorowout. There are two maine differences amongst the learned here, some altogether excluding workes, and standing only for Gods will in the cause of election and reprobation: others excluding only workes knowne to man, and standing for a disposition or indisposition to good knowne before to God only, and by him respected in his election. For as for that exposition of *Catharinus*, followed also by *Erasmus*, *Hunnius*, and *Huberus*, that this is not meant of electing to eternall life, or of hating to eternall damnation, but of temporal blessing and cursing, as it is also explained, *Mal.* 1. 2. in that he gave to *Iacob* a fruitfull, but to *Esau* a barren countrey; it is easily refuted, because so this example should be impertinently brought forth by the Apostle, to prove who were the children of God, and to bee saved, and how; which doth abhorre from Christian reason, that he guided by Gods Spirit should be so farre mistaken. Neither doth *Malachy* rest in declaring a waste mountaine given to *Esau*, to be the effect of Gods hatred, but to shew that his eternall hatred was meant, he saith, that they shall bee called *A people with whom God is angry for ever*. To returne therefore to the former expositions, *Chrysostome*, *Theodoret*, *Theophylact*, and other Greeke Expositors hold with *Origen* and *Oecumenius*, that election is made out of the fore-sight of our workes, because election doth argue a difference; for how can one bee discerned or preferred before another, if they bee alike good or bad? Againe it is said, *Wisd.* 11. 29. *Thou hatest nothing which thou* *Mayer.* Verſ. 4.

haſt made; which ſeemeth not to be true, if meerely out of his owne will, and not for *Eſaus* deſert hee hated him. And againe, as *Origen* ſheweth, though here the reaſon be not yeelded, why one is a veſſell of honour, another of diſhonour, yet it is ſhewed elſewhere, *If any man purgeth himſelfe, he ſhall be a veſſell of honour.* And *Ierome* ſaith, that it is ſhewed afterwards in this Chapter, for that the Gentiles attained the righteouſneſſe of God, it was in regard of their faith; and that the Jewes did not, it was in regard of their infidelity, chooſing rather to ſeeke it by the Law. Laſtly, if there were nothing foreſeene in man, moving God to love one and to hate another, then the hated might complaine, He hath hated me without a cauſe; which were great injuſtice to doe.

Hieron. Epiſt. ad Algaſ. qu. 3.

To theſe reaſons I anſwer; Firſt, it is not neceſſary that there ſhould be any difference to elect and reject: for the potter, brought here for example, proceedeth without any difference moving him to make one veſſell to honour, another to diſhonour, out of the ſame lump. To the ſecond *S. Auguſtine* anſwereth, that there are three things conſiderable in man; his eſſence, his corruption, and his puniſhment. The firſt, and the third, which God hath made, he hateth not; but the ſecond, which he made not. So when it is ſaid, *Eſau have I hated*, he meaneth his originall corruption. To the third *Calvin* upon 2 *Tim.* 2. 21. anſwereth well, that there is no reaſon rendred of electing one to be a veſſell of honour, when another is rejected to diſhonour, for the ſcope of the place is not to ſet forth how ſome come to be elected, but what the dutie of the elect is; ſeeing they are veſſels of honour, and not of diſhonour, as the reprobate are, therefore they ſhould not live in filthineſſe, as they doe, but purge themſelves. To the laſt it may be ſaid, that howſoever the Lord is pleaſed to diſpoſe of his owne creatures, it is no injuſtice in him, ſeeing he is abſolute Lord over them, and is not tyed by any Law, but according to his owne will to deale with every of them, ſo as may moſt availe for the glorifying of his mercy and juſtice. And for that which is added in concluding the Chapter, *Iſrael attained not righteouſneſſe, becauſe they ſought it not by faith*; this doth not declare the moving cauſe to decree the rejection of ſome Iſraelites, but the meanes how this decree came to take effect, they ſought after righteouſneſſe the wrong way, whereas the Gentiles did not. Moreover, if for workes foreſeene men were choſen, the originall of their election were in themſelves, and ſo there were in them whereof to boaſt and glory, whereas there is nothing truly to be gloried in but the Lord. If it bee ſaid that the goodnes foreſeene is not ſimply in man, but God firſt offereth ſufficient grace, and man only by the liberty of his will layeth hold upon it; for even thus the ſame abſurdity will ſtill follow, that man is chiefly beholding to himſelfe for his ſalvation; ſeeing without his will grace had beene uneffectuall, and grace gave not life unto it, but it unto grace, for ſo much as another with the ſame grace is ſtill dead, but he by meanes of his owne will liveth. This expoſition therefore is by all meanes to bee rejected as derogatory to the grace of God. The other aſcribing all, in electing and reprobating unto God, is divided into two: Some hold, that God from eternity of his owne will choſe ſome men to life and rejected others, and appointed the meanes how his will ſhould herein be effected: but others, ſince the fall of man (the whole lumpe of mankind being corrupt) he did from eternity decree, when man ſhould by his ſinne become thus vile, to call and chuſe out ſome to life, others being left for their originall corruption; but why one is choſen more than another, they being all one corrupt maſſe, God only can tell the reaſon, we know none, but his good will and pleaſure.

Aug. lib. 1. qu. ad Simplic. qu. 2.

Touching the firſt, *Calvin* and *Beza* are reſolute for it, that onely Gods will is the firſt cauſe, as of election, ſo of reprobation, becauſe he ſhould not otherwiſe exerciſe ſuch ſoveraigne power over his creatures, neither could he

be

be ſaid ſimply, to make *all things for himſelfe, and the wicked for the day of evill.* Prov. 16. 4.
Now the Apoſtle is ſo for Gods abſolute ſoveraignty, as that thereupon hee reſteth, and reſolveth whatſoever is brought againſt his proceedings, in the electing of ſome and rejecting of others, it is his will that made all for his glory that it ſhould be ſo, and who dare then diſpute againſt it? I confeſſe, that this argument doth move me much, the whole paſſage here tending to the ſetting up of Gods ſoveraignty over man, and to the putting downe of all diſpute amongſt men, about his doings in the matter of electing and reprobating. But when I conſider the horrible conſequence, then God muſt needs ſimply and of himſelfe incline more to ſeverity than to mercy, for ſo much as farre more doe periſh than are ſaved: and that the Apoſtle in the example of *Iaacob* and *Eſau* aſcendeth not ſo high, but before they were borne, and in the place alleaged out of *Exodus, I will have mercy on whom I will have mercy*; and in *Pharaohs* example, he doth not neceſſarily referre us to a decree touching man before corruption, but rather contrariwiſe; (For they touching whom that ſpeech is uſed, *I will have mercy, &c.* had ſinned about the golden Calves, and *Pharaoh* had ſinned by tyranny.) I cannot ſubſcribe to this expoſition, but rather reject it as derogating from his mercy, whilſt it magnifieth his greatneſſe. For that alleaged out of the *Proverbs*, it proveth nothing, but whereas the wicked may not ſeeme to bee made for God; it is ſhewed that God maketh them, that is, ordaineth them for judgement by reaſon of their wickedneſſe, to the glorifying of his juſtice. It remaineth therefore, that we proceed to the other expoſition of *S. Auguſtine*, followed by *Anſel. Tho. Aquin. Pet. Mart. Pareus*, &c. And this I willingly embrace: For it is very juſt and equall, as *Auguſt.* reaſoneth, if a man hath many debters, to ſome of which he will remit their debts, but to other ſome not, herein to doe as it pleaſeth himſelfe. Now we are all by *Adam* debters to God in everlaſting death, and if he doth remit this, or not remit it, there is no iniquity in him, and it is a proud part in the debters to expoſtulate about it; the Lord may ſay in this caſe, as in the Parable, *May I not doe with mine owne as I will? is thine eye evill becauſe I am good?* And thus all things here will moſt excellently agree together. For what is the firſt thing which the Apoſtle undertaketh in this place? Is it not to anſwer a doubt, when hee had expreſſed ſo much ſorrow for the Iſraelites, which might thus be made; Are all the Iſraelites then under Gods wrath by infidelity, that thou art thus greatly perplexed for them? Hee anſwereth, No, it cannot bee ſo, for then Gods promiſe ſhould be of none effect. But what promiſe is this? It was a free promiſe, made firſt to *Abraham* touching *Sarahs* bearing of *Iſaac*, when there was no ſtrength in him, or her being very aged to have a child, ſo that the child thus borne was to be counted Gods child. Then to *Rebecca, Iſaacks* wife, having twins in her wombe, it was promiſed that *Iaacob* ſhould be the Lord, and *Eſau* his ſervant, before they were borne, or had done any good or evill; & ſo *Iaacob* alſo, which was called *Iſrael*, and his poſterity, were Gods choſen children. But how doth this promiſe now take effect, when ſo few Iſraelites beleeve, and moſt (through infidelity) are caſt-awaies? All *Iaacobs* poſterity, according to the fleſh, are not Iſraelites, no more than all the children of *Iſaac*, or of *Abraham*, but only ſuch of them as God hath choſen, as he did *Iſaac* and *Iaacob*. But by what rule doth the Lord chuſe or refuſe, that wee may know who are the choſen? He chuſeth not any man, neither doth he refuſe any man in his decree for his works, but of his owne good will, though the refuſed are not damned at the laſt without the juſt deſert of their ſinnes, nor the choſen ſaved without faith and good workes. But is not this injuſtice, to put ſuch difference betwixt men all of one ſtocke and parentage, that differ not at all amongſt themſelves? It is no injuſtice, for ſo much as all are ſinners, through that originall corruption derived unto them from *Adam*; ſo that as of the re-

Ad qu. 2. Simpliciani.

Matth. 20.

Exod. 33. 19. bellious Israelites, it may be truly said of all men; *I will have mercy on whom I will have mercy*; and if any indevouring after it obtaine mercy, it is not by reason of their willing or running, but of Gods grace that hee hath mercy upon them. But though the Lord may bee justified easily in shewing mercy without desert, how can it be just in him to hate, that is, to reject, and finally to harden without desert? This is just also, it is proved by *Pharaohs* example, whom God hardened that he might get him a name, and glorifie his power by his confusion. For he was at the first as all other men are, but being refused as *Esau*, and so wanting the assistance of Gods grace, he fell into horrible sinnes, for which God did justly, not only with-hold his grace still from him, but also harden him that he sinned with a most high hand, neither could repent. And as he dealt with the Israelites in the time of *Moses*, and with *Pharaoh*, so he dealeth still with all the sonnes of *Adam*; *Whom he will hee hath mercy on, and whom he will he hardeneth.* But why then doth he complaine of the penitent, sith it is his will that they should continue such? if there bee any fault, it seemeth to bee in God that made them such, not in themselves. *O vaine man that thou art, who art thou that disputest with God?* It is no fit thing for thee, that art to God-ward as the pot to the Potter, to expostulate thus with him, though thou beest all one masse with the chosen, it being in his power (without yeelding reason) to make thee serve for what use or purpose hee thinkes good. But if God hardeneth any man, this is plainly a fault, seeing to be hardened is to sinne without all remorse of conscience, that sensibility of it which is naturally in every one being taken away. God doth not harden by taking away any naturall good quality, or by instilling a more ill disposition into any, but by his long suffering and patience, removing judgements eft-soones when he hath sent them, whereby they take heart to renue the same sinnes againe, thinking thus likewise ever to escape, untill they have fulfilled the measure of their iniquity, as is evident in this example of *Pharaoh*, of whom it is therefore said, sometime that he hardened himselfe, sometime that God hardened him, which same thing is also taught;

Rom. 2. 4. *Knowest thou not that the goodnesse of God should lead thee to repentance, but thou after thy hardnesse, and heart that cannot repent, &c.* Even as the Sunne by the pleasant beames, wherewith plants and trees are cherished, yet hardeneth the clay. How God is said to harden, hath beene more fully handled, *Text* 3. *Rom.* 1. 24. and therefore I spare to speake more of it here, contenting my selfe only with the meanes of hardening here expressed; *What if God willing to shew his anger, and to make his power knowne, suffereth with long patience the vessels of wrath, &c.* But to leave the reprobate, as sufficiently proved to be justly dealt withall, and to returne to the Elect, if most Israelites be cast-awaies (as now they seeme to be) where shall God have a people? As he did freely at the first chuse Israel, so in succeeding times by the like mercy he chose the Gentiles, as is declared by the Prophets; They that were no people should become a people; and of *Israel*, but a remnant should stand. But by what meanes is this great alteration effected? How come the anciently beloved to be left? Verily because they were ignorantly zealous for the Law, not acknowledging any other way to life but by keeping it; and therefore when Christ came preaching salvation by faith in his Name, they vilified and contemned him; and so provoked the Lord (that had sent him in greatest mercy) to conceive the greatest indignation against them, and to cast them off. Thus I hope the Text is cleared, so as may give full satisfaction to any indifferent reader: but there are many other things brought against this doctrine; as first, by those that understand by the same lumpe, the earth, out of which man was made, without respect to his corruption after his fall.

Object. 1. If the corrupt masse of mankind since *Adams* fall were meant, it could not have bin said to make to honour or dishonour, but to leave to dishonour being made before?

To

To this I answer, that though there needs no more in those that are already corrupt but to leave them; yet Gods leaving is a making or appointing, so called lest God should seeme to sit still and looke on, whilst the wicked run their race to damnation, whereas it is by his decreeing. Neither can they indeed be said to bee made to dishonour till his decree commeth in, because though they deserve it through their corruption, yet there is a possibility of escaping through mercy, till it is decreed. *Sol.*

Secondly, it is said, If Gods decree should not come in before corruption, it might bring an imputation upon his wisdome, for that he made man before he determined how to dispose of him? *Object. 2.*

I answer, that Gods purpose to make man that he should fall, and to chuse some thus fallen and to reject others, was all at one time with God, but for orders sake distinguished to our understanding; and so the vessels of honour and dishonour were made in Gods decree before mans creation, though in order considerable after his fall. *Sol.*

Thirdly, it is said, the reason were evident of Gods just proceeding, if it be the corrupt masse which is here spoken of. *Object. 3.*

I answer, the reason is evident indeed to free God first from injustice; but why all being corrupt alike, he should rather chuse one than another, the reason is yet to seeke, neither is any but God able to render it. *Sol.*

Lastly, it is said, that there is the same reason of electing and rejecting men that there is of Angels, but Angels are elected or rejected meerely upon Gods good pleasure, without any precxistent corruption considered. *Object. 4.*

I answer, though we read of elect Angels, yet of an eternall decree to save some and to damne others we reade not, but only that *The Angels that kept not their first standing, are reserved in chaines of darknesse.* So that there was corruption preceding the rejection of the evill angels, in regard of whom the good are said to be elect, not by any decree, but *ex facto*, for that they enjoy glory with the Lord, from which the other are for ever excluded; in which sense the word *elected* or *chosen* is used in the parable of the Vineyard, *Many are called, but few are chosen*; though I doubt not but this was decreed according to Gods fore-knowledge of their standing or falling, they having all sufficient power by vertue of their creation to stand. *Sol.* *Iude Epist.* Matth. 20.

Other objections are made by those that stand for the foresight of our workes: First, the operation of God is more perfect than that of nature; but through the operation of nature more things are perfect and good, fewer defective and evill; therefore much more, if election and reprobation depended upon the meere will of God, through the operation thereof more should be good and so saved, than evill and damned. *Object. 1.*

This objection is both made and answered by *Thomas Aquinas*; That good which is proportionated to the common state of nature doth fall out in more things, and a defect is in fewer: but that good which exceedeth the common state of nature is contrariwise. To instance in knowledge, more have knowledge sufficient for the governing of their naturall life, and fewer want it; but for profound knowledge more want it. Likewise eternall blisse standing in the seeing of God exceeding farre the state of mans nature, especially being corrupt by originall sinne, is attained by fewer; and yet the divine vertue appeareth most clearely, in that he erecteth some to the way of salvation, from which most faile according to the common course of nature. *Sol.* *Part. 1. qu. 23. artic. 7.*

Secondly, it is objected that God hath declared his will to be altogether to save, and accordingly he sendeth his Ministers to exhort and comfort all. *Object. 2.*

This was moved against Saint *Augustine*, and by him answered, that all are mingled together in this world, both elect and reprobate, and cannot by the Preacher bee distinguished; and therefore for the Elects sake hee is to speake comfortably to all, and this declaring of Gods grace and compassion towards *Sol.* *Ad qu. 2. Simplicianum.*

towards the worst, is a meanes to worke compunction in them, which must necessarily be used, that when they shall still remaine hardened, their condemnation might be just. But because this is not a sufficient solution, see what he writeth upon that saying to *Timothy*, *God would that all men should bee saved*; that is, all that are saved are saved by Gods will; he willeth that all that are saved should be saved, or else they could not be saved; as he is said to inlighten every one that commeth into the world, that is, which is inlightened, because none are inlightened but by him, *Ioh.* 1. Or else by *all* understand all sorts of men, not every one of all sorts.

1 Tim. 2.
Enchir. ad Laur. c. 100.
Acsi diceret, nullum hominem salvum, nisi quem salvum fieri esse voluerit, non quod nullus sit, quem non salvum fieri velit. De singulis generum, non de generibus singulorum: nam qui virtutes miraculorum facere noluit apud eos, quos dicit acturos pœnitentiam si fecissent, non vult ita omnes salvos fieri, ut nullus sit, quem salvum fieri nollet.

Because this doth not yet fully satisfie, for so much as the Lord saith in *Ezechiel*, [a] *I will not the death of him that dieth*; or rather, *I have no pleasure in the death, &c.* Here it is plaine, that it is not according to the will and good pleasure of God, that any which perish should perish. I answer therefore yet further, that Gods will is two-fold, secret and revealed, the one called *Voluntas beneplaciti*, the other *Voluntas signi*; by the first he willeth the death of him that dieth, but not by the second. A ground of this double will, see in *Iudas* and the Jewes: Gods revealed will was, that they should not murther, yet in his secret will their betraying and murthering of Christ was appointed. Likewise in the example of [b] *Iosephs* brethren selling him into Ægypt. Neither yet is God contrary to himselfe, but only for divers purposes hee willeth the damnation of some, and yet willeth that all should be saved; for the first is his decree for the glorifying of his justice, the second his command for the more bewraying of mans corruption, against whom he proceedeth. The first sheweth what shall be, the second what it is the duty of every one to be, which is constantly every where set forth without variation, that he ought to come to the knowledge and faith of Christ, which is the way of life, and not remaine in ignorance, impenitency, and infidelity, which is the way of death. And so when the sentence shall come to be given, *Goe ye cursed*, there shall be no excuse, because it was Gods will that they should come to this end: for this will of his being a secret, yet ought not to have beene lookt at, but what he hath revealed to be his will for all men to obey and follow, for neglecting and rebelling against which, they are justly condemned.

[a] Ezec. 18. 32.
[b] Act. 2. 23. Chap. 4. 28.

Object. 3. But it is further objected, it being Gods will that some should be damned, and God knoweth that such cannot come to Christ, though they bee most earnestly pressed by his commandement; it cannot therefore bee a fault in them worthy of damnation that they are disobedient herein.

Sol. I answer, if Gods fore-knowledge and decree were the cause of their disability to come, they were indeed not so worthy of blame, but their owne corrupt will is the cause, so that they doe not become unable through Gods decree, but because God seeth that they will not, he decreeth their damnation.

Object. 4. But if God would, hee could take away this corruption from the will, as he doth in others that are saved; therefore in that he doth not, the fault seemeth not to rest upon them but upon God.

Sol. I answer, if God were any way bound unto them, this were true; but being most free every way in all his actions, it is false.

Object. 5. Lastly it is said, this is a doctrine of desperation, able to coole men in their study of life, seeing the reprobate shall be damned doe what they can, and the Elect saved howsoever.

Sol. I answer, Saint *Paul* was not afraid to teach it in regard of this scandall, nor Saint *Augustine*, though thus opposed by the Massilians and other French Bishops, though their care, not to give offence, was not the least. Taught therefore it ought to be, though as *Ierome* speaketh, in imitation of the Apostle, not with many words, as though it could be fully laid open, for so much as it is a great mystery. And to stay the offence that might arise, let it bee considered

conſidered, that it is to us a ſecret, who are elect and who reprobate, ſo that no man can ſay of himſelfe, I am a reprobate. Whileſt therefore Gods purpoſe is ſuſpended, and mercie is offered to us all, let us all labour to come to the knowledge of God, that we may be ſaved, ſeeing it is indefinitely promiſed, *He that ſeeketh findeth, and to him that knocketh it ſhall bee opened.* Never did the Lord reject any yet, but ſuch as would not, or if they would, they would not in time, or they would not by Chriſt the right way; how it is ſaid of ſome, that they could not beleeve, *Ioh.* 12. 39. See Text 205. of my firſt part. Of the place alleaged out of *Eſa. verſ.* 33. ſee 1 *Pet.* 2. 6. Matth. 7.

Note that the greater part, even of Chriſtian people, is utterly deceived, in that they thinke, that being but Chriſtians in the fleſh, as I may ſo ſpeake, that is, externally only, they yet preſume of Gods favour, and that through this their Chriſtianitie, they ſhall bee ſaved. Wee ſee here plainly, all *are not Iſrael, that be of Iſrael.* There is more required to bee in the favour of God, than to be one of Gods people by an outward generall profeſſion, wee muſt be ſuch, as to whom the promiſe goeth, as to *Iacob*, that is, true beleevers, that expreſſe our faith by a vertuous and holy life. They are utterly deceived, that daily doe things worthy of Gods hatred with *Eſau*, and yet lot upon his love with *Iaacob*. *Note.*

Note againe, that whoſoever is ſaved, it is out of mercie, not through any merit of his owne; and on the contrarie ſide, who ſo is damned, it is in juſtice for his owne wickedneſſe, neither is any wrong herein done unto him: for the reprobate are ſuch, as God after long patience and bearing with their wickedneſſe, adjudgeth unto hell, and are not by any ſecret working of his decree of reprobation made wicked, and it is to ſhew his mercie, that he electeth ſome unto life, all being alike unworthy in themſelves. Wherefore let us aſcribe our election unto the mercie of God, and not proudly with the Papiſt ſtand upon any merit of ours, and let everie mouth bee ſtopped againſt cavilling againſt Gods hardening of ſome to damnation, ſeeing herein he doth nothing but execute juſt judgement, giving over horrible ſinners to ſinne without remorſe, and ſo inevitably to deſcend into the pit of deſtruction. *Note.*

CHAP. X.

The Analyſis and Senſe.

AS in the former Chapter, ſo here againe the Apoſtle beginneth with a declaration of his good will towards the Iſraelites, becauſe the ſpeeches uſed at the latter end of the ninth Chapter, touching the preference of the Gentiles, might haply bee taken as ſavouring of ill will towards the Jewes. Hee profeſſeth therefore firſt here his heartie deſire and earneſt prayers for the Jewes, *verſ.* 1. Secondly, he yeeldeth ſomewhat unto them, namely, that they had zeale, *but not according to knowledge*, they did earneſtly ſeeke after righteouſneſſe, but it was by the Law, and ſo they loſt their labour, *verſ.* 2, 3. as he had alſo concluded before, *Chap.* 9. 33. Thirdly, he proveth this, becauſe righteouſneſſe is not to be obtained by the Law, but by faith only in Jeſus Chriſt, ſeeing by the Law none can be juſtified, but ſuch as exactly keepe it in everie thing, which exceedeth the power of any man living: but by faith in Chriſt juſtification may well bee obtained, becauſe to beleeve and to confeſſe, juſtifieth and ſaveth, *verſ.* 4, 5, 6, 7, 8, 9, 10. as hee proveth by a teſtimony of holy Scripture, *verſ.* 11. applying it both to Jewes and Gentiles, *verſ.* 12. and then by another teſtimony, wherein it is affirmed, that who ſo *calleth upon the name of the Lord ſhall be ſaved, verſ.* 13. which is in effect the ſame with beleeving, forſomuch as none can pray unleſſe hee beleeveth,

1
Verſ. 1.
2
Verſ. 2, 3.
3
Verſ. 4, 5, 6, &c.
Verſ. 11.
Verſ. 12.
Verſ. 13.

leeveth, as he further proveth by and by, *verſ.* 14. inferring hence by the way a neceſſitie of preaching, and hearing the Goſpell preached, *verſ.* 14, 15. and teaching that few in compariſon of the world beleeve, even where the Goſpell is preached, *verſ.* 16, 17. And laſtly, concluding with the univerſalitie of hearing thorowout all Nations, *verſ.* 18. and the want of true knowledge in the Jewes, more than in the Gentiles, though they heard more, thus ſeconding what he had delivered concerning them in the beginning of the Chapter, that they *had zeale, but not according to knowledge*. The meaning of everie thing that needeth expoſition here, may be found in the Texts now following.

Verſ. 14,15.

Verſ. 16,17.

Text 22. Verſ. 4. *For Chriſt is the end of the Law, for righteouſneſſe to everie beleever.*

Auguſt. tit. Pſal. 45.

CHriſt is ſaid to be the end of the Law, not becauſe he conſumeth, but perfecteth it: for when meat is eaten up, wee ſay, it is made an end of, and ſo likewiſe when a garment is woven: Chriſt is the end of the Law in the ſecond ſenſe, not in the firſt; and hee is well called the end, becauſe when wee come at him, wee have no further to goe. Or elſe becauſe the Law of righteouſneſſe is fulfilled in Chriſt, forſomuch as all perfection is in him.

Ex lib. ſentent.

Oecumen. in Rom. 10.

Photii. How is Chriſt the end of the Law? becauſe he hath juſtified, and what the Law would have done, but could not, Chriſt comming hath done for thoſe that beleeve in him. And becauſe he had ſpoken of a righteouſneſſe of the Law, leſt they ſhould thinke that a man might by the Law be juſtified, he calleth Chriſt the end and fulfilling of the Law; for the Law hath perfection by faith in Chriſt, and he that beleeveth fulfilleth the Law.

Mayer.

This place is eaſie, and therefore it needs not to alleage more authors. The Apoſtle here proveth the ignorance of the Jewes, becauſe they ſought juſtification by the Law, but ſhunned Chriſt, when as hee is truly the end of the Law; it was given to direct us to him, when we finde our owne inſufficiencie to keepe it, but that he hath fulfilled it for us, namely, ſo many as beleeve in him. So that if any will rightly ſeeke juſtification, hee muſt by faith flie to Chriſt, and not rely upon any thing that hee is able to doe in obſerving the Law.

Note.

Note, that even they which teach the Law, may bee ignorant of the end and ſcope thereof, as the Jewes were, and ſuch are all they that hold juſtification by our owne righteous living according to the Law, ſeeing not only the Goſpell, but even the Law it ſelfe doth by conſequence teach juſtification by faith in Chriſt only, ſeeing it promiſeth not life to any, but to thoſe that performe it in everie thing, which cannot be done but by faith, which maketh us to be reckoned in Chriſt, who hath perfectly fulfilled it in all things. So that the arrogant Papiſt, who aſcribeth ſo much learning and knowledge to himſelfe, incurreth the cenſure of a Dunce, and one ignorant of the generall ſcope and end of the Law, whileſt he ſtandeth for the merit of mans works, and juſtice inherent in him, that will juſtifie him before God.

Text 23. Verſ. 6. *But the righteouſneſſe which is of faith ſaith thus, ſay not in thine heart, Who ſhall aſcend into heaven, that is, to fetch Chriſt thence; or who ſhall deſcend into the deepe, that is, to fetch Chriſt from the dead: But what ſaith it, the word is neere unto thee, in thy mouth, and in thine heart, &c.*

Orig. in Rom. 10. lib. 8.

THe *righteouſneſſe which is by faith ſaith*] that is, Chriſt, who of God is made unto us righteouſneſſe and peace, ſaith thus. The ſaying is taken out of *Deuteronomie*, and therefore being by the Apoſtle here aſcribed to Chriſt, we may well gather, that the Lord which ſpake there is Chriſt. Neither is it unuſuall with him to ſpeake of himſelfe in the third perſon. But what would the Apoſtle teach by this? Verily, that wee ought not to imagine Chriſt to bee included in any place, ſo that it were needfull to goe thither to

Deut. 30.

enjoy

enjoy him: but we are to thinke of Christ, as of the word, the truth, the wisdome, and the righteousnesse of God, which are not sought in any place, but conceived only in the minde and understanding. And as that which is conceived in the minde, when it is uttered, is said to be in the heart and the mouth, so is this word Christ. *If thou confesse with thy mouth, and beleeve with thine heart*, &c. It may seeme by this, that a man without workes, and walking in the way of vertue may bee saved, if hee only beleeveth; but hee that with a true, and not a false mouth, confesseth Jesus, and beleeveth with the heart, doth withall confesse himselfe subject to the rule of his wisdome, justice, and truth, neither is Mammon his matter any more, that is, neither covetousnesse, nor unrighteousnesse, nor lust, nor lying, for once confessing himselfe to bee a servant of Christ, he denyeth to serve them any longer. Vers. 9.

That which *Moses* spake of the Law, the Apostle in great wisdome applyeth unto Christ, to shew that when by the Law it is impossible to attaine righteousnesse, by Christ it is most easie; only measure not by humane reason his comming downe from Heaven, or his comming up out of the grave; but casting all such thoughts out of thy minde, touching the manner how, by faith beleeve it. *Oecumen. in Rom. 10.*

Having shewed the righteousnesse of the Law, *that hee which doth these things shall live*, that is, shall not be punished with bodily death, as a breaker of the Law, he now sheweth the righteousnesse of faith which is before God, and not conversant about visible, but invisible things; and this indeed is the only righteousnesse, because only the justified by faith fulfill the Law. Of the righteousnesse of faith, *Moses* saith thus, or it saith in the heart, when thou heareſt that Christ ascended into Heaven, or descended, doe not by unbeleefe thinke it false, for this were to pull Christ out of Heaven, and to frustrate his death and resurrection to thee. This is in effect what is here said, *who shall ascend?* I doe not thinke it true, that Christ ascended, as it is preached, *faith* saith not thus, but beleeveth and confesseth. *The word is neere unto thee*, that is, Christ, the word and wisdome of the Father is neere to the nature of soules, and to the reason of speaking, when hee is beleeved in, and confessed. And this specially belonged to the time of the Martyrs, which confessed Christ before Tyrants, and died for him; for in our time it is easie to confesse Christ, but this alone sufficeth not without workes. *Anselm. in Rom. 10.*

Here are two things difficult: 1. Concerning the altering and applying of the words of *Moses*. 2. Concerning the sense. For first *Moses* speaketh it of the Law, *Paul* expoundeth it of the Gospell; and whereas *Moses* saith, *It is not in heaven that thou shouldest say, Who shall ascend for us into heaven, to declare unto us that word, that wee might doe it, neither is it beyond the sea*, &c. *Paul* speaketh of fetching Christ from heaven, or from the deepe. But the doubt is easily resolved thus. Although it is spoken in that place of the Law, yet it cannot bee understood of the Law only, but of the whole doctrine of God, comprehending both Law and Gospell; for howsoevet the Law were neere unto them, yet they were never the neerer fulfilling it, than if they had beene without it, neither did this make it be in their hearts, but Gods writing of it there through faith. Moreover, that more than the Law is there meant, appeareth, because as in the fourth Chapter, so here he putteth them in minde of Gods singular favour towards them, and mentioneth his circumcising of their heart, and then saith, that the word was in their heart. And whereas hee speaketh of doing, that agreeth verie well unto faith, which being in the heart the Law is fulfilled. For the difference of words, *Paul* standeth not so upon the alleaging of what *Moses* had said *verbatim*, but respecting the scope, applyeth it to his purpose, as seeing the mysterie of Christs resurrection and ascension here intimated. Secondly, concerning the sense; *Who shall ascend*, is as much in effect, as who knoweth whether that eternall inheritance shall be *Calvin. in Rom. 10. vers. 6.*

attained by us: *who shall descend*, that is, who knoweth that the eternall destruction of the soule doth not follow after our bodily death? for this were to bring back Christ from heaven, and from the dead, seeing by faith it is firmely held, that Christ died, and ascended, and that death is hereby abolished to us, and a place in heaven obtained for us.

Mayer. 1 To follow the order of *Calvin*, here are two things difficult. 1. Touching the allegation and application of the place. Some thinke that it is applyed only by way of allusion, and that *Moses* spake there of the Law, as almost all the Greeke Expositors, *Chrysostome, Theodoret, Theophylact, Oecumenius*, and *Ambrose* also, and because it did so well suit with the matter in hand, the Apostle applyeth it to the Gospell. *Chrysost. Theodoret, &c.* *Lyra* thinketh that *Deuteronomie* being the second Law, was a figure of the Gospell, and that this was figuratively spoken, as they needed not to seeke farre for the Law, being (as it were) put into their mouthes by *Moses*; so they needed not to seeke farre for the knowledge of the Gospell, seeing it was so plainly set forth by the Apostles. But others expound it, as if it were properly spoken of the Gospell, as *Origen, Anselme*, and *Calvin*, who have spoken before, and *Iunius* in his parallels, and *Peter Martyr*, who also affirmeth, that certaine great Rabbins acknowledge that *Moses* in all that *Deut.* 30. hath reference to Christ. And to these doe I subscribe, because this testimony is produced, as an argument to prove the facilitie of salvation by the Gospell, which it was impossible to attaine unto by the Law. For allusions are only to illustrate things already proved, whereas this is brought in as a ground of proofe, a Scripture plainly affirming what the nature of the Gospell is. Againe, if this had beene properly spoken of the Law, and of the Gospell only by allusion, contraries should have been affirmed of the same thing at one time, that much labour and toyle is required about the Law, yea, and so much, as no man is able to overcome, and that without any labour the Law is put into the heart, that a man may easily doe it: for whereas *Bellarmine* saith, that it is the facilitie of knowing that is spoken of, and not of doing, for that cannot stand, because *to doe it*, is expressely mentioned, and it were but poore comfort to tel them of the facilitie of knowing, it being still as hard to be done as ever; for this were so farre from comforting them, as that it might the more trouble and terrifie them, as S. *Paul* professeth it, did him, *Rom.* 7. And if he should meane the same word which he had spoken of before, and not a new kinde of word, wherefore serveth all that preparative before going, *I will circumcise thine heart, and blesse thee above thy fathers:* Verily to me it seemeth most plaine, that the word of the Gospell bringing grace is meant in all that discourse, neither can the *Antithesis* here set forth betwixt the Law and the Gospell otherwise stand. A man might well say to the Apostle; O *Paul*, thou art deceived in thine allegation, to prove the facilitie of salvation by the Gospell; for that which thou alleageſt is spoken of the Law, to encourage men rather to go on still seeking life thereby, and can but allusively only be applyed to the Gospell, which is no proofe for the conscience to rest upon. For the difference in the words alleaged, *Paul* useth the libertie of an Interpreter, and therefore is not tied as a Translator.

2 The second difficultie is in the sense, what is meant by saying, *that is to bring Christ downe*, &c. in saying, *The word is neere thee in thine heart, and in thy mouth*, and in saying, *If thou beleeve with thine heart, and confesse with thy mouth, thou shalt be saved.* Whether must confession concurre with our beleeving unto justification and salvation, and whether barely to beleeve doth justifie and save?

1 Touching the first; *Origen* applyeth it generally to any part of the world, forsomuch as Christ is any where alike enjoyed by the beleever. *Anselme* applyeth it against doubting of Christs ascension and descent, and so doth *Oecumenius* and *Calvin*, &c. *Thomas Aquinas* maketh mention of another interpretation,

Anselm. Oecumen. Calvin. Th. Aquin.

interpretation: *Who shall ascend, that is to fetch Christ thence?* for so much as he is ascended, who shall fetch him downe againe to us, that we may be justified and saved by him: for this is needlesse, seeing faith maketh him present to the beleever, and so of the other clause, who shall descend, &c. And this, as being the same with *Origens* in effect, I take to bee the true meaning. For the scope of this place is not to shew, how sure, and without doubting our faith is, but with what facility, even no paines being taken, we may be justified by Christ; to which end, what can be more pregnant, and fit, than to shew, that we need not travell any whither for Christ, or send to have him brought unto us, for his vertue is such, as that the beleever enjoyeth him in any part of the world. And indeed, if he had meant to shew, how void of doubting faith is in respect of these two maine Articles, he would not have used these words; *Who shall ascend, that is, &c.* but who shall ascend, for this were &c.

Touching the second: That of *Anselme* cannot be received, that Christ the word is neere to the nature of soules, and of reason, for the mysteries of the Gospell exceed our naturall reason, and this were no argument to prove the facility of enjoying Christ, for it is possible for him to bee neere to us in nature, and yet farre off from being enjoyed by us. Neither doe I like that of *Vatablus* or *Osiander*, *It is neere*, that is, it is preached round about by the Apostles, and there is a multitude every where imbracing it, for the Apostles might preach and others receive their preaching, and yet they themselves be without benefit. But the word is neere, and in the heart, when by faith it is received, as *Origen*, *Chrysostome*, and *Oecumenius*, there needs no farre travell for it. 2 *Vatablus.* *Osiander.* *Origen.* *Chrysost.* *Oecum.*

Touching the third; *Bellarmine* inferreth hence, that faith alone doth not justifie, but together with workes: but one of his owne fellowes *Cajetan* shall answer him, who writing upon this place, saith; The confession of the mouth doth not justifie us from sinne, but being justified, wee are bound publikely to professe it, that we may obtaine salvation: so that confession is not spoken of, as a concurring cause of our justification, but as a following effect of it. It is mentioned as the way by which we goe, when by faith wee are justified, that we may finally be saved, as both *Calvin* and *Beza* declare. 3 *Bellarmine.* *Cajetan.* *Calvin.* *Beza.*

It is not therefore to be restreined to martyrs, as *Anselme* doth restreine it, nor to such as be in *articulo mortis*, as *Lyra*, neither to bee understood as some higher degree of perfection in our justification, as *Gorran*, and *Peter Martyr.* for then we were not perfectly justified, till confession commeth in. *Gorran.* *P. Martyr.*

Touching the fourth: *Origen* hath well resolved it; see before; and the Septuagint for better explication read it thus; *The word is in thy mouth and in thy heart*, in thy mouth and in thy hands, to shew that the heart being sanctified, doth not only put us on to confesse, but also to doe in all things as it becommeth Christian people. 4. *Septuagint.*

Note, how inexcusable every one shall be at the day of judgement, that is not found to have beene a beleever. For God hath so provided, that wee may attaine to faith, that no kinde of people can alleage any thing for themselves, if they want it in their hearts, hands, or mouthes. The lame cannot say that he cannot goe where it is to be had, nor the blinde that he cannot see, nor the poore, that hee is not able to defray the charge of a long journey unto it, nor the weake and tender, or they which are incumbred with many businesses, that they have no leisure to goe: For it is neere to every one; and therefore without seeking excuses, let us all embrace this faith, and constantly confesse it, not shrinking away for any feare or shame. *Note.*

Vers. 14. *But how shall they call upon him in whom they have not beleeved? how shall they beleeve in him, of whom they have not heard, &c.* Text 24.

THis is spoken of the Gentiles, to prove, that even unto them the Gospell was to bee preached, forsomuch as the Lord was ready to save any without *Augustin. contra inimicum legis & Prophet.*

out difference, that call upon him: now becauſe faith is requiſite to invocation, and hearing, and preaching to faith, therefore he inferreth a neceſſity of preaching amongſt them alſo, and becauſe preaching is not without ſending forth, he ſheweth, that there muſt needs be ſome ſent forth to preach amongſt them.

Origen.lib.8. The Apoſtle here ſheweth that the unbeleeving Jewes could not be ſaved, becauſe they did not call upon the Lord Jeſus. But how ſpeaketh hee of them as though they did not heare? *Anſ.* They are ſaid not to heare, becauſe they were not moved by that which they heard, Chriſt did not ſpeak in them, as S. *Paul* ſaith of himſelfe; *Doe ye ſeeke an experiment of Chriſt ſpeaking in mee?* But doth not all the fault ſeeme to be in God, ſeeing he did not ſend any to ſpeake unto them, that they might heare? *Anſw.* His meaning is not to ſhew, that they wanted preachers, but to convince them, that they were ſent of God, who were amongſt them preaching, that it might bee altogether their owne fault, if they beleeved not. *How beautifull are the feet*: this is meant not of any appearance to the eye, but becauſe of the way that they walke in, and becauſe they are waſhed by Chriſt, as when hee waſhed the feet of his Diſciples with a ſpirituall waſhing.

Anſelin Rom.10. This is meant chiefly of the Gentiles, and the ſcope of this gradation is to ſhew, that faith and ſalvation is of grace, ſeeing it is of grace, that any are ſent to preach, whereby wee come to beleeve, and to pray, and to bee ſaved. Their feet are ſaid to be beautifull, becauſe they walked about with a great light inlightening all places where they came.

Mayer. All other Expoſitors follow either *Origen* underſtanding it as a checke of the unbeleeving Jewes, as *Chryſoſt. Oecumen. &c.* or *Auguſtine*, underſtanding it of the Gentiles, as *Anſelme, Calvin, &c.* Not to trouble the reader here with the divers reaſons rendred by divers of the coherence of theſe words with the former, it ſeemeth to mee, that as *Thomas Aquinas* hath it, having ſpoken of ſalvation attained by invocation, hee now commeth to declare by what order we are inabled thus to call upon the Lord, not diſtinguiſhing, but joyning all together both Jewes and Gentiles, as hee had done before in the riches of Gods mercy. How are any inabled to call upon God aright, but by beleeving; how to beleeve, but by hearing; how to heare, but by preaching of the Goſpell; how to preach, but by being ſent of divine inſtitution; whereby preachers are ſet up in all places, and doe not undertake this of their owne invention: for proofe of which hee produceth a prophecy. *How beautifull are the feet of thoſe, &c.* For preaching the Goſpell, which is the preaching of peace, and glad tidings for ſalvation through Chriſt, ſhould never have beene ſo commended by the Prophet, unleſſe it had beene of God.

If it bee doubted, whether the prophecy bee rightly alleaged, conſidering that the Prophet ſpake of the glad tidings of deliverance from the Babyloniſh captivity; I anſwer, that though that were firſt and literally meant, yet no doubt the Prophet had a further aime alſo, to ſet forth the moſt glad tidings of the Goſpell, as was uſuall with him in many other paſſages. So *Origen* and *Cyril* upon *Eſay*, *Ambroſe Epiſt.* 11. *Tertul. lib.3. cont. Marc.* Concerning the ſenſe, *Anſelme* delivereth it moſt rightly, their feet are ſaid to be beautifull or ſhining, becauſe whereſoever they came, they brought a great and ſhining light with them.

Orig. Cyril. Tertul. Anſelme.

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There are two doubts that further ariſe from this place. Firſt, whether faith is not attained but by hearing of the word preached, and whether reading be not of the ſame vertue? Secondly, how a man muſt be ſent, that he may bee a Preacher. Concerning the firſt, it is to bee granted, that extraordinarily faith is wrought in ſome by immediate inſpiration, but ordinarily not without the hearing of the word: for though the Lord tyeth us unto his word, as the ordinary way, yet he is free without any meanes to ſave whom he pleaſeth. Neither is the reading of the word ſufficient to worke faith, that wee can finde either

Sent to preach who.

ther by institution, or example. For Gods ordinance goeth altogether upon preaching, reading, and searching the Scriptures, being withall required, for further confirmation, and assurance of that which is preached, and for example, the Eunuch read, but was without faith, till *Philip* had preached unto him, and the word is read continually to this day amongst the Jewes, without this effect. If any therefore attaine faith by reading, it is extraordinary, and can bee no animation to rest upon reading, the preaching of the word being neglected, which is the only ordinary meanes to worke faith. Act. 8. 2 Cor. 3.

Concerning the second: There is a double sending, the first internall and immediate from God, which is, when a man is inwardly inabled, and stirred up to preach the truth, and this is sometime confirmed by miracle, or by prediction of things to come, which fall out accordingly, which yet doe not argue one sent of God, if his drift bee to set up error, and idolatry. The second sending is external & mediate from man, *viz.* the Apostles and their successors, so the Prophets at *Antioch*, as they were commanded, sent forth *Barnabas*, and *Saul*: *Paul* sendeth *Timotheus*, and *Erastus*: and *Paul*, and *Barnabas* ordaine elders at Antioch, Lystra, and Iconium. The first sending is alwayes necessary: for if any being insufficient, or of corrupt doctrine preach, they are such as the Prophet speaketh of, *I sent them not, and yet they did run.* The second is necessary for orders sake in all ordinary times, when ordination to preach the truth may bee had from Apostolicall men: but if it should fall out, that there were no such to send out preachers, they might safely preach upon their inward sending without this outward, as in an extraordinary case of necessity. The Papists thinke that they have great advantage against us for that we want this mediate sending, but thankes be to God, we have not yet beene brought to this streight, for there have never wanted some reverend prelates, which have stood against the Idolatry of the Church of Rome, from whom others have had their ordination, as some of ours have sufficiently proved, and if there had, yet this were no just cause of calumniation against our ministery, seeing ordination to preach the truth could not be had of Popish prelats, and so the truth must either be preached without it, or else lye buried in silence till some of them should turne Orthodox, contrary to that of the Apostles, *We must rather obey God than man.* 2 Exod. 3 Deut. 18. Deut. 13. Act. 13. 3. Act. 19. 22. Act. 14. 23. Ier. 23. 21.

Note, that prayer where true faith is wanting, is no prayer, and so where there is no care to lead a good life, wherein standeth the very life and soule as it were of true faith. Wicked men are said therefore in their prayings to offer that which is abomination to the Lord. Let every one then that would bee able to pray, obey the Gospell, and submit to live in such a manner, as it requireth. *Note.*

Note againe, that the onely ordinary way to get faith is by hearing the word of God preached, that we may all reverence this ordinance of God, and greatly love, both to be hearing, and preaching often of this blessed word. *Note.*

Note lastly, that the Preachers of the Gospell are Gods messengers: for they cannot preach, unlesse they be sent of him. This very thing, that the word is preached effectually to the ingendring of faith in the hearers, argueth God to bee the author hereof, and that it is no device of man, that both Preachers and hearers may apply themselves to it accordingly. *Note.*

Vers. 18. *But I say, have they not heard? doubtlesse their sound went into all the earth, and their words to the ends of the world.* Act. 4. Text 25.

HOw was this fulfilled in the Apostles dayes, when as yet there are many nations, which have not heard of Christ? it is not therfore to be understood, when he telleth the Apostles, *Ye shall be my witnesses in Ierusalem, and all Iudea, and to the end of the world*, that by them only the Gospell should be carried into all parts. But as hee saith, *Loe I am with you to the end of the world*, meaning both *August. ad Hesi. l. b. Epist.*

both them, and the faithfull ſucceeding, when they ſhould bee departed, ſo here, their ſound is gone out, that is, this was begun by them and fulfilled in a great part, and where they left, others comming after proceeded, and ſhall proceed, till it be fully accompliſhed. Such kinde of ſpeeches are very frequent; as, *When ye ſee theſe things, lift up your heads, &c.* not meaning them in particular, but ſuch, as ſhould bee living at the end of the world, whom being all one body, they repreſented. And hee ſpeaketh of it, as already fulfilled, after the manner of the Prophets, and as the Pſalmiſt long agoe, becauſe of the certainty.

Calvin in Rom. 10.18.

The Ancients, becauſe thoſe words of the 19. Pſalme were applyed here to the Apoſtles, were wont to interpret the whole Pſalme allegorically, the Son there ſpoken of to be Chriſt; the Heavens, the Apoſtles; and ſuch as were more modeſt, expounded it properly, and this as an alluſion onely unto it. But I take it that hee citeth it in the proper and genuine ſenſe of the Prophet to prove, that God had not ſo hid his knowledge from the Gentiles in times paſt, that they had juſt cauſe given now to bee ſcandalized for their preaching to the Gentiles. The force of the argument ſtandeth thus: God hath ever from the beginning of the world manifeſted himſelfe unto all people, though not by the preaching of men, yet by the teſtimony of his creatures. The Jewes indeed have beene more familiarly inſtructed, and others more afarre off, but in that hee did ſpeake to all aloofe by the voice of the Heavens, how can it be otherwiſe taken, but as a preludium to his further manifeſtation of himſelfe unto them by the preaching of the Goſpell. How the Hebrew word קוֹ is rendred φθογγος in Greeke, a *line*, a *ſound*, I cannot tell, but forſomuch as two words are uſed here, *line*, and *words*, I thinke, that by the one writing, and by the other ſpeaking, is meant.

Iun. paral. 19.

To prove that the Jewes periſhed through their owne default, the Apoſtle had ſaid much before: here hee anſwereth their objections againſt this. Firſt, peradventure they have not heard, and if they have not heard, it were injuſtice to damne them for unbeleefe. To this he anſwereth out of the 19. Pſalme, the ſcope whereof is to ſhew by what meanes God inſtructeth men concerning himſelfe, and theſe are two: his workes, and his word. His workes did ſo evidently declare him, as that the moſt remote might know him hereby, and if they, then much more the Jewes, and if his workes doe ſo plainly ſet forth his majeſty, then much more his word, ſo that here is an argument *à minore ad majus*, and to ſhew the preſent accompliſhment of this prophecie, the Apoſtle rendreth the word in the Pſalme *delineatio*, by the word *Sonnes*. So that hee doth not allude, but alleage that ſaying rightly here, and interpret it for our better underſtanding.

Mayer.

This text hath given occaſion to Expoſitors of two doubts: Firſt, how it is rightly alleaged: Secondly, whether the knowledge of Chriſt was then ſo univerſall. For the firſt, I am not of their minde, that hold it onely to bee an alluſion, for as I have ſometime ſaid before, an alluſion is no proofe, as this here is, neither doe I thinke with *Iunius*, that he anſwereth the Jewes, for it is a plaine apology of his preaching to and ſtanding ſo much for the Gentiles, preferring them before the Jews. If they ſhould ſay that if faith be by hearing, the Gentiles are as farre from faith, and ſo from ſalvation as wee, becauſe they never heard, but wee doe heare continually; This is not ſo, but the contrary, the Gentiles were hearers, and the Jewes were not: this is proved by the texts here alleaged. That all may bee the better conceived, let us looke backe unto the 12. *verſ.* where the Apoſtle beginneth to inlarge himſelfe, when hee had ſpoken before of the Jewes onely, ſhewing how neere the word was unto them. As if hee ſhould have ſaid, not onely are the Jewes ſaved by confeſſing and beleeving, but even all people whereſoever, the Lord putteth no difference, but if any call upon him, they ſhall be ſaved. And whereas meanes are requi-

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red to this effectuall calling upon God, preaching, and beleeving, he ſheweth indeed that the Jewes (amongſt whom the Word was preached) beleeved not, and ſo were in a dangerous eſtate, but the Gentiles did both heare and beleeve. That touching the Jewes is ſhewed *verſ.* 16. 19. 21. the other touching the Gentiles is proved in this 18. verſe, in which words, though the Pſalmiſt may ſeeme onely to have meant that ſilent teaching by the workes of God, yet for ſo much as the Apoſtle applieth it to the preaching of the Goſpell, it is plaine, that beſides the literall, there is a myſticall ſenſe further intended in that place, that the Goſpell ſhould be preached in all parts; and whereas it is ſpoken of as a thing already done, that was in a propheticall manner according to *Auguſtine*, whoſe wont was to ſpeake of things to come, as if they were already accompliſhed. And to this purpoſe is that of *Eſay* applied, *verſ.* 20. *I was made manifeſt to thoſe that inquired not after me.* And both theſe are further explained in the next Chapter, that the Jewes were in the way of perdition, as farre as man could ſee, but the Gentiles were taken into the covenant in their ſtead; and to this effect writeth *Pareus* and *Pererius*. For the ſecond doubt, I ſee no great reaſon why the queſtion ſhould here be made, whether the Goſpell were then when Saint *Paul* wrote this, preached in all parts, ſeeing he doth rather propheſie a thing to be done, than demonſtrate a thing already done, according to *Auguſtine*, but yet how it began to be accompliſhed at one inſtant, it appeareth *Acts* 2. where it is ſaid, that men of all Nations under Heaven heard in their owne languages the wonderfull things of God. The proper place for this diſpute, is *Matthew* 24. 14. where the Reader may finde this queſtion diſcuſſed in my firſt booke, *Text* 123. 2

Note, that in the paſſage of the Goſpell into all Countries, the Gentiles every where receiving it, and the Jewes refuſing it, the providence of God is to be admired, who appointed it long before to be ſo, and not the Goſpell to be diſparaged, becauſe the Iewes who it ſhould ſeeme knew beſt what was to be received, and what not, refuſed it; and the Gentiles, a fooliſh people in matters pertaining to God, received it. Though it be ſtrange that it ſhould be ſo, yet it is certaine, that not out of any true judgement in the Jewes it commeth to paſſe to be ſo, but by Gods judgement ſecretly working upon them for their ſinnes, that they cannot apprehend ſo much as the ignorant Gentiles doe. *Note.*

CHAP. XI.

The Analyſis and ſenſe.

FOrſomuch as he concluded the former Chapter againſt the Jewes, as if they for their unbeleefe were utterly forſaken now of God, he expoundeth in this Chapter how farre forth they are and ſhall be left, propheſying of and proving, that the time ſhall come when that Nation ſhall be received to grace againe.

Here then we have firſt a proofe that God hath not, neither ever will he reject the whole Nation of the Jewes, but that ſome are alwaies in grace with him, *verſ.* 1, 2, 3 4, 5. and if by grace they hold in, he inferreth that it is not of workes, and that they which in part ſtand for workes, doe fruſtrate grace, *verſ.* 6. Touching the ſenſe of ſome things here, *verſ.* 2. *God hath not rejected his people whom he foreknew*; here by Gods foreknowledge we are to underſtand his decree of election: for though foreknowledge in God be ſometime ſpoken more largely for his foreknowing of any thing, either good or evill, which is to come; yet here and in many places more it is plainly put for his foreknowing, with approbation and taking a love and affection to them, 1 Verſ. 1, 2, 3, 4, 5. Verſ. 2.

Auguſt.
Lyran.
Haimo.
Calvin.
Chryſoſt.
Oecumen.

them, and ſo ſingling them out in his decree from all others to be his for ever. So *Auguſtine, Lyran, Haimo, Calvin*, &c. though ſome others underſtand it of his foreknowing, that they would beleeve; others, of his knowing them before the Gentiles: but the firſt is plainly the very meaning; *Not of workes, becauſe ſo grace ſhould be no more grace.* By workes, as almoſt all underſtand it, works of any ſort are meant; and ſo it muſt needs be, and not the workes of the ceremoniall Law onely, as *Origen* would have it, becauſe if it were meant of ſuch workes onely, the excluding of workes from having a part in our juſtification were not ſufficient to prove it to be of grace onely, becauſe the works of the morall Law might ſtill have a part. The ſenſe is plaine, that which any man receiveth for his worke is not of grace, for this is no grace or favour to give a man any thing for his worke, wherby he hath deſerved it; and the like reaſon is there of the contrary touching worke added, the more to illuſtrate the point, though it be left out in the vulgar Latine, as ſuperfluous.

Verſ. 6.

2

Verſ. 7, 8, &c.

Secondly, the hardening, and ſo the rejection of the greater part of them, for ſtanding upon the righteouſneſſe of their owne workes, hee ſheweth to have beene a thing anciently propheſied of, *verſ.* 7, 8, 9, 10. the meaning ſee in the Texts following, as alſo of that inſtance in *Elijah, verſ.* 2.

3

Thirdly, hee ſheweth that this their falling from God by error, about the Law, was in Gods providence diſpoſed to an excellent end, namely, the Gentiles that had been hitherto no people, taking of a turne to become Gods people, and that this fall of the greateſt part ſhould not be finall, from hence to *verſ.* 26. which becauſe it requireth to be more copious in the reſolution thereof, I will refer it to the Texts which ſhall follow by and by.

Verſ. 28, &c.

Touching that which is added, *verſ.* 28. &c. It is a continuation of his argument begun out of prophecies, mentioned *verſ.* 26, 27. wherein it was ſpoken of the finall delivering of Iſrael from ſinne: for whatſoever covenant and promiſe God maketh, cannot but ſtand ever, only as by their falling away for a time the Gentiles came to partake of the mercy anciently belonging to them; ſo in Gods due time the Iewes ſhall returne againe, and have part in the mercy which now the Gentiles enjoy.

Gloſ. Ordin.
Beza.
Bucer.

For the manner of ſpeech, *In reſpect of the Goſpell, they are enemies for your ſakes, but as touching the election, they are beloved for the fathers ſakes*; that is, they are rejected of God for a time as enemies, becauſe of their unbeleefe, that ye might have an opportunity to come into the covenant of grace by beleeving: but if the election be conſidered, which was declared in the time of the holy Patriarkes, and can never ceaſe to be without effect, they are ſtill to be counted a beloved people, as ſhall alſo one day appeare when they ſhall be converted, and the ground of this love of God towards them is the covenant made with their fathers. And it is not meant of particular perſons, or divers perſons, according to ſome being friends and enemies, but generally of that Nation; neither is there any merit of the fathers implied, but the covenant made with them only. Touching *verſ.* 29. I ſhall ſpeake more at large of it in the Text.

4

Verſ. 32.

Laſtly, he yeeldeth a reaſon why firſt the Gentiles were without the covenant of grace in their ſinnes, and then the Iewes were excluded, but both in time received againe to favour, *viz.* for the magnifying of Gods mercy only in both ſorts of people, and not mans merit in either, *verſ.* 32. of which I ſhall ſpeake more largely by and by in the Text. That which followeth is a patheticall admiring of Gods dealings in reſpect of that which hath hitherto beene ſaid, *verſ.* 33. *O the depth of the riches of the wiſdome and knowledge of God, how unſearchable are his judgements, and his waies paſt finding out?* Some by judgements and waies here underſtand one and the ſame thing: but becauſe divers things have beene in this Chapter ſpoken of, as the judgements and decrees of God, one while to imbrace with love the Iewes, another while

Verſ. 33.
Calvin.

while the Gentiles, and then the Jewes againe; and then the waies and meanes to bring it thus about, that one should come on upon the defection of the other. I hold that they expound it better that interpret it by these two. *Vers.* 34 *Who hath knowne the minde of the Lord?* that is, can pry and search into the reason of his doings; that is, What man can see into the great mysteries of election and reprobation? None can of themselves, but as *Pareus* hath well noted, by the Spirit of God even these mysteries are made knowne to the faithfull, so farre forth as it concerneth them to know them; 1 *Cor.* 2. 16. *vers.* 36. *Of him, by him, and for him are all things.* The Arrians to avoid such a testimony concerning God the Sonne, have understood all this of the Father: but others better, because here are three things spoken which most fitly agree to the three persons, expound *of him*, of the Father, of whom all things come; *by him*, of the Sonne, by whom it is said in another place directly that all things were; and *in him*, of the holy Ghost, in whose vivifying power they consist: *Psal.* 104. 30. though it cannot be denied, as some others alleage, that each thing here spoken may as well be applied to any person in the Trinity, and therefore without this distinction they expound it so.

P. Martyr.

Vers. 34.

Pareus.

Vers. 36.
Origen.
Gregor. in Eze. Hom. 15.
Hil. lib. 8. de trinitat.
Haimo.
Glos. interlin.
Lyran.
1 Cor. 8. 9.
Chrysost.
Glos. Ordin.

Vers. 4. *But what saith the Oracle, I have left to my selfe 7000. men which have not bowed the knee to Baal: so then even now at this time also, &c.*

Text 26.

THese words are plaine and easie enough to be understood for the sense, and therefore I shall not need to set downe divers expositions. Only it may be doubted how the complaint of *Elias* is true, that hee was left alone, seeing *Obadiah* had told him, that he had hid and fed of the Lords Prophets fifty in a Cave? But *Pareus* answereth it well, that he might thinke them to have beene destroyed since by the fury of *Iezabel*. There is one hard word here used, χρηματισμὸς, of χρηματίζω, signifying either to be named or called, as *Acts* 11. 26. or more strictly to bee called or spoken unto by God. This word most commonly is put for the answer of God given in the Tabernacle from the mercy seat, but it is also an answer of God given any where. The reason why I propound this Text is, because it is so plaine against the universality and visibility of the Church of God, at all times so stiffly maintained by the Romanists. They charge us of the reformed Religion to be no true Church of God, because the Church is alwaies visible, and in all Countries: but we both affirme, and against their bare affirmation prove by the Word of God that the Church is not alwaies visible, but sometime so hid, as that the chiefe professors of the truth cannot tell where be any more of their opinion. Thus was it in the daies of *Elias*, and thus *Paul* affirmeth it to have beene after a sort in his time in respect of the Jewes, Gods Church anciently; and what else did our Saviour meane should bee expected in future times, when he saith, *Shall the Sonne of man, when he commeth, finde faith upon the earth?* But the Rhemists cavill here, that the meaning of *Elias* was not as the words sound, that there were no true people of God left any where, for in *Iudah* the very souldiers of *Iehosaphat* are numbred to have beene 1000000. but herein they are against *Stapleton*, who saith, that the 7000. mentioned by the Oracle were in *Iudah*, for they finde there 1000000. he but 7000. I answer both to him and them, that howsoever the Prophet meant *Israel* onely, when he complained that none were left, yet Saint *Pauls* alleaging of it to prove a certaine number in his daies, when few or none Jewes were seene, doth fitly agree to our purpose, to prove that there might be many holding the truth in secret which wee now publikely professe, even when the most pitchy darknesse of Popery was in shew over all the Christian world, and over all persons in this world.

Mayer.

Pareus.

Luk. 18.

Antidot. p. 783.

The Argument standeth thus: As it was in the daies of *Elias*, so it may bee againe in these times: but then there was a Church, though invisible: there-

fore there may be a true Church inviſible alſo in theſe times. The *major* is Saint *Pauls*, the *minor* is partly from the Oracle, telling of a Church of 7000. in *Iſrael*, and not in *Iudah*, as they except; and partly the Prophets, profeſſing that there was none to his knowledge. Which being ſo, the concluſion then muſt needs follow; and if there may be a true Church inviſible, then it cannot be ſaid that we are no true Church, becauſe inviſible before *Huſſe* and *Wickliffe*, &c. neither is it to build upon this more than we have ground for to hold, that as in part, ſo in the whole the Church may bee inviſible, ſeeing the Apoſtle reaſoneth from *Iſrael* then to *Iudah* now, and ſo to all Gods people.

1 Kings 19. 18.

And this ſame is alſo plainly figured out by a woman flying into the wilderneſſe to hide her ſelfe, in the *Revelation*, the evidence of which is ſuch, as that they cannot deny, but when Antichriſt commeth, through the extreme heat of perſecution the Church ſhall be hid three yeares and an halfe, and if in the time of their vainly ſuppoſed Antichriſt to come, then it is no maxime in Divinity, that the Church is alwaies viſible, and if Antichriſt hath already reigned, no marvell though the true Church for feare of his tyranny hath long lurked in ſecret, till God made ſome way for her by worthy inſtruments, whom he ſtirred up, to ſhew her ſelfe to the world againe. Thus at once I have both anſwered this cavill, and ſtopt their mouthes, for urging that *Iſrael* was not the Church of God then, as *Stapleton* doth, or that wee build now upon more certaine promiſes as the Rhemiſts argue, or that for 1000. then, there were not ſeven that could be told of *Luthers* opinion when he firſt began, as both he and they object; for theſe are fond preſumptions, the firſt being plainly againſt the Text, the ſecond proved falſe by that plaine revealed demonſtration, and for the laſt it ſoone appeared, that there were many more thouſands of *Luthers* opinion, when they durſt once ſhew themſelves, beſides thoſe that long before did cleave to *Wickliffe* in England, to *Huſſe* in Bohemia, and to *Waldus* in France, which laſt for many yeares had gone by the name of *Pauperes de Lugduno*, *Waldenſes*, or *Lollards*; and *Fox* in his Hiſtory telleth of the *Angronians*, in their ſupplication to the Duke of *Savoy*, affirming that they had profeſſed the Religion of their Anceſtors for certaine hundreds of yeares. Who ſo deſireth to reade any thing more of mine touching this Argument, let him ſee my *Engliſh Catechiſme* of the Catholike Church.

Revel. 12.

Foxes booke of Martyrs, pag. 982.

Note. Note, that the perpetuall viſibility of the Church is only a vaine phantaſie comming from phanaticall heads of popiſh Doctors, and contrary to the plaine doctrine of Saint *Paul*, for he maketh no difference of the times of the Goſpell from thoſe under the Law in this reſpect. And ſo a maine foundation, whereupon they build their faith, is ſands, that will deceive them at the laſt when all their building ſhall undoubtedly fall.

Text 27. Verſ. 9. *David ſaith, Let their table be made a ſnare and a net, and a ſtumbling blocke for them to ſtumble againſt.*

10. *Let their eyes be darkened, &c.*

Auguſt. in Pſal. 68. Non optantis eſt ſed prophetantis; non ut fiat, ſed quia fiet, &c.

AVGVST. Theſe words are not the voice of one wiſhing but propheſying; for becauſe theſe things ſhould happen, he ſaith, Let it be ſo. And all this is juſt, becauſe for a retribution of their deſert. They gave the Lord Vinegar to drinke when hee was athirſt, therefore let their Table be made a ſnare; they ſaw and would not ſee, therefore blinde their eyes; and as bowing downe to the ground followeth upon blindneſſe, ſo they being blinde in ſpirituall things, let them be bowed downe to earthly, by having their minds drowned in them.

Origen. in Rom. 11. lib. 8. I thinke that by their Table here is meant the Word of God in the old Teſtament, to which they were ſet (as it were) to feed: but becommeth a

ſnare

ſnare and ſcandall unto them, when reading ſome things there touching the *Meſſiah*, which they thinke were not accompliſhed in Chriſt; they conclude, ſurely he was not the *Meſſiah*, as that Chriſt endureth for ever, that he ſhould build the City, and bring backe the captivity, &c.

By their Table underſtand their malice whereupon they fed, as upon a delightfull thing, as *Iob* 20. *Evill was ſweet in his mouth, hee hideth it under his tongue.* This becommeth a ſcandall unto them, when hereby they are carried on in ſinning againſt Chriſt, and a rerribution, when they beare the puniſhment of it. *Th. Aquin. in Rom. 11.*

These words doe ſomewhat differ from thoſe in the Pſalme, but in the ſenſe they agree. There *David* curſeth the wicked, praying that what is wont to be delightfull in this life, may be turned to ruine unto them; and he doth accurſe them to blindneſſe of minde, and enervation of ſtrength, ſet forth by blinding their eyes and bowing downe their backs. And this was not againſt a few, but the multitude of the Jewes which were againſt *David*, and therefore not unfitly applied here to the whole Nation being againſt Chriſt, of whom *David* was a figure, and the rather leſt it ſhould be thought a new and unwonted thing for the Jewes to be thus hardened. *Calvin. in Rom. 11. 9.*

Mayer. Touching the ſenſe of theſe words, *Anſelme* followeth *Origen*, by the table underſtanding the word of God, and *Th. Aquinas* likewiſe is indifferent, and almoſt all agree, that it was not ſpoken by way of imprecation, but of propheſying. The literall ſenſe delivered by *Calvin* pleaſeth mee beſt, becauſe it may well ſtand, the ſcope of the Apoſtle being to ſhew, that the Jewes which refuſed Chriſt, were therefore long agoe adjudged, not only to ſpirituall puniſhments of blindneſſe of minde, but withall to temporall, of miſerie and baſeneſſe in this world, ſet forth by their table a ſnare, and by bowing downe their backs, and where the literall ſenſe may ſtand without abſurditie, it ought alwayes to bee followed, allegories being rejected. Yet *Origen* is ſo confident, that hee challengeth ſuch as are againſt allegories, to give a true ſenſe here without one, which yee ſee hath beene well done by an ordinarie metaphor. For the alleaging of the place, *Iunius* ſpeaketh to the ſame effect with *Calvin*, who hath ſaid enough to ſatisfie any indifferent reader, and indeed the verie citing of it here ſheweth it to bee prophetical, declaring how it ſhould happen to the rebellious and ſtiffe-necked Jewes. *Mayer.*

Note, that even thoſe paſſages in the Pſalmes, wherein it may ſeeme, that *David* hath curſed wicked and ungodly men, are no warrant for us to curſe any man, but to bleſſe only, according to that which we are called unto. For he ſpake in thoſe places prophetically, and not paſſionately, to revenge himſelfe thus upon his enemies. Curſing is ſet forth as a note of the wicked, *Rom. 3.* as ſalt water, *Iam. 3.* and it argueth the greateſt want of love that can bee in whomſoever. *Note.*

Note againe, that even thoſe things that fall out in time, whenſoever, though to us they be caſuall, yet by the Lord they were thus long before appointed to bee. As that ſtrange obſtinacie of the Jewes againſt the Goſpell, they could doe none otherwiſe, becauſe God in his juſt judgement had given them over. Let us not then thinke, when wee have lived ſuch a time in ſinne, we will repent; for in this caſe it is to be feared, that a ſpirituall judgement ſhall come, whereby it will be out of our power to repent. *Note.*

Verſ. 12. *If their fall be the riches of the world, and their diminution the riches of the Gentiles, how much more their fulneſſe* Text 28.

Oecum. Leſt he ſhould overmuch diſcourage the Jewes by that which hee had ſaid before, hee ſheweth here, that their caſe was not ſo deſperate, but that when they ſhould repent, they ſhould bee received to mercie, and in the meane ſeaſon their hardening of themſelves was turned into an occaſion of the Gentiles converſion, and if hereby ſo great a benefit redounded *Oecumn.*

to the Gentiles, much more when all the Jewes ſhould be turned, ſet forth by the word, *fulneſſe, verſ.* 15. *For if the caſting of them away, &c. Photii.* Here is a repetition of the ſame againe in rendring a reaſon of his ſollicitude for the Jewes converſion. For great reaſon is there, that he ſhould be thus carefull to bring them home, ſeeing if ſo much good did come to the Gentiles by their ſtanding out, then much more by their being taken in; if they being yet at enmitie, God was ſo farre reconciled to the world, how much more wonderfull things in mercie would he doe, if they were againe reconciled? hee would then doubtleſſe beſtow interminable good things, ſet forth by *life from the dead, verſ.* 26. *And ſo all Iſrael ſhall be ſaved*, that is, all the elect of Iſrael.

Origen. in Rom. 11. lib. 8.

It is an unreaſonable thing to hold, that a great good doth redound to the world by the obduration of the Jewes, and not that a greater muſt needs redound from their converſion. And this is called their fulneſſe, becauſe the number of Gods elect is to bee filled up by their comming in in the laſt times. And it is life from the dead, becauſe whileſt they live in infidelitie they are dead. But what is meant by the fulneſſe of the Gentiles, and that all Iſrael ſhall be ſaved, God only knoweth, and therefore it is called here a great myſterie. This is ſure, that they which are Iſrael according to the fleſh, and not according to the Spirit, are not ſaved, and the Gentiles that are not within the fulneſſe here ſpoken of are excluded alſo. There are ſome Iſraelites ſpoken of, which are called a remnant, which ſhall bee ſaved, and anſwerably amongſt the Gentiles, they which are called the fulneſſe of the Gentiles. Whatſoever therefore is ſpoken comfortably, is to bee underſtood of theſe; and what is ſpoken terribly, of thoſe that are out of the number of this remnant, and of this fulneſſe.

Anſelm. in Rom. 11.

It was not only for their puniſhment, that the Jewes ſtumbled and fell, for neither did they all fall; ſuch as were predeſtinate amongſt them, fell not, and the reſt by falling came to bee ſcattered abroad in all parts, whither they carried the holy Scriptures, wherein are the prophecies concerning Chriſt, thus becomming witneſſes to us, that wee did not feine theſe things, for the more corroborating of the Gentiles in the faith: or by expelling the Preachers of the Goſpell, they gave them occaſion to goe amongſt the Gentiles. *And if their ſinne*, in crucifying Chriſt, and expelling the Preachers, be *the riches of the world*, enriching it with faith, good works, and religious manners, *and if their diminution*, that is, the ſmall number of converts amongſt them, *how much more ſhall their fulneſſe*, which ſhall bee converted at the end of the world, enrich the world in doctrine and example? Or elſe it may bee underſtood, if ſo few did enrich the world by their faith, and ſetting forth of the Goſpell, much more when the whole multitude of them ſhall bee converted. And this is the cauſe, why though I be the Apoſtle of the Gentiles, yet I doe labour ſo earneſtly to convert the Jewes, becauſe much more good will come to the whole world by their full converſion. *If their rejection bee the reconciling of the world, &c.* that is, if the grace of God by them refuſed bee ſo abundant, that it is ſufficient for the world for reconciliation of the whole, how much more will God abound in his gifts of grace, when they are reconciled? the dead ſhall then receive life, and the world which is corruptible incorruptibilitie, and that which is mortall immortalitie. *If the root be holy, &c.* that is, ſay not that they cannot be received to grace againe, for in that ſome are received, it doth argue that the reſt alſo may: and if the Patriarks of whom they come were in ſo great favour with God, they which as branches grow out of them may be received to favour alſo.

Tho. Aquin. in Rom. 11.

Th. Aquin. The Apoſtle yeeldeth three reaſons here, why the fall of the Jewes was not to be counted deſperate and irreparable.

Reaſon 1.

Firſt, from the utilitie of their fall: If ſo great a benefit came by their fall which is evill, then a much greater ſhall come by their riſing againe which is good;

good; and if their rising againe, which is called their fulnesse, shall much more availe for the benefit of the whole world, then God, who aimeth at the greatest good in everie thing, will raise them up, that the world may bee yet more enriched.

Secondly, from his care of the Jewes conversion, when as he was the Apostle of the Gentiles, which care hee would not have taken, if hee had thought their fall to have beene irreparable, but rather such, as should hold but for a time, and then being restored againe, it should turne to much more advantage to the Gentiles, than their fall did, for it should be life from the dead; the love which should wex so cold to religion amongst the Gentiles, as that it should seeme to be dead, shall at their conversion wex hot againe, and so have new life put into it. *Reason 2.*

Thirdly, from the condition of the Jewes, both in respect of the Apostles, and other persons that then beleeved, which were as the first fruits, and in respect of the Patriarks, which were as the root. *Reason 3.*

Calv. Lest he should make the salvation of the Jewes odious to the Gentiles, forsomuch as upon their falling away, salvation entred amongst the Gentiles, that they might not thinke now, if the Jewes should bee restored againe, it would be the worse for them, he sheweth that the restitution of the Jewes shall bee turned much more to their advantage. *If the first fruits bee holy*, &c. Here he taketh downe the pride of the Gentiles insulting over the Jewes, by shewing the nobilitie of their stocke above the Gentiles, for as the whole lumpe is to the first fruits, and the branches to the root, so is the nation of the Jewes to the Patriarks, who were sanctified not only for themselves, but for their posteritie to the end of the world. *And so all Israel shall bee saved.* Hee prepareth to this by calling it a great mysterie, because it is long in performing, and the manner how unspeakable, *blindnesse is partly come upon Israel*, that is, both in respect of the persons all are not blinded, but some; and in respect of the time, not for ever, but for a season, *till the fulnesse of the Gentiles*, that is, a concourse of the Gentiles, and not a few Proselytes, as before, but such a number as might make a full body of the Church. By *all Israel*, I understand all the people of God of both nations, because hee would at once designe here the consummation of Christs kingdome, to which both Jewes and Gentiles doe belong, so many as are elected. In this sense *Israel* is spoken of *Gal. 6. 16.* *Calvin. in Rom. 11, 12, &c.*

Mayer. This whole discourse from the 11. verse to the 26. doth so hang together, as that I have brought it all within the compasse of one Text. Here is only one thing handled, *viz.* a cleering of the doubts that might arise from the former doctrine of the blinding of the Jewes. For if their blindnesse happened by a judgement, and a judgement appointed by God cannot bee avoided, their case seemeth to be desperate, and that there is no more thinking of their turning to God againe, wherefore it was in vaine for him to labour so much to turne them, he should doe better wholly to attend his ministerie towards the Gentiles, who are come in now in their roome, they being a reprobate people, and like to continue so for ever. To all this he answereth by degrees. 1. That this judgement was not perpetuall, but for a time, which is proved by the good which the Lord did worke out of it, and therefore they should one day be converted, seeing from their conversion in all likelihood more good would redound; if notwithstanding the scandall laid in the way by them being obdurated, the world was enriched with grace, then much more, when being converted they should cease to be a scandall, and begin to further faith and pietie with all their might, and this long expected wonder of their conversion shall be wrought, the whole world shall be more enriched in faith and knowledge of Christ. And this is set forth in the 11. and 12. verses, for the further explanation whereof, see *Anselme* before, with whom agreeth *Mayer.* 1

agreeth *Th. Aquinas* and *Calvin*, neither doth any man much dissent. 2. Seeing the judgement of blindnesse should not ever continue upon the Jewes, but should one day bee taken away to the advancing of the Gentiles benefit yet higher, he did nor intend a vaine care, nor swerve from his office; but exorne it more by endevouring after the conversion of the Jewes, because if the Gentiles having so much discouragement by them holding off, had notwithstanding a love unto the truth, if they be once turned, their love should bee much more increased, so that their present love is but a deadnesse in comparison of the life and ardencie that they shall then attaine unto. And this is set downe *vers.* 13, 14, 15. thus also expounded by the foresaid authors, *viz. Th. Aquinas* and *Calvin*, though *Anselme*, *Origen*, &c. by life from the dead, understand the resurrection. But thus it doth not suit with *vers.* 12. whereof it is plainly a further explication. For there he brake off with moving the question, *What should their fulnesse bee?* By them all understood of the increase of grace amongst the Gentiles, here he both moveth the same question againe, and answereth it, so that having reference to what is there said of the riches of the world, the *life from the dead*, here cannot be understood of any thing else, but a farre greater measure of the riches of Christian graces, wherein the spirituall life standeth in this world. If the resurrection were meant, it were no proofe of a more ample good to the world in that kinde, wherein the world had been already enriched by their rejection; for in this sense there should be no more
3. time to manifest it, but a present translation of all from hence. 3. Touching the leaving of them as a people for ever rejected, he proveth that it could not be so, because both some of them, which he calleth first fruits, were holy, and the Patriarks their root, with whom God made not a temporarie, but an everlasting covenant, so that though they bee for a time broken off, yet by vertue of this ancient covenant they remaine an holy nation, neither can there come any time, wherein this dignity should be titular only, for it must needs be reall againe, otherwise the covenant holdeth not as it was made, that is, for ever, and the present state of some, which were then beleevers, and so holy, was an induction to beleeve, that the whole nation should sometime againe come in.

These things being considered, there was no reason why the Gentiles should insult over them, but rather by their example feare for themselves, who were never received to grace by such ancient rite as the Jewes, but extraordinarily, and therefore, if they did not beare themselves well, were in more danger than ever the Jews were, seeing God hath not tied himselfe to them, as to the Jews, but can at his pleasure cast them off againe for ever, if they bee insolent. Here then is no ground for the uncertainty of faith, about which it was disputed, *Ro.* 8. 38. for he speaketh not of justifying faith here, but of the outward profession of the faith of Christ. Neither is there any thing here against that, *Ezec.* 18. *The son shall not live by the righteousnes of the father*, &c. for he doth not meane, that children of holy parents are also in a holy and gracious state, but because by such a perpetuall covenant this root and branches were of old sanctified to be Gods people, therfore they are said to be holy, not that they shal all be saved, or any of them continuing in infidelity, shal be saved, but because of their right unto sanctification, so that the nation cannot continue ever estranged from faith and grace. Touching the mystery spoken of, *v.* 25. and the fulnesse of the Gentiles comming in, and the salvation of all Israel; It is called a mystery, because it exceedeth the reach of our conceit, how the fulnesse of the Gentiles should come in by the Jews hardening in part, and by what meanes the Jews shall at
Calvin. the last be converted, when they have stood out so long, according to *Calvin*. The fulnesse of the Gentils is a great multitude of every nation, and not a few proselytes, as *Calvin* hath it also, as before the fulnesse of the Jewes was spoken of, *vers.* 12. meaning generally the whole nation, and not a few more, as now there were a few that beleeved. And what he had there called fulnesse, here he

calleth

calleth all Israel. For I cannot subscribe to *Calvin* in this, that by all Israel is meant the people of God of both nations. First, because this had beene no such great mystery. Secondly, because Israel in the same sentence before cannot be understood, but of the Jewish nation, and therefore it were strange, so suddenly using the same word to have another sense. Thirdly, because this is brought in as a reason, why the Gentiles should not still insult over the Jewes, which would not hold unlesse it were literally meant, that the whole nation should be converted. But here is another difference amongst Expositors, some holding that every one of the Jewes are here meant, and some onely the nation in generall, as when a countrey of the Gentiles hath beene converted, some have yet remained in infidelity, who yet shall bee so few in comparison of the rest, as that in account they shall be none, and therefore he saith *all Israel*. Of the first opinion *Chrysostome* seemeth to have beene, saying, they shall all universally come to the faith of Christ, and *Thomas Aquinas*, *&c.* But this cannot stand, for the Angell to *Daniel* foretelling of this, saith, *Then shall thy people bee delivered, every one that is found written in the booke of life*, restreining salvation and deliverance to the elect only. And in the *Revelation*, the Jewes which shall be saved, being spoken of, they are set downe to be only 12000. of every tribe, when as the number of them is doubtlesse farre greater.

Chrysost.

Dan. 12. 1.

Revel. 7.

And the similitudes of the corne-field with tares, of the draw-net, and of the ten Virgins, expressing the condition of the Church in this world whersoever, doe plainly declare, that the best Church is not altogether consisting of beleevers, but of a mixt company. Of the second opinion therefore most are, or seeme to bee. *Theodoret* saith, all shall bee saved, that shall bee found worthy, and obey the preaching of *Elias*. *Theophylact* and *Oecumenius* say, that all shall be saved, that shall beleeve in Christ: likewise *Gregory*, *Hom.* 12. *in Ezech.* and *Augustine* seemeth to be of the same minde, *lib.* 20. *de civit. Dei cap.* 23. That there shall be a generall conversion of the whole nation, this place is most plaine, and the prophecie here alleaged, and the distinction of them from people of other nations, where they are scattered still, remaining contrary to other kindes of people, who in time grow to bee one people with those amongst whom they inhabit, this I say, as *Beza* also observeth, is a great probability, that they are by a speciall providence reserved to bee converted at the last, and this hath ever beene the common opinion of the Fathers. But they generally goe further, and say that they shall bee converted by the preaching of *Enoch*, and *Elias*, who shall come to resist Antichrist, of which I have spoken, and shewed the errour herein, in my first part, *Matth.* 17. 10. Some deny, that there shall bee any such calling of the whole nation of the Jewes, about the end of the world, because thus beleevers should more abound at the comming of Christ to judgement, whereas he speaketh plainly to the contrary, *When the Sonne of man commeth, shall hee finde faith upon the earth?* And as in the dayes of *Noah*, and *Lot*, so shall it bee when the Sonne of man commeth, &c. *Lyran.* answereth to this, that this failing of faith shal be under Antichrist, but hee being discovered and confounded, it shall revive againe: but this cannot stand, seeing at the very comming of the Lord to judgement, that defection shall be, and not sometime before. *Pareus* answereth, that this defection shall be amongst the Gentiles, in comparison of whom the Jewes shall be but an handfull: but how then shall the calling of the Jewes redound more to the inriching of the Gentiles, and become to them as life from the dead? I rather hold therefore with *Peter Martyr*, that there shall be a cooling againe, after this great generall ardour in religion, as is usuall with mans nature, loathing that in thirty or forty yeares, which they did most earnestly affect, and as the Jewes did the manna, which time is nothing with him, with whom a thousand yeares are but as one day, and when this generall deadnesse shall be upon the world, then shall the Lord come in flaming fire, as to Sodome, and the

In Dan. 11.

Theophylact.

Oecumen.

Greg.

August.

Beza.

Luke 18. 8.

Lyran.

P. Martyr.

the old world. For ſo great a deſtruction cannot in reaſon come upon the world, but when ſinne is at the greateſt heighth. Touching the Jewes returne to their owne place upon their converſion, and building their city, and living under a king of the line of *David*, there be ſome that very confidently affirme all, and produce many paſſages out of the Prophets to prove it, but they ſhall be conſidered (if God will) in their due place.

Note. Note, how in wonderfull wiſdome God hath ſo ordered things, that no nation or people hath cauſe to inſult over another: the Jewes cannot inſult over the Gentiles, becauſe they ſinne foulely by their infidelity now that the Gentiles beleeve, nor the Gentiles over the Jewes, becauſe though they bee now beleevers, yet it is but by being taken into the roome of the Jewes, whoſe rejection is but for a time, and then they ſhall returne to their ancient eſtate againe alſo. And ſo for particular perſons that obtaine mercy, there is nothing in any of them wherein to glory, but onely in Gods mercy, that hee onely may have all the praiſe.

Note. Note againe, that Gods manner of working in things pertaining to ſalvation is moſt wonderfull: by the infidelity of one, hee taketh the opportunity of working faith in another, and by the faith of ſome againe to draw on others to the faith alſo. So that hee can bring good unto ſome, not onely out of the good in others by ſtirring them up to imitation, but alſo out of the evill in them for their more confuſion, when as in all likelihood they ſhould rather have beleeved, and the other, that beleeve, have beene hardened. If wee can therefore have God on our ſide, let us not feare, but that wee ſhall have the beſt good brought about, how unlikely, yea, how contrary ſoever the meanes be.

Note. Note laſtly, that the converſion of the whole nation of the Jewes ſhall without doubt be wrought, though hitherto it hath not beene. If they ſhould never be brought to the faith and ſo bee reſtored, Gods election, and his covenants and promiſes ſhould bee all fruſtrated: for hence the Apoſtle proveth their converſion neceſſarily to come. If any man bee troubled at the length of the time, it being now nigh 1600. yeares ſince their rejection, let the time of the Gentiles being left, be conſidered ſince the giving of the law, *viz.* two thouſand yeares, in all which time the Jewes had Prophets, and the word of God amongſt them, but the Gentiles none, and hee may eaſily gather according to the proportion of this time, if he rejecteth the Jewes, as haply he will ſo long, that wee have not yet attained to the end of this time, by foure hundred years, and therefore this myſtery of their calling is no leſſe to be ſuſpected than at the firſt.

Text 29. Verſ. 29. *For the gifts and calling of God are without repentance.*

Auguſt. lib. de præeſt. ſanctorum. Lib. de Correc. & gratia. *Auguſtine.* This is not ſpoken of that calling, whereby many are ſaid to be called, and few choſen, but of election, whereby whoſoever are called are taught of God, and their gifts are ſtably fixed without any mutability. This is the calling of thoſe that are called according to his purpoſe, for whom Chriſt prayeth, that their faith may not faile unto the end, and without doubt it ſhall not faile to the end.

Tho. Aquin. in Rom. 11. This is ſpoken to anſwer an objection. Although they were ſometime beloved for the Fathers ſake, yet ſuch as were fallen away were rejected, and never like to enjoy Gods love againe. The Apoſtle ſheweth, that they were ſtill beloved, and proveth it by this, *That the gifts and calling of God are without repentance*; what hee giveth to any, hee doth not repent him of it. But this ſeemeth not to be true, for elſewhere hee ſaith hee will repent him, *Ier.* 18. *If they ſhall doe evill, I will repent mee, &c.* It is anſwered, that God is ſaid to repent, as he is ſaid to be angry, not becauſe there is any commotion of anger in him, but becauſe hee doth after the manner of one angry in reſpect of puniſhment,

ment, so he is said to repent, because a man that repenteth, hee changeth that which hee hath done. But it seemeth further, that the gifts of God are not without repentance, because they are taken away againe, as is set forth in the parable of the talent, which was taken away: and for that, when many are called, few are chosen. I answer, that the talent said to bee given was but promised, but said to bee given for the certainty of Gods promises, and is but a temporary gift, which is taken away againe for the fault of him that receiveth it, not for any change in God: And likewise it may be said of his calling.

The gifts and calling here are put for the benefit of it, and of that calling, whereby God did adopt the posterity of *Abraham*, and not of every particular calling. For of this the dispute is held here, that the yet rejected Jewes might bee incouraged to turne to the Lord. That ancient covenant which hee made long agoe with *Abraham*, was such, as that hee would never alter it through repentance, and therefore hee was not so averse from them his posterity now, but he would receive them to grace and favour againe. *Calvin, in Rom. 11.29.*

This is commonly alleaged as a ground, to prove the certaine durance of grace in any, upon whom it is bestowed: but *Calvin* doth more restreine it, yet it is indeed a notable ground for the immutable estate of any that is internally called, and eternally elected. For the Jews being stil within the covenant is but one branch springing from this general ground, and therefore what is here said cannot be meant only of them. These words are a canon laid down by the Apostle, according to which, whatsoever is rightly cōcluded, cannot but be true. Let it be taken but as a particular proposition fitted to the case in hand, and it will be no more proofe of Gods immutable love towards the Jewish nation, than hath beene already abundantly made throughout this Chapter. For to prove that by Gods constancy in his gifts to that nation, what is it but to repeat againe, *If the root bee holy, the branches are holy*, and *they being naturall branches, &c.* For all this tendeth to shew the perpetuity of their sanctity, as of a thing naturall in them. Moreover if it had beene meant onely of the Jewes, there should have beene some note of restreint put in, and not have beene delivered in such generall termes. Lastly, let it be taken as a generall propofition, as most Expositors old and new take it, and the argument will bee strong, for the Jewes being ever in favour with God, thus: That which is established by a gift and calling, that can never be altered, is for ever: but such is Gods favour towards the nation of the Jewes: therefore for ever. *Mayer.*

The minor which onely needeth proofe, is proved by this generall canon. The gift and calling of God, whereby he calleth, and which he giveth to any out of an everlasting purpose towards them, can never bee altered; but the gift and calling collated upon that nation, was given out of an everlasting purpose; therefore immutable. The minor againe is proved, because as he chuseth others in particular from eternity, so hee chose not *Iacob*, but that nation which came of him. And as upon this ground, the immutable love of God towards that nation is undeniable, so is the immurability thereof towards any whom he chuseth and calleth out of his eternall purpose. Some seeing how plaine this place is for the certainty of grace, and consequently of salvation, have sought to elude it by expounding *without repentance* otherwise, as *Pererius*, and *Stapleton*, who say, that the gifts of God are without repentance, that is, whatsoever gifts he giveth unto men, yea unto reprobates, are so considerately given, that though the Lord doth take them away againe, yet hee doth it not because it repenteth him of the giving, but because for the greater advantage of his glory, when they prove unworthy, they are taken from them, and given to others, as the Gospell was taken from the Jewes, and published amongst the Gentiles. But this exposition overthroweth the argument, the force whereof standeth not in the manner, how God is said to take away any gifts given, whether hee doth it repentingly or not, but in the matter of *Pererius.* *Stapleton.*

his immutability in his actions. For let it bee admitted, that the gifts here ſaid to bee without repentance, may notwithſtanding bee taken away, and what proofe will remaine of Gods immutable love to the Jewes? Verily none at all; and the caſe undertaken by our Apoſtle, here for want of ſkill to prove it ſufficiently, ſhal fall to the ground. As for the places, which are, or may be alleaged to prove Gods taking away of gifts given, they might have learned a better anſwer of *Thomas Aquinas*, that they are but temporary gifts, and an external calling common to the elect and the reprobate. For whomſoever God effectually calleth inwardly by his ſpirit is certainly elect. Of this certainty more hath beene already ſaid, *Text* 19. *Rom.* 8. 38. There is another frivolous expoſition mentioned by *Thomas Aquinas*, that this is ſpoken of ſuch as are baptized young, before they can actually repent, for even without their repentance Gods calling and gift is good: how farre fetcht this is, let the reader judge.

Tho. Aquinas.

Note.

Note, that the perſeverance of the faithfull in grace doth not depend upon themſelves, as they will or will not hold on in a godly care of keeping the faith imbraced; for ſo it might indeed be uncertaine, ſeeing man is weake and variable continually: but it dependeth upon God, with whom there is no variableneſſe: whomſoever he hath called effectually, he hath choſen; and whom he hath choſen, his love is unalterably ſet upō them for ever. And from this love of God it is, that it is impoſſible, that they ſhould ſo fal away, as to be damned.

Text 30. Verſ. 32. *God hath ſhut up all in unbeleefe, that he might have mercy upon all.*

Origen in Rom. 11. Lib. 8.

Origen. God is ſaid to have ſhut up all in unbeleefe, not that he wrought unbeleefe in any, but becauſe by the unbeleefe of ſome he opened an entrance to others, that were before unbeleevers. For in that he did not cutoff this evill purpoſe of infidelity, but ſuffered and reſerved it, foreſeeing what good he would work in ſome by this evil in others, he did ſhut them up in unbeleefe.

Auguſt. de civit. Dei lib. 10. cap. 21.

Who are theſe all, but the Jewes and Gentiles of whom hee ſpake before? God therefore did ſhut up in unbeleefe, both Jewes and Gentiles, whom hee foreſaw and predeſtinated, that being confounded in their repenting, through the bitterneſſe of their unbeleefe, and converted by beleeving through the ſweetneſſe of Gods mercy, they might cry out that in the Pſalme, *How great is the multitude of thy mercies, which thou haſt reſerved for thoſe that feare thee?* So that theſe all, are all the elect of both nations. *Photi.* *Hee hath ſhut up all*, that is, hee hath ſhewed all to bee unbeleevers, and reproved them therefore, whether Jewes or Gentiles, and this hee did, when by his mercies they were not moved to beleeve. For he provided for, and beſtowed gifts upon all; to the Gentiles hee gave a ſight of the great wonders which hee wrought for the Jewes, and now to the Jewes of greater miracles done amongſt the Gentiles, yet neither they then, nor theſe now, were turned from unbeleefe, and therefore are ſaid to bee ſhut up therein by that which God did unto them, yet not through his, but their owne default abuſing his gifts, and ſo that they at any time come to the faith, and are ſaved, it is his wonderfull mercy, and hereby the benefit of the Jewes redoundeth to the ſalvation of the Gentiles, and the benefit of the Gentiles ſhall redound to the ſalvation of the Jewes, when they ſhall be provoked by them, and thus all ſhall be ſaved.

Pſal. 30.

Oecumen. in Rom. 11.

Calvin in Rom. 11. 32.

God hath ſhut up, that is, hath ſo diſpenſed by his providence, that all ſhould be guilty of unbeleefe, and ſo obnoxious to his judgement, that ſalvation might be onely from his mercy, not from mans merits.

Mayer.

To the ſame effect, that ſome of theſe, ſpeake all other Expoſitors here: moſt underſtand his ſhutting up of men in unbeleefe to bee by permiſſion.

Chryſoſt. *Gal. 3. 22.*

Chryſoſtome, as *Oecumenius*, he declared all to be unbeleevers, ſo *the ſcripture hath concluded all under ſinne*, becauſe it declareth all to be ſinners. *Willet* expoundeth this ſhutting up to bee by a judgement, as the heathen are ſaid to bee given up to a reprobate ſenſe. But this is moſt unlikely, becauſe God is not

ſaid

said to have done any thing in judgement against any, but for some precedent horrible sinne, and such never are received to mercy againe, as these are. Neither will the words beare the sense given by *Chrysostome*, for hee saith not, God hath concluded, that all are sinners, but hath shut up all in sinne, which is more. I rest therefore upon that which is most commonly received, from which neither doth *Calvin* differ. God left the Gentiles then in their unbeleefe, and the Jewes now, that when it should be manifest what they were, neither could bee otherwise of themselves, his mercy in altering the case of both peoples might onely bee magnified. For the generall speech here used, *That hee might have mercy upon all*, it hath not beene understood by any approved Expositor, as favouring that opinion of the universality of grace, but only of both peoples, Jewes and Gentiles, as also it is plaine to any, that shall indifferently consider the place: and therefore I omit all dispute here about it, referring the reader to the fifth to the *Romans*, *vers.* 13, 14. which is more proper for this argument.

CHAP. XII.

The Analysis and Sense.

THe Apostle having hitherto insisted upon the doctrine of justification by faith, clearing whatsoever might bee objected here-against; and lastly, having concluded, that all grace, and all the hope that we have through Christ in respect of the life to come, is meerely from Gods mercy; hee doth now upon this consideration fall to exhorting to doe so as becommeth those that partake of so great mercy. First, in generall to offer our selves up, as sacrifices unto God, and not to conforme to this world, out of which God hath chosen us for himselfe, *vers.* 1, 2. *I beseech you (brethren)* To move our mindes he speaketh not imperiously, but lovingly, as to *Phil. vers.* 8. for as one noteth well, the minde of man is generous, and therefore is more easily led by intreaty, than drawne by commanding. *To offer up your bodies an holy and living sacrifice*, that is, your selves, by a *Synecdoche*, the body being put for the whole man: and hee saith, *Your bodies*, the rather because evill affections, that must be killed in us, doe worke by the body; so that this word *bodies*, is not so much the name of nature, as of vice. Wee sacrifice our bodies by mortifying our carnall lusts: hee that mortifieth pride, doth sacrifice a Bullocke; he which bridleth his anger, a ramme; he which represseth lust arising, a goat. Againe, wee sacrifice them, or present them unto God being thus sacrificed, when wee make our members instruments of righteousnesse. A living sacrifice hee calleth this, lest any man should thinke, that hee must needs be killed for Christ, or else cannot be a sacrifice to him. *Which is your reasonable serving of him*, that is, with the minde and spirit, according to that reason of serving him, which he hath set downe in his holy word, and there is secretly an opposition herein to will-worship, condemned *Col.* 2. that is, serving God according to our owne fantasies: *vers.* 2. *Fashion not your selves according to this world*, that is, by living in a carnall and sensuall manner: *that ye may prove, what the good will, &c.* therefore wee must not fashion our selves after the manner of this world, but be renued in our mindes, that there may be a proofe and experiment given in us, what the good will of God is, wee not teaching and professing onely holinesse and righteousnesse to bee that whereunto God would have all men to apply themselves, but setting the same forth in our owne example of life. Divers Expositors interpret it diversly, some making this a part of our renovation: some an adjunct hereof, be renued, that ye may understand: some an effect, but rendring the reason to the same effect.

1

Vers. 1, 2.

Seneca. Generosus est animus hominis, ideoque facilius ducitur quàm trahitur.
Pet. Martyr. Non tam nomen naturæ quàm vitii est.
Origen.
Chrysost.

Aug. l. 10. de civ. Dei, cap. 6.

Basil. in regul. interrog. 230.

Fains.

Melancton.
Grynæus.
Theodoret.

But this seemeth to me to be most plainly the meaning: for it is not understanding, but proofe that hee speaketh of, and therefore *Beza* expoundeth it best, who differeth little from the exposition already approved.

2 Secondly, he exhorteth in particular to unity and love, taking heed of pride and high-mindednesse, that should breed strife and divisions.

1 Vers. 3. *Chrysost. Beza. Erasmus. Basil. regul. brev. res. 264. Iren. l. 5. c. 20. Hil. de trin. l. 10.* And here, first, he opposeth conceitednesse in respect of a mans more excellent knowledge than that which is in other men, *vers.* 3. *Not to be wise above that which he ought*, that is, in his owne opinion exceeding the wisdome of other men, and therefore not keeping within the limits of his owne calling, intruding himselfe to doe that which pertaineth to the office of another. For being thus understood, the exhortations following made to every man to doe his owne office, doe most fitly agree. Some understand it of prying into hidden mysteries, but that doth not so well agree here, *As God hath imparted to every one the measure of faith*, that is, according to the gifts of the Spirit given unto him by faith: for upon those that beleeved, the spirit was bestowed extraordinarily, to the inabling of them to such workes, as wherein God would imploy his servants: and thus that which is said, *Eph.* 4. 7. may serve for the expounding of this. *Beza. Pareus.*

2 Vers. 4, 5. Secondly, hee setteth forth a most effectuall reason, both why every man should thinke modestly of himselfe, and not intermeddle with the workes of other mens offices, and why they should be linked together in love, *vers.* 4, 5. we are all one body and memberrs one of another.

3 Vers. 6, 7, 8. Thirdly, upon this ground hee exhorteth first, to apply himselfe every man to his particular office with diligence and care, *vers.* 6, 7, 8. whereupon I shall speake by and by more at large in my Texts.

4 Vers 9, 10, 11, 12. &c. Fourthly, hee exhorteth to love, mingling withall other necessary duties of being zealous, rejoicing in hope, persevering in prayer, and serving the time, &c. of which last, because that onely giveth occasion of doubt, I shall intreat further in the Text. This exhortation is from *vers.* 9. to *vers.* 17.

5 Vers. 17, 18. &c. Lastly, because he had briefly amongst the exhortations before going spoken of blessing our persecutors, *vers.* 14. and not cursing of them by any meanes, he againe resumeth that point, shewing reason, why wee should not onely not curse our persecutors, but not so much as doe any evill to those that doe evill to us, but good in feeding them in their hunger, and giving them drinke in their thirst. *viz.* because vengeance is the Lords, and belongeth not unto us, and because wee shall thus heape coales of fire upon their heads, and overcome evill with goodnesse, *vers.* 17, 18, 19, 20, 21. touching the sense of the last words, which onely are difficult here, see the Texts now following.

Text 31. Vers. 6. *Having therefore gifts differing according to the grace given unto us, whether propheſying according to the proportion of faith, vers.* 7. *or ministring in the ministery, &c.*

Origen. in Rom. 12. vers. 6. lib. 9. ORigen. The gifts here reckoned up are, prophecying, ministring, doctrine, exhortation, giving, ruling, shewing mercy, whereunto hee joyneth charity, &c. By prophecying understand not that, whereby the Prophets were wont to come, saying, *Thus saith the Lord*: for this lasted but untill *Iohn*, but that of which the Apostle speaketh, *Hee that propheſieth ſpeaketh to all to edification, exhortation, and conſolation.* Now this is said to bee according to the proportion of faith, not that wee cannot doe any thing towards the attaining of this gift, for then the Apostle would not have exhorted *to ſtrive after the beſt gifts*, but because when wee by endevouring have attained to the greatest perfection that wee can, yet without the grace of God, all is nothing. And this prophecying is the eye of this great body the Church; Ministring is the hand reaching out releefe unto the needy; teaching is the tongue to instruct;

1 Cor. 14. 1 Cor. 14. 1.

exhortation

exhortation is a kind of doctrine, whereby afflicted mindes are eaſed by ſentences of the holy ſcriptures wiſely collected and laid together: and ſo of the reſt. Giving in ſimplicity is without ſeeking in heart the praiſe of men. *Thoſe that are ſet over in diligence*, they muſt not bee cumbred with the ſolicitude of other things, which are ſecular and humane: *giving with cheerefulneſſe*, this ſeemeth to be the ſame with giving in ſimplicity, but onely it noteth out another affection void of ſadneſſe in ſhewing mercy.

Propheeie is the manifeſtation of things to come, or hidden, and ſerveth the Church as the eye doth the body, fore-ſeeing evils to come, and admoniſhing thereof to make it the more wary. *According to the analogy of faith*, that is, we which have this gift ought to ſpeake nothing, but according to the rule of faith, or as the reaſon of the faith of the hearers doth require. And in reckoning up ſpirituall gifts hee beginneth firſt with prophecy, becauſe they which received the holy Ghoſt began forth-with to propheſie. Miniſtring pertaineth to Deacons, who miniſter about the holy altars, or is put for miniſtring to the bodily neceſſities of others. *Anſ. in Rom. 12.*

Something is here to be ſupplyed, let him remaine, let him bee content, or goe forward in the gift beſtowed upon him. *According to the proportion of faith*; here hee ſheweth, that they which have received the greateſt gifts, are the cauſe, why they have received them. For if there bee grace, it floweth ſo much the more, the more commodious veſſell any man doth by faith ſhew himſelfe. Miniſtring is a generall kinde of gift reſpecting all the particulars here mentioned, then he paſſeth on to particulars. *Oecumen. in Rom. 12.*

The ſcope of this place is to containe every man in his office, as needfull for the common good of the Church. And it is a defective ſpeech, thus to bee ſupplied; *Whether propheeie*, let him execute it, &c. *Or miniſtery*, let him uſe it, &c. By prophecy ſome underſtand that faculty of divining, which was of force in the Church of God in the beginning of the Goſpell, and referre that which is added, *According to the analogy of faith*, to all the gifts here reckoned up. But I thinke with others, that prophecying is the gift of interpreting skilfully the prophecies, and other parts of the ſcriptures. Whereas it is objected, that if this were meant, hee did in vaine admoniſh them to keepe to the rule of faith, becauſe expounding only the Scriptures, they could not erre here-from: I anſwer, that by the ſame reaſon it might be ſaid that he did in vaine exhort them to ſpeake one by one, when as he had ſhewed the ſpirit of the Prophets to be ſubject to the Prophets. By faith underſtand thoſe axioms of religion, which are principles, whereunto whatſoever is not conſonant, is convinced of falſity. A Miniſter is he that is ordained one, he that teacheth, a doctor, who hath the gift of teaching. There is amongſt theſe gifts much affinity, yet they are diſtinct, for hee that teacheth ſoundly hath not alwayes the gift of exhortation, nor contrariwiſe. But he that teacheth, exhorteth, or propheſieth, doth miniſter. *He that giveth*, that is, the Deacon to whom the diſtribution of the common almes is committed: *Such as ſhew mercy*, theſe were the widdowes, that attended upon the ſicke and diſtreſſed, the rulers were the elders of the Church to whom the cenſure of mens manners were committed, and it may be extended to all Magiſtrates. *Calvin in Rom. 12. 6.*

Propheſying is a revealing of things hidden, and ſecret, and therefore becauſe things to come are moſt hidden from us, the revealing hereof is moſt properly called propheſying: and alſo becauſe the things of God are darke to our blinde underſtandings, the laying open of theſe is propheſying; *According to the reaſon of faith*, that is, ſo as that faith may be furthered, and not againſt it. A Miniſter is a Biſhop, or Prieſt. He that giveth is hee that is able, and hath grace to doe it; *in ſincerity*, that is, not to draw any man to evill, or intending by giving a little to get more, &c. *Tho. Aquinas in Rom. 12.*

Some thinke, that there are five ſeverall gifts here ſet forth, but they are indeed *Beza annot. in Rom. 12. v. 6, 7.*

deed but two, which are againe ſubdivided; Propheſying and Miniſtring. Propheſying comprehendeth all thoſe gifts that pertaine to the office of teaching; Miniſtring, the Deacons office. Prophets are either Doctors or Paſtors. Deacons either ſuch as are over the almes to diſtribute them, or governours, or ſuch as ſerved others in their neceſſities, as the widowes. *According to the proportion of faith:* this is to bee underſtood either of the rule of faith, or of the meaſure, according to which every one ought to proceed, as he hath received, and not to thinke that he alone hath all knowledge in himſelfe.

Mayer. There is great difference amongſt Expoſitors here about three things. Firſt, about the gifts reckoned up; *Chryſoſtome* thinketh that by propheſying, teaching, and exhorting, are meant the ſame thing: *Origen*, and ſo *Lyra*, and *Thomas Aquinas*, by the foure former underſtand foure diſtinct orders in the Church, of Prophets, Prieſts, Doctors, and Preachers. Some by the Miniſter underſtand the *genus* of all the offices following, as *Haimo* and *Fains*: and ſome againe doe as much reſtreine it, underſtanding onely the Deacon hereby, as *Gualter*. But to mee *Beza* ſeemeth ſo fully to have determined this queſtion, as that I doe willingly reſt in his judgement, and the rather becauſe having named propheſying, and miniſtring, as the offices, he changeth his ſpeech, as ſpeaking of the perſons that execute theſe offices. *He that teacheth, he that exhorteth, &c.* So that it ſeemeth at the firſt, that all teachers and preachers were called Prophets, and all that had the offices about miniſtring to the poore, or ruling by cenſure in reſpect of externall things, were called Miniſters. Whereas there are three diſtinct parts of propheſying mentioned, 1 *Cor.* 14. 3. doctrine, exhortation, and comfort, it is to bee underſtood, that comfort is but a branch of exhortation.

Haimo. Fains.

2 About the analogy of faith, ſome hold that it is a rule without writing, as the Rhemiſts: but this is a meere phantaſie: ſome the meaſure of the grace or gift given, as *Eraſmus*, mentioned alſo by *Beza*: but there is difference betwixt the meaſure and the rule; the firſt is of the ſame thing, the ſecond is of another, according to which the thing ſpoken of is to be ſquared. Others underſtand a proportion of faith, according to which gifts are beſtowed: as *Chryſoſt. Theoph.* and *Haimo*. For as their faith is more or leſſe, ſo they hold men more or leſſe capacious of gifts: but this is coincident in a manner with the former. *Orig.* underſtandeth it of the vertue which is added unto our gifts by faith, without which, all are nothing: but the word *analogy* were unproper to expreſſe this; beſides he preſuppoſeth a difference in thoſe to whom faith is given in reſpect of their owne induſtry, according to which they become more or leſſe able, and ſo the grace of God might in part be imputed to themſelves. I preferre that of *Calvin*, that hee which propheſieth was to propheſie according to the approved grounds of Divinity collected out of the ſcriptures, from which whoſo ſwarveth, is no true, but a falſe Prophet.

Eraſmus. Beza.

Chryſoſt. Theophylact.

3 About the ſupply to bee made here, becauſe the ſpeech is eclypticke, and about diſtributing in ſingleneſſe, *Origen* maketh the ſupply out of *verſ.* 3. Let him be wiſe according to ſobriety in propheſying. *Gloſ. interlin.* and *Vatablus*, We are members of one another. *Tollet* will have no ſupply. But that of *Oecumenius*, and *Calvin, &c.* is moſt probable; Let us continue, or performe, or the like. Touching ſingleneſſe, *Origen* underſtandeth by it a heart not ſeeking the praiſe of men; *Chryſoſtome* and *Theophylact*, giving largely; *Ierome*, without ſeeking pretences not to give; *Beza*, without reſpect of perſons; *Thomas Aquinas*, without aiming at his owne private gaine. For reconciliation of which underſtand them all, as neceſſary properties in him to whom the treaſury of the Churches almes is committed.

Origen. Gloſ. Ordin.

Th. Aquin.

Note. Note, that for every man to doe ſo as is required of him in his place and calling, is but to doe as each member of the body doth for the upholding of the whole; and therefore it is moſt unnaturall, and tending to the ruine of this myſticall

myſticall body, for any to be negligent in his office, and it is a great vanity for any to be proud of that which he doth, and to vaunt himſelfe over others, that cannot doe likewiſe. For what is it in the eye to ſee, but that which properly belongeth unto it, and ſo we may ſay of the other members, that be more eminent. So hee that hath the moſt eminent place in the Church, and performeth that which belongeth to it accordingly, what doth hee but his proper office, for which hee is made ſuch? If the infime and loweſt members ſhould not doe their office likewiſe, the body could not ſubſiſt. Let each one then be diligent in his place, and not looke for praiſe, when he doth beſt, but doe it in humility, as a duty properly belonging *to him, and as being fitted of God therefore.*

Verſ. 11. *Serving the Lord.* *Text 32.*

Mayer. The word καιρῳ and καιρω are ſo neere one unto another, that ſome read the one for the other, and ſo tranſlate it *ſerving the time*, as *Ambroſe*, whom *Calvin* followeth, and *Martyr*, and *Gualter*, and *Eraſmus*. But howſoever there may be ſome good expoſition given thus, uſing the opportunity aright, yet firſt becauſe ſerving the time is more than taking the opportunity, ſeeing to ſerve is to be under, and therefore to doe as the time requireth, being ruled thereby, in plaine termes to temporize, which is forbidden: and ſecondly, becauſe in moſt ancient copies it is read, *ſerving the Lord*, ſee *Chryſoſtome*. *Theophylact*, *Ierom. ad Marcellam*, *Auguſtine*, *Baſil. in Ethicis*, *defin.* 68. *Clemens* and *Origen*, who not onely readeth it *ſerving the Lord*, but ſaith, that there was a certaine Latine copy, wherein it was read, *Serving the time*, by which it ſeemeth then that hee knew of no Greeke copy, wherein it was read otherwiſe than wee now reade it: for theſe reaſons I hold, that this reading onely is to be admitted, and the other as ſurreptitious rejected. And thus in a word he both directeth us in all the fore-ſaid offices to looke at God, to whom we yeeld obedience and ſervice, when we performe them, and ſeeke not to ſerve our owne turnes; and alſo encourageth us againſt whatſoever obſtacles we might meet withall, becauſe thus doing we ſhall ſerve the Lord, and of him receive a reward.

Mayer. *Ambroſ.* *Calvin.* *Martyr, &c.*

Chryſoſt. *Theophylact.* *Hieron. &c.*

Note, that what any man doth according as his office requireth, and the labour and induſtry that he uſeth therein, is a ſerving of the Lord. He miniſtreth indeed unto men, and taketh paines for their good, but doing it with reſpect to the Lord that ſetteth him a worke, it is truly a labouring for him, and he will not faile to reward it when all men ſhall prove ungratefull, ſo that he may thinke his labour loſt amongſt them.

Note.

Verſ. 20. *If thine enemy hunger, give him meat; if he thirſt, give him drinke; for in ſo doing thou ſhalt heape up coales of fire upon his head.* *Text 33.*

Origen. The underſtanding of this is eaſie, that if wee doe good to our enemie, his condemnation ſhall be the more juſt, ſeeing he ſhall be reproved before the Lord for offering evill to thoſe that have done him good. But it may alſo be underſtood of a helpe to his converſion. For if a furious and barbarous enemy feele our humanity and ſee our piety, he may hereby be brought to compunction and repentance, and hereby a certaine fire may be kindled in him, that may torment and pricke him through the conſcience of that which he hath done. As *Ieremy* the Prophet ſaith to the ſinfull daughter of Babylon, *Thou haſt coales of fire, ſit upon them, and they ſhall be an helpe unto thee. Thou ſhalt heape coales of fire:* This is figuratively ſpoken, and ſeeing it may be taken two waies, either to hurt him or to profit him, let charity rather call thee to beneficence, that thou mayeſt underſtand theſe coales of fire to be burning ſighs of repentance, whereby his pride is healed, that grieveth to have beene an enemy to him that ſuccoureth him in his miſery.

Origen. in Rom. 12. lib. 9.

Auguſt. lib 3. de doct. Chriſt.

Oecum. Having forbidden revenge, & commanded beneficence to our enemies, leſt

Oecumen. in Rom. 12.

leſt we ſhould thinke this too hard a taske, he addeth, *In ſo doing thou ſhalt heape coales of fire upon his head*, that thus he that offereth injury might bee the more terrified. And having thus qualified the wronged, hee ſeeketh to draw him on further, not to be beneficent with this minde, that it may bee proceeded againſt him with the more ſeverity, but to win him. *Bee not overcome of evill, &c.* If thou ſhouldſt doe him good with this minde, thou ſhouldeſt be overcome of evill, and be ſubiect to puniſhment thy ſelfe, thou mayeſt therefore take that which hath beene ſaid for thy comfort, but not doe him good with any ſuch intention.

Mayer.

Hieronym. Eucherius. Anſelm. Tho. Aquin. &c.

Moſt Expoſitors follow *Auguſtine* here, underſtanding the heaping of coales of fire in the better ſenſe, as *Ierome, Eucherius, Anſelme, Thomas Aquinas, Oſiander, Gualter, Martyr, Gorran, Vatablus, &c.* *Anſelme* reaſoneth from the uncharitableneſſe of doing good to an enemy for his greater confuſion, and therefore they are generally for the fire of a checking conſcience, or for the fire of love thus kindled, both which *Calvin* joyneth together. But becauſe theſe words are a further explication of the revenge which ſhall follow upon our enemies, if we not onely forbeare them, but alſo doe good unto them; of which it is partly ſpoken in the verſe before, I take it with *Oecumenius*, and *Chryſoſtome*, and *Photius* in *Oecumenius*, to be plainly meant of the more heavy future judgement, and the rather becauſe coales of fire, and fire rained downe upon the head, doe uſually in other places ſet forth Gods revenge; and there is another place alleaged by *Beza*, *Prov.* 25. 22. from whence this ſeemeth to be taken; where by coales of fire Gods anger is underſtood, and heaping up, is commonly ſpoken of as a judgement, *Pſal.* 16. *Rom.* 2. 4. and no where is this phraſe uſed in the other ſenſe. Thus alſo *Origen, Theophylact, Rolloc*, and *Faius*, and *Iunius* underſtand it. For the objection of uncharitableneſſe, it is fully reſolved in *Oecumenius*: this is not a thing propounded, as whereat wee ſhould aime, but for our comfort in obeying this hard precept, the marke at which we muſt aime is thus to overcome him, but if he will not, here is his portion to be expected.

Pſal. 18. 13. 120. 4. 11. 6.

Origen. Theophylact. Rolloc. Faius. Iunius.

Touching revenge, whether none may be taken, and whether all wrongs muſt be put up, ſee *Text* 30. of my firſt part, *Matth.* 5. 39. That which wee commonly reade *revenge*, according to the Originall in the vulgar Latine is *defence*, but it were better (as *Tollet* himſelfe acknowledgeth) reade revenge, becauſe defence is ſometime juſt, but revenge never in us; and being thus read, *Paul* ſhould not have followed his owne precept. *Haimo* thinketh that Chriſtians ſhould not defend themſelves by word, but uſe ſilence when they are railed upon, as Chriſt did, but this is too farre ſtretcht. A man may defend himſelfe thus, as Chriſt at other times did, and in act againſt private violence, this being a principle in nature, and no precept any where againſt it. Yea, a man may crave the benefit of the Magiſtrate againſt the injurious, for he is ſet for the puniſhment of them that doe ill: but not with a minde to bee revenged, as *Paul* did not ſeeke helpe againſt the 40. that had conſpired his death; but firſt, for his owne ſecurity; ſecondly, for the amendment of the offender; thirdly, for the prevention of hurt unto others by men ſo lewdly minded.

Note.

Note, that to have patience towards an enemy, that provoketh one, ſo far as to doe him good, whereas he doth ill to us, is not to let him goe unrevenged, if he be not won to repentance hereby, but to take a courſe for the moſt terrible revenge that can be againſt him. Inſtead of railing words, or blowes, or ſtabs, wherewith men are wont to revenge themſelves, an enemy is thus expoſed to Gods vengeance, which is fire and everlaſting deſtruction in hell. This ſhould then ſtay our minds and quiet us when wee are moſt urged, as he that meaneth to puniſh his ſtriker with an action, which will coſt him the ſetting on, will forbeare to ſtrike him againe; or hee that lotteth upon the

hanging

hanging of a theefe that hath broken into his house and robbed him, taketh no revenge upon him in the meane season.

CHAP. XIII.

The Analysis and Sense.

HAving in the Chapter before going exhorted all to doe their duties in those eminent and high places, wherein God hath set them in the Church, he doth now exhort all inferiour persons that are under the governours of the state, to yeeld subjection and obedience unto them, *vers.* 1, &c. to the 8. 1

Secondly, he repeateth his exhortation to love, commending it from this, That it is a fulfilling of the Law, *vers.* 8, 9, 10. of the sense of all which, see the Texts here following. Vers. 1, 2, &c. 2 Vers. 8, 9, 10.

Thirdly, from the consideration of the time of light wherein we live, and the neere approach of the reward to come, he exhorteth to a temperate, holy, and sober kinde of living, under the phrase of putting off the weapons of darknesse, and walking decently as in the day time, *vers.* 11, 12, 13, 14. *Now is our salvation neerer than when we beleeved*; that is, the time when we shall be rewarded with life and glory approacheth neerer daily, and in respect of the increase of grace in the faithfull it is neerer; as he that runneth in a race, the further he runneth the neerer he is to the obtaining of the prize. And according to this latter, the next words are an exposition of these, *The night is past, and the day is at hand*; that is, by the entertaining of Christ into the heart and his grace, in stead of the abominations wherein wee lived before. *The weapons of darknesse* are sinfull workes which are done in the time of ignorance, and blindnesse of the minde and understanding; and they are weapons, because we doe hereby (as by fighting with weapons) uphold the kingdome of Satan. *The armour of light*; a gracious and holy life is so called, because by faith (which is the foundation hereof) as by a shield, wee are defended from the fiery darts of the Devill, and other vertues are as other parts of the spirituall Armour, *Ephes.* 6. 12. The vices wherein wee are forbidden to walke, are *surfetting and drunkennesse, chambering and wantonnesse*, that is, fleshly uncleannesse, and *strife and envying*. 3 Vers. 11. *Chrysost. Origen.* Vers. 12. Vers. 13. Vers. 14. *Beza. Osiander. P. Martyr. Chrysost. Origen. Lyran.*

But put ye on the Lord Iesus: that is, his vertues and graces, aspiring after an holy kinde of imitation of him; yet some understand the putting of him on here by faith unto justification: but it is plainly opposed to a sinfull and licentious life, and therefore an holy life, like that of Christ, must needs bee meant. *And make no fleshly provision unto lusts*; that is, seeke not to have such superfluity and delicacies of meats and drinks for the pampering of the body: for this tendeth to the cherishing of vile lusts and concupiscences, so that to make provision about necessaries for this life is not here forbidden, but onely about superfluities.

Vers. 1. *Let every soule be subject to the higher powers, for there is not any power but of God, &c.*

Text 34. *Aug. Ser. 6. de verbis Domini. Cessit nescio quis mihi, & adductus est ad idola, væ mihi, quia pileum plango, cinerem video. Alius non cessit mihi, non cessit terrenis. Adductus ad judicem stetit in confessione sua. Quid facit flamma nonne aurum purgat? stat in domino, argentum est, aurum erit.*

Augustine. If he be good that ruleth over thee, he is thy nourisher; if evill, thy trier; as the furnace wherein there is chaffe and gold. Hee that yeeldeth to threatnings, and is drawne to the Idoll, is chaffe, and by this fire is turned into ashes; he that yeeldeth not, but standeth in his confession, is gold, which is more purged by the fire.

He that resisteth the power, resisteth Gods ordinance: What if he commandeth any thing unlawfull to be done? Here the power is to be contemned for feare

feare of the power. As when the Curator biddeth any thing to be done, but againſt the command of the Pro-conſull, thou doſt not contemne the power, if thou chuſeſt to obey the greater. And if the Pro-conſull biddeth any thing, but the Emperour the contrary, no man doubteth, contemning the Pro-conſull, to obey the Emperour. Likewiſe, if the Emperour biddeth one thing, but God another, thou muſt ſay, O leſſer power, give leave, thou threatneſt the priſon, he threatneth hell.

Ser. in natali Sancti Laurent. iii.

Wouldſt thou not feare the power? doe well, and thou ſhalt have praiſe; What did Saint *Laurence* ill then, and all the Apoſtles, who ſuffered by the command of the powers? Hee ſaith not that the power ſhall praiſe thee, but *thou ſhalt have praiſe of it*; that is, if it be good, the power will praiſe thee; if it be evill and perſecute thee, yet thou ſhalt have praiſe of it through thy patience, and conſtancy in the truth.

Origen. in Rom. 13. lib. 9.

Man is ſet forth ſometime by the Spirit, when it is to bee underſtood on the better part, ſometime by the ſoule on the inferiour part, ſometime by the fleſh on the deteriour part. *The power is of God*; yea though it be bad, even as our eyes and eares, and tongues are of God, howſoever wicked men abuſe them againſt God. But how doth he call them Gods Miniſters? Verily becauſe they execute the Law of God for the moſt part, the breach of which is not animadverted againſt by the Rulers of the Church, as wee may ſee in the Councell of Jeruſalem, they determine about bloud, and ſtrangled, and things offered to Idols, and fornication, omitting all other things, as not pertaining to them, but to the Magiſtrate. But how ſaith he, *Doe well, and thou ſhalt have praiſe of it?* when as the power is wont indeed to puniſh the evill, but not to praiſe the good? Perhaps hee meaneth that praiſe of the higheſt power, whereof it is ſaid, *Every one ſhall have praiſe of God.* And he proceedeth to the duties of ſubjects, willing them to performe them, leſt if they ſhould not, and ſo be perſecuted, it might be ſaid that they ſuffered for rebellion againſt the Magiſtrate, and not for Religion.

Oecumen. in Rom. 13.

Every ſoule; that is, both Prieſt, and Monke, and Apoſtle, and all: for the Goſpell doth not teach diſobedience and apoſtaſie, but obedience and ſingleneſſe. *The powers are of God*; this is not ſpoken of every power, for ſome are bad; but of the Magiſtracy: that there is a principality whereby order is preſerved, and all commeth not to confuſion, it is of God. That therefore the Father hath power over the Sonne, the Husband over the Wife, &c. it is of God. There are three reaſons why they ſhould bee obeyed: Firſt, becauſe they are appointed of God, and ſo in honouring them we honour God. Secondly, becauſe they execute the will of God, as ſerving and miniſtring to him. Thirdly, becauſe neglecting their owne affaires and eaſe, they care and labour for the common good, watching for the benefit of others.

Anſelm. in Rom. 13.

Becauſe the Rulers were then Infidels, leſt any ſhould thinke themſelves being beleevers, and ſo better than they, freed from their ſubjection, and not bound to pay tribute unto them, the Apoſtle here wiſely giveth warning to all, to be ſubject to thoſe that are over them. And he nameth *every ſoule*, either becauſe hereby we diſcerne to whom we ought to be ſubject, or becauſe ſome are ſublimated through the promotion of vertue, and ſuch an one is called *ſoule* from the worthier part, or to intimate that not only the body, but the will alſo muſt be ſubject. *The powers are of God*; It could never bee but by the operation of God alone, that ſo many men ſhould ſerve one, when they conſider him to be of a like fraile nature to themſelves; wherefore it muſt needs be, that God inſpireth into them a feare and will to obey. *He is the Miniſter of God*; that is, for revenge, which properly pertaineth unto God. *Not onely for feare, but for conſcience*; that is, without diſſimulation, with a pure conſcience of love for Gods ſake, that you may bee ſure in your conſcience, that you doe it for the love of them to whom God would have you ſubject.

Although

Although ſome powers bee tyrannicall, yet the right is of God for the common benefit of mankind. *Wouldeſt thou not feare? then doe well, &c.* Here he ſpeaketh of the true and native duty of a Magiſtrate, from which though they doe degenerate, yet they are to be obeyed as being ſet over us by God. For if an evill Prince be Gods ſcourge to puniſh the faults of the people, wee are to thinke that it commeth to paſſe through our ſinne, that ſo notable a benefit is turned into a curſe unto us, and therefore we muſt not ceaſe to reverence the good ordinance of God ſtill. *For conſcience*, that is, becauſe we are tied by the word of God to obedience. Againſt this it is objected, *Hoſ.* 8. *They have reigned, but not by me; they have him made Princes, and I knew it not.* *Sol.* In the ſuperiour powers three things are to be conſidered: Firſt, the power it ſelfe, and this is alwaies of God. Secondly, the meanes of attaining unto it, which are ſometimes lawfull and right, and then it is of God; ſometimes by ambition and violence, and then it is not of God; and of this it is ſpoken, *Hoſ.* 6. 3. The uſe of the power, which is either good according to the rules of divine righteouſneſſe, and then it is of God; or evill, when it is abuſed againſt divine righteouſneſſe, and then againe it is not of God.

Calvin in Rom. 13. verſ. 1, 2, &c.

Tho. Aquin. in Rom. 13.

If all power be of God, then the power to ſinne is of God. *Sol.* The power whereby ſinne is committed is of God, for it is the ſame power whereby good is done or evill, yet in that evill is committed, it is from the defect of the creature.

Object. *Sol.*

The doubts of this place are many, ſome of which have beene already touched, & others yet remaine to be ſpoken of: Firſt, what higher powers are here meant, for *every ſoule* for *every man* is uſually put in the Scriptures. *Sol.* The word tranſlated *higher* is ſupereminent, not comparing powers with powers, but powers with ſubjects, and ſo not only Kings and Princes, but even inferiour Magiſtrates are meant, who are ſupereminent for their authority in regard of others, which is more particularly expreſſed, 1 *Pet.* 2. 14. Some thinke, that they to whom ſubjection is to be yeelded, are called high, or excellent, to exclude Tyrants, who are not to bee obeyed, as *Cajetan:* but this is plainly too curious and falſe, for not onely the good, but the evill Governours are to be obeyed, 1 *Pet.* 2. 18. and at this time the powers were all Heathen, as *Chryſoſtome* noteth, and *Calvin*, and *Peter Martyr*, and the ordinary *Gloſſe* interpreteth it both of good and evill. Some by the ſupereminent Powers underſtand both Civill and Eccleſiaſticall Governours, as *Haimo*, and *Lyra*; and *Pererius* alleageth *Baſil* to prove, that Prelates are to bee obeyed by vertue of this precept. But it is moſt evident that the civill Magiſtrate onely is meant, becauſe he is deſcribed to beare the ſword, and tribute is commanded to bee paid unto him, as *Baſil* himſelfe reaſoneth, *lib. de Conſtitut. Monarch. cap.* 23. and *Chryſoſtome*. And for any thing ſpoken hereupon by *Baſil*, touching obedience to Prelates, it is but an argument from the leſſer to the greater; if the powers of this world are to be obeyed, then much more ſpirituall powers appointed for the good of the ſoule, according to *Heb.* 13. 18. *Obey thoſe that have the overſight of you, &c.* What ſubjection is to be yeelded? whether in every thing without limitation, and whether in every decree and Law there ought a conſcience to be made of obeying them? *Sol.* If they command any thing againſt the will of God, *Auguſtine* hath anſwered well, we muſt not obey the power by doing what hee biddeth, for feare of an higher power.

Mayer. 1

2

That ſaying of the Apoſtles, by the conſent of all muſt be taken up; *We muſt rather obey God than men.* Touching every decree of theirs out of this caſe of contrariety to the will of God, divers hold diverſly. *Pererius* ſaith, that it is the conſtant opinion of Catholike Divines, that all humane Lawes lawfully made by Princes, either Secular or Eccleſiaſticall, doe binde the ſubjects, not onely in the exteriour court of men, but alſo in the interiour of

Acts 4.

conſcience and of God, not only to puniſhment but alſo to guilt; and that not becauſe they are agreeable to Gods Lawes, or in the caſe of contempt only, whereupon ſcandall ariſeth; but becauſe that which is by Law commanded is matter of vertue, generally of obedience, or particularly of temperance, fortitude, &c. Provided alwaies, that if the intention of the Lawgiver be declared not to binde, but unto puniſhment, then the conſcience is not bound. Their reaſons are three: Firſt, becauſe *He that reſiſteth the power, reſiſteth the ordinance of God.* Secondly, becauſe *They that reſiſt ſhall purchaſe unto themſelves damnation.* Thirdly, becauſe it is ſaid, *Yee muſt needs be ſubject, not only for anger but for conſcience*; that is, not only for feare of vengeance and puniſhment, but leſt the conſcience be defiled by the ſinne of diſobedience, and become guilty before God. According to this Saint *Peter* ſaith, *This is thank-worthy, if any for conſcience towards God ſuffer unjuſtly.* For what is, *for conſcience towards God*, but becauſe hee knoweth that God willeth and commandeth it; and ſo *Ambroſe* expoundeth it. And for Eccleſiaſticall Lawes, they ſeeke to prove that they binde the conſcience thus: Firſt, becauſe Saint *Paul* commandeth, *Obey thoſe that have the overſight of you, and ſubmit your ſelves, &c.* And Chriſt ſaith, *Hee that heareth you heareth me.* And againe, *If hee heare not the Church, count him as an Ethnicke.* Secondly, becauſe the Apoſtles by their decrees, *Acts* 15. bound the conſcience. Thirdly, becauſe Saint *Paul* willeth, that *Such as obey not his precepts ſhould bee ſhunned of all.* *Willet* on the other ſide following *Calvin*, ſetteth downe theſe propoſitions: Firſt, ſome Lawes binde every way, in generall, in particular, by themſelves, and accidentally, as all Lawes inforcing obedience to the morall Law, to obey, which is to ſerve God. Secondly, civill Lawes, which doe determine of circumſtances neceſſary and profitable towards the obſervation of the morall Law, doe binde ſimply in conſcience, at the leaſt in generall, as the Lawes forbidding to frequent Alehouſes, to weare ſome unlawfull weapons, &c. Thirdly, Eccleſiaſticall Lawes limiting the circumſtances of time and place, concerning externall order and uſages, which doe helpe towards the obſervation of the duties of the firſt Table, and the exerciſe of Religion, doe ſimply binde in conſcience, at the leaſt in generall. Such is the Law of reſorting duly to divine ſervice, of receiving the Sacraments, paying Tithes, of ſilence in the Church, &c. Fourthly, ſome Lawes doe not binde at all of themſelves, but only accidentally in regard of the contempt of authority and ſcandall hereby ariſing, if they bee thus diſobeyed. Such are civill Lawes concerning abſtinence from fleſh at certaine times, concerning apparell, and watching, &c. And Eccleſiaſticall Lawes, touching rites and ceremonies to be uſed in divine Service. The reaſons are: Firſt, becauſe Saint *Iames* ſaith, *There is one Law-giver which is able to ſave and to deſtroy.* Secondly, becauſe this were to burthen with traditions, forbidden by Saint *Paul*, *Col.* 2. 21. and to *binde heavy burthens and grievous to be borne*, taxed by our Saviour Chriſt in the Phariſees, ſeeing ſuch a multitude of Lawes are impoſſible to be kept. Thirdly, becauſe in ſundry Lawes the intent is not to binde the conſcience, but the outward ſtate, body or purſe, to a mulct for breaking them, and not preciſely to binde to the letter of theſe Lawes, but to ſome generall good of the common-wealth aimed at hereby, as in that particular of abſtinence from fleſh, though ſometime wee eat fleſh at theſe prohibited times upon occaſion, but for the moſt part wee abſtaine, the Law hath its intent, which is the venting of fiſh, for the encouragement of fiſhermen, as is expreſſed in that Statute. And againe, the intent of the Law is fulfilled in the mulct, which is aimed at to bee borne by them that offend; and if this being required be borne, the Law is fully ſatisfied, neither hath it any thing againſt him that offendeth.

1 Pet. 2. 19.

Heb. 13. 17.
Matth. 10.
Matth. 18. 17.
2 Theſ. 3. 14.

Iames 4. 12.
Matth. 23. 3.

For mine owne part, when I conſider that wee muſt needs bee ſubject to the higher

higher powers for conſcience, and that ſubjection doth imply obedience to their lawfull decrees, for how is he ſubject that diſobeyeth? I am ready to incline to that opinion of the Roman Catholikes: But on the other ſide, when I conſider one reaſon here preſſed by the Apoſtle; *Rulers are not a terror to good workes, but to evill; wilt thou not then be afraid of the power? doe good, for he is the miniſter of God, for the praiſe of them that doe well*; It ſeemeth to me, that there is not ſuch an unlimited power given unto Rulers, as that they may in indifferent things decree what they liſt, and the ſubject ſhall hereby be bound in conſcience to do it, or elſe he ſinneth; but whatſoever decrees they make as Gods miniſters, tending to the furtherance of our obedience to Gods Lawes, theſe are to bee obſerved out of conſcience, and for other things wee ſhall not need to feare for conſcience to God, ſo that wee doe not contemne their politike decrees, nor by force reſiſt them, but for our lives and goods ſubmit our ſelves, if we offend them, to be at their pleaſure. For though a Magiſtrate be our Ruler, yet he is Gods ſubject and miniſter, and therefore ought to rule for God and not for himſelfe, and herein lieth the force of the argument, to prove that he muſt be obeyed for conſcience, becauſe hee is Gods miniſter for the praiſe of thoſe that doe well, that is, that live according to the rule of Gods commandements: and therefore upon this he concludeth, *Wherefore yee muſt needs be ſubject, &c.* Now that it may the better appeare, what ſubjection is hence concluded in conſcience, I will ſet downe the argument ſyllogiſtically. Hee which is Gods miniſter, commanding and prohibiting, praiſing and puniſhing for God, is to be obeyed for conſcience towards God: but everie higher power is ſuch: *Ergo, &c.* who ſeeth not here, that the argument holdeth only for conſcionable obedience in matters pertaining to God, which doe not then firſt become good or evill, when the Ruler commandeth or forbiddeth them, but are ſo of their owne nature, by vertue of Gods commanding or forbidding them? For urge it to prove obedience for conſcience in everie decree, and there will be more in the concluſion than in the premiſes. Enlarge the *major* propoſition, that ſo large a concluſion may follow, and the propoſition will be to ſeeke for further proofe. For to conclude ſo, the propoſition muſt goe thus: He which is Gods miniſter, commanding and forbidding, praiſing and puniſhing for God, is to be obeyed for conſcience, in whatſoever decree or Law he ſhall ſet downe: now there is not enough ſaid here by the Apoſtle to ground all this upon, unleſſe this limitation be put to [*for God*] and then no more can be concluded, but that we ought to be ſubject for conſcience in his miniſtring thus to us for God. If it bee ſaid, this is but one argument, there are two before, which doe alſo conclude the ſame. 1. *For the powers are of God.* 2. *They are ordained of God, and hee that reſiſteth, reſiſteth Gods ordinance.* I anſwer, nothing can hence be concluded, but firſt that humane authoritie is of God, and therefore Chriſtians muſt acknowledge it, and ſubmit themſelves to it, in the firſt words: and ſecondly, that it is not only of God by permiſſion, as the worſt things are, but by his ordinance, as the moſt excellent, and therefore they which have it are not to be rebelled againſt, for this were to rebell againſt God, and to incurre damnation, in the next words, and this concluſion of obeying for conſcience followeth not, till after the third argument, which hath beene already handled, as properly proved by it. To make all yet more plaine. The Apoſtle ſeemeth to mee to undertake two things here: Firſt, to eſtabliſh the authoritie of civill Magiſtrates againſt thoſe that thought themſelves exempt by their religion in the two former verſes: Secondly, to preſſe all unto conſcionable obedience of their Lawes, wherein they miniſter to God, from the third verſe, &c. of which it hath been already ſpoken: ſo that ponder the place rightly, and obedience to all their decrees for conſcience will not once come in queſtion. Let the Reader, of what ſort ſoever, conſider without prejudice, and judge. For the arguments

Verſ. 3.

Verſ. 5.

brought

brought to prove, that all humane ordinances and Lawes doe binde in conſcience, they are ſo weake, that they need no anſwering. It is to bee acknowledged, that ſuch as be under government muſt ſuffer patiently for conſcience, as Saint *Peter* willeth, but what is this to prove the obſerving of everie command for conſcience? And for obedience to Eccleſiaſticall overſeers, it is only either in their doctrine rightly grounded upon Gods word, or in their conſtitutions and orders agreeable to the Word, which ſerve to further the people in the worſhip of God. So he that heareth not them, heareth not Chriſt, and is no Chriſtian, but Heathen-like; ſuch were the Apoſtles decrees and Saint *Pauls* precepts. But the conſtitutions tending only to decencie aud uniformitie are not of this nature, and therefore binde not ſo.

To conclude then, I hold theſe three propoſitions as moſt ſound, and the full reſolution of all this queſtion.

1. All humane decrees and conſtitutions made for God, whether Civill or Eccleſiaſticall, are to be obeyed for conſcience, becauſe the Rulers herein miniſter to God, applying themſelves to promote what they can the good by him commanded, and to ſuppreſſe the evill by him forbidden.

2. Civill and politicke decrees made for the good of the Common-wealth, and Eccleſiaſticall Conſtitutions made for decencie and uniformitie in divine worſhip, ought not to bee contemned, and utterly neglected for conſcience, becauſe the authoritie by which they are made, is from God: but everie ſuch decree is not preciſely to be obeyed for conſcience, but only in politicke reſpects, that being members of the ſame body politicke, wee may, as nature teacheth, follow our head in that which is for the common good of the whole body, becauſe theſe decrees are not for a ſpirituall, but for a temporall good, unto which not the inward conſcience, but the outward eſtate only can become bound. For if theſe decrees could binde the conſcience, it were in more bondage than under the Law, ſeeing the ſtatutes are more than thoſe ordinances and heavie burthens unportable ſhould be laid upon us by men, which is taxed as Phariſaicall, and diametrically contrarie to the libertie Evangelicall.

3. Whatſoever decrees and commands proceed from the higher powers, though they be, or ſeeme to be unjuſt, yet herein we muſt be ſubject to them in conſcience, to ſuffer for neglecting, or refuſing to obey ſuch penalties, as they ſhall inflict upon us in body or goods, becauſe by Gods ordinance wee are their ſubjects; and not to ſuffer, but to reſiſt them, were to reſiſt God. And of this ſuffering for conſcience it is that Saint *Peter* ſpake before. If any ſcruple ſhall yet remaine, becauſe ſervants are bidden to ſerve their Maſters as Chriſt Jeſus, that is, for conſcience doing what they command in their worldly buſineſſes, and it may ſeeme that there is the ſame reaſon, if not greater, of the command of the Prince to the Subject, than of the Maſter to the Servant: I anſwer; That the caſe is not alike, for the Maſter buyeth and payeth for the worke of his ſervant, with the maintenance which he giveth him therefore, ſo that if he ſhould ſerve him deceitfully, he ſhould be a theefe unto him, which is plainly a matter of conſcience: but the Prince doth not buy the obedience of his decrees, and if in divers caſes they bee broken, it is no dammage to the Common-wealth, and therefore no matter of conſcience: A third doubt followeth.

3 Whether by everie ſoule are meant ſpirituall perſons, as well as temporall, whether tribute may bee exacted of them, and whether they having offended may be taken by the ſecular power and chaſtized as others, and whether everie ſpirituall perſon muſt bee ſubject to the civill Magiſtrate? This place is ſo plaine for all theſe things, that were it not for the Popiſh ambition, and licentiouſneſſe ready to make them contradict any thing againſt that which is by them unjuſtly uſurped, there ſhould need no ſuch queſtion to bee made. For what can be plainer, than to ſay, *everie ſoule*, and to particularize

tribute

tribute paying by all that are subject. *Oecumenius* following *Chrysostome*, taketh it to bee plainly meant of all Priests and Bishops, and *Bernard* writing *ad Seronens. Archiepisc.* saith hereupon; If everie soule, then yours also: who hath excepted you from this universalitie? if any goe about to except you, they goe about to deceive you. And a little after; What Christ spake with his mouth, saying, *Give to Cæsar that which is Cæsars*, hee fulfilled indeed immediately: the Creator of *Cæsar* delayed not to pay tribute to *Cæsar*; for hee gave an example to you, that yee should doe likewise. When he denyed unto the Priests reverence, hee had a care to give it to the secular powers. And whereas some perswaded them to stand more for their owne dignitie, he bids them looke to it, what it is to resist Gods ordinance. They thinke, saith hee, that they attribute much to you, when they goe about to preferre you above Christ. Hitherto *Bernard:* unto which we may adde the confession of Christ to *Pilat*, that he could have had no power over him, unlesse it had beene given him from above, hereby intimating that hee was under his power by Gods appointment; and if Christ, then the greatest Clergy-man challenging dignitie for his representing of Christs person. Moreover, consider wee how it was of old in the best governed Church of Gods owne people, and wee shall finde that *Salomon* exercised jurisdiction over *Abiathar* the high Priest, removing him from his place. *David* appointed unto the Priests their courses; *Iehosaphat* gave commission to the Priests and Judges against idolatrie; *Ioash* reproved the negligence of the Priests; and *Iosiah* put downe the *Chemarims*, an unlawfull order of Priests.

Bernard. Epist. 42. Si omnis, & vestra: quis vos excipit ab universitate? si quis tentat excipere, conatur decipere.

And to descend lower: Since the time of the Gospell in the purer times the Emperours have alwayes ruled over Ecclesiastickes. *Theodosius* commanded the Nestorian Bishops to be deposed; *Iustinian* deposed a Bishop that had a suspected woman in his house; *Liberius* was made Bishop of Rome by *Constantine*, as appeareth by his Writ unto him; We, because thou art a Christian, have judged thee worthy of the Bishopricke of our Citie. And as it appeareth hereby, what authoritie the secular powers have exercised over the Clergie, and the chiefe thereof, so it is acknowledged to be their due by the learned writers in everie age, till 500. yeares after Christ.

Lege 2. c. de sum. Trin. Novel. 6. c. 5. Theodor. lib. 2. cap. 16.

In the first age *Ignatius* saith, It behoveth all to honour the King, for there is none more excellent than the King.

Ignat. Epist. ad Smirn.

In the second *Iustin Martyr* saith, We adore God only, and in other matters we willingly serve you. And *Irenæus:* Know yee, O Emperours, what is committed unto you, the whole world is subject under your hand. *Tertullian:* Emperours know who gave to them the Empire, that they are only subject to the power of God, to whom they are the second, and after whom the first, before all, and above all other men. And againe; We honour the Emperour, as a man only inferiour to God, as we may, and it is expedient for him.

Iust. Mart. orat. ad Antonin. Annot. Iob. Lang. ibid. Apologet. c. 30.

Ad Scap. c. 2.

In the third age *Origen* saith; Whatsoever crimes are to bee temporally punished, God would not have them punished by the Prelates of the Church, but by the Judges of the world. *Victorinus* calleth the Cæsarean Empire, *Regnum regnorum*, because above all regiments.

In hunc locum.

In the fourth age *Gregorie Nazianzen* saith; The whole world is subject unto you: those things above are only Gods, those below are both Gods and yours, speaking of Kings. *Ambrose* saith of *Theodosius* the Emperour, that he had power over all.

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Hom. 2. ad pop. Antioch. Summitas, & caput omnium super terra hominum.

brought to prove, that all humane ordinances and Lawes doe binde in conſcience, they are ſo weake, that they need no anſwering. It is to bee acknowledged, that ſuch as be under government muſt ſuffer patiently for conſcience, as Saint *Peter* willeth, but what is this to prove the obſerving of everie command for conſcience? And for obedience to Eccleſiaſticall overſeers, it is only either in their doctrine rightly grounded upon Gods word, or in their conſtitutions and orders agreeable to the Word, which ſerve to further the people in the worſhip of God. So he that heareth not them, heareth not Chriſt, and is no Chriſtian, but Heathen-like; ſuch were the Apoſtles decrees and Saint *Pauls* precepts. But the conſtitutions tending only to decencie aud uniformitie are not of this nature, and therefore binde not ſo.

To conclude then, I hold theſe three propoſitions as moſt ſound, and the full reſolution of all this queſtion.

1. All humane decrees and conſtitutions made for God, whether Civill or Eccleſiaſticall, are to be obeyed for conſcience, becauſe the Rulers herein miniſter to God, applying themſelves to promote what they can the good by him commanded, and to ſuppreſſe the evill by him forbidden.

2. Civill and politicke decrees made for the good of the Common-wealth, and Eccleſiaſticall Conſtitutions made for decencie and uniformitie in divine worſhip, ought not to bee contemned, and utterly neglected for conſcience, becauſe the authoritie by which they are made, is from God: but everie ſuch decree is not preciſely to be obeyed for conſcience, but only in politicke reſpects, that being members of the ſame body politicke, wee may, as nature teacheth, follow our head in that which is for the common good of the whole body, becauſe theſe decrees are not for a ſpirituall, but for a temporall good, unto which not the inward conſcience, but the outward eſtate only can become bound. For if theſe decrees could binde the conſcience, it were in more bondage than under the Law, ſeeing the ſtatutes are more than thoſe ordinances and heavie burthens unportable ſhould be laid upon us by men, which is taxed as Phariſaicall, and diametrically contrarie to the libertie Evangelicall.

3. Whatſoever decrees and commands proceed from the higher powers, though they be, or ſeeme to be unjuſt, yet herein we muſt be ſubject to them in conſcience, to ſuffer for neglecting, or refuſing to obey ſuch penalties, as they ſhall inflict upon us in body or goods, becauſe by Gods ordinance wee are their ſubjects; and not to ſuffer, but to reſiſt them, were to reſiſt God. And of this ſuffering for conſcience it is that Saint *Peter* ſpake before. If any ſcruple ſhall yet remaine, becauſe ſervants are bidden to ſerve their Maſters as Chriſt Jeſus, that is, for conſcience doing what they command in their worldly buſineſſes, and it may ſeeme that there is the ſame reaſon, if not greater, of the command of the Prince to the Subject, than of the Maſter to the Servant: I anſwer; That the caſe is not alike, for the Maſter buyeth and payeth for the worke of his ſervant, with the maintenance which he giveth him therefore, ſo that if he ſhould ſerve him deceitfully, he ſhould be a theeſe unto him, which is plainly a matter of conſcience: but the Prince doth not buy the obedience of his decrees, and if in divers caſes they bee broken, it is no dammage to the Common-wealth, and therefore no matter of conſcience: A third doubt followeth.

3 Whether by everie ſoule are meant ſpirituall perſons, as well as temporall, whether tribute may bee exacted of them, and whether they having offended may be taken by the ſecular power and chaſtized as others, and whether everie ſpirituall perſon muſt bee ſubject to the civill Magiſtrate? This place is ſo plaine for all theſe things, that were it not for the Popiſh ambition, and licentiouſneſſe ready to make them contradict any thing againſt that which is by them unjuſtly uſurped, there ſhould need no ſuch queſtion to bee made. For what can be plainer, than to ſay, *everie ſoule*, and to particularize

tribute

tribute paying by all that are subject. *Oecumenius* following *Chrysostome*, taketh it to bee plainly meant of all Priests and Bishops, and *Bernard* writing *ad Seronens. Archiepisc.* saith hereupon; If everie soule, then yours also: who hath excepted you from this universalitie? if any goe about to except you, they goe about to deceive you. And a little after; What Christ spake with his mouth, saying, *Give to Cæsar that which is Cæsars*, hee fulfilled indeed immediately: the Creator of *Cæsar* delayed not to pay tribute to *Cæsar*; for hee gave an example to you, that yee should doe likewise. When he denyed unto the Priests reverence, hee had a care to give it to the secular powers. And whereas some perswaded them to stand more for their owne dignitie, he bids them looke to it, what it is to resist Gods ordinance. They thinke, saith hee, that they attribute much to you, when they goe about to preferre you above Christ. Hitherto *Bernard:* unto which we may adde the confession of Christ to *Pilat*, that he could have had no power over him, unlesse it had beene given him from above, hereby intimating that hee was under his power by Gods appointment; and if Christ, then the greatest Clergy-man challenging dignitie for his representing of Christs person. Moreover, consider wee how it was of old in the best governed Church of Gods owne people, and wee shall finde that *Salomon* exercised jurisdiction over *Abiathar* the high Priest, removing him from his place. *David* appointed unto the Priests their courses; *Iehosaphat* gave commission to the Priests and Judges against idolatrie; *Ioash* reproved the negligence of the Priests; and *Iosiah* put downe the *Chemarims*, an unlawfull order of Priests.

Bernard. Epist. 42. Si omnis, & vestra: quis vos excipit ab universitate? si quis tentat excipere, conatur decipere.

And to descend lower: Since the time of the Gospell in the purer times the Emperours have alwayes ruled over Ecclesiastickes. *Theodosius* commanded the Nestorian Bishops to be deposed; *Iustinian* deposed a Bishop that had a suspected woman in his house; *Liberius* was made Bishop of Rome by *Constantine*, as appeareth by his Writ unto him; We, because thou art a Christian, have judged thee worthy of the Bishopricke of our Citie. And as it appeareth hereby, what authoritie the secular powers have exercised over the Clergie, and the chiefe thereof, so it is acknowledged to be their due by the learned writers in everie age, till 500. yeares after Christ.

Lege 2. c. de Sum. Trin. Novel. 6. c. 5. Theodor. lib. 2. cap. 16.

In the first age *Ignatius* saith, It behoveth all to honour the King, for there is none more excellent than the King.

Ignat. Epist. ad Smirn.

In the second *Iustin Martyr* saith, We adore God only, and in other matters we willingly serve you. And *Irenæus:* Know yee, O Emperours, what is committed unto you, the whole world is subject under your hand. *Tertullian:* Emperours know who gave to them the Empire, that they are only subject to the power of God, to whom they are the second, and after whom the first, before all, and above all other men. And againe; We honour the Emperour, as a man only inferiour to God, as we may, and it is expedient for him.

Iust. Mart. orat. ad Antonin. Annot. Iob. Lang. ibid. Apologet. c. 30. Ad Scap. c. 2.

In the third age *Origen* saith; Whatsoever crimes are to bee temporally punished, God would not have them punished by the Prelates of the Church, but by the Judges of the world. *Victorinus* calleth the Cæsarean Empire, *Regnum regnorum*, because above all regiments.

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the

the now Roman Church shameth not to plead, and stand *manibus pedibusque* for exemption of Clericks from the secular power, and from tribute, and not only for the exemption of their Bishop from subjection, but for his superiour power above all. To that which is brought therefore to prove the subjection of all, they say, that spirituall persons are subject only in regard of their temporall possessions; and *Bellarmine*, that the Apostle meaneth nothing else here, but that all sorts should be subject to their owne Governours, Laicks to the Prince, Clericks to the Bishop. And that *David* and *Salomon* ruled over the Priests, because as they were Kings, so they were Prophets. But the powers here spoken of, are such as are armed with the sword, therefore only temporall, and it was the common course of all ordinarie Kings, to exercise power over Priests. And for that distinction betwixt the person and the temporall estate, it is idle; for all must be subject in that which may bee smitten with the sword, that is, even for person and life. But hereby the second is yeelded, that they are liable to tribute, and not exempt, but by the favour of Princes, wherein they are generally gone from their old tenent. What they say for the Popes supremacie is so farre fetcht, that it is not worth the answering here. See Dr. *Willet*, who hath written largely and learnedly of it. *Synops. papism. Centur.* 1. *Error* 51.

Lib. 2. de Rom. Pont. c. 29.

4 Whether this subjection be due to any power once up, either by right or wrong? Some are of opinion that wee must bee subject, without inquiring how a Prince commeth to his principality: but for so much as hath beene already shewed, that some reigne, but not by God, and the powers which are set up by God onely are to have subjection; the conscience is not bound to usurpers, but they may be removed againe, as *Iehoiada* removed *Athaliah*, and set up the right King. A King by birth, by election, or by Law of Armes through conquest is to be served, though he be wicked and tyrannical, as being given in Gods anger for a punishment; but an usurper may be resisted and deposed againe.

5 Whether a lawfull King may not bee resisted in any thing, though not to deposition, yet for the saving of a mans selfe, or for the preservation of the Common-wealth from ruine? Here *Pareus* hath gone farre, and hath had his censure therefore.

That which we may safely affirme here standeth in these propositions.

1 First, the King may not bee resisted by any to the hurting of his person in the least measure: for *Davids* heart smote him, when hee cut off but the lap of *Sauls* garment, because he was the Lords anointed.

2 If wrong be offered by the King to any in his goods and possessions, to the taking of the same unjustly from him, hee may in no case make resistance by violence, but only by refusing to yeeld to an unjust demand, as *Naboth* did, by taking whose part against King *Ahab*, the Lord justified *Naboths* deniall, and condemned *Ahab*: but if by violence the King will take any possession or goods from us, we must acknowledge our selves subjects, and so if hee will unjustly imprison, or take away our lives.

3 If a tyrannicall attempt be made against the life for matter of religion, no resistance may be made, but death must bee patiently suffered; as the band of Christian souldiers put to the sword by *Maximianus*, resisted not, but yeelded themselves: and a whole Citie of Phrygia professing Christianitie, was burnt with fire, using no resistance.

Otho Phrising. lib. 2. c. 54.
Eusch. lib. 8. c. 11.

4 Yet if the Prince shall attempt any thing against our life or chastitie, meerely out of tyrannie or lust, assaulting us in person, we may make resistance, yet not offensive, but defensive; for this is a principle in nature.

5 In any other case, wherein wee should not only bee patients, but agents in his sinne, by not resisting, wee both may and ought to resist him: for in this case *Azariah* the high Priest resisted *Uzziah*, when hee attempted to burne incense,

2 Chron. 26.

incenſe, and was therein ſeconded by the Lord himſelfe, who ſmote *Vzziah* with the leproſie for this offence.

Laſtly, if the Prince ſhall attempt any thing to the ruine of the common-wealth, and the overthrow of religion, of himſelfe, againſt the lawes eſtabliſhed (becauſe the Prince herein goeth alone againſt himſelfe with his whole Councell of ſtate, by whom jointly the lawes are made) whether in this caſe reſiſtance may be made againſt the proceedings of the Prince alone in ſtanding for the Prince and the whole body of the State together, it is ſo high a myſtery of State, as that it becõmeth ſuch as I am, rather to be ſilent than to determine. S. *Paul* ſaith, *Let every ſoule be ſubject to the higher powers*, as ſpeaking of more ruling together, as is indeed uſuall in all countries, the Prince ruleth with his councel, or the Prince with his ſelected commons repreſenting the whole body. 6

How farre forth are ſpirituall perſons ſubject to the higher powers, whether in body and goods onely, or in ſpirituall matters alſo pertaining to their office? For the reſolution of this, it is to be underſtood, that in ſpiritual matters there are two things; ſubſtance, and circumſtances. The ſubſtance is to preach the truth duly, and to adminiſter the Sacraments rightly, to pray for the people, to viſit the ſicke, and to ordaine Miniſters, and herein they are not ſubject to the Prince, but to the King of Heaven, to the rule of whoſe word they muſt keepe them. The circumſtances are veſtiments, and geſtures, and extraordinary times of publike aſſembling to the ſervice of God, &c. wherein they ought to be ſubject, for in theſe, being indifferent things, wherein the higheſt power is ſilent, the authority of theſe terrene powers lieth. And for matter of doctrine, that the truth may bee the more certainly held, and taught, they muſt obey the higher powers, to come together when they are called to conſult about it, and apply themſelves conſentingly to determine it, that being ratified by royal aſſent, all may be bound to hold them therunto. The Pope hath herein uſurped againſt Kings, maintaining that it belongeth not unto them, but unto him to call Councels: but how then is every ſoule ſubject to the higher powers, this being a maine point of ſubjection, to be at the call and command of one to come from a farre and goe about ſuch weighty affaires? But I have already dwelt too long upon this Text, and therefore will not enter upon this controverſie, but leave it to thoſe that have purpoſely handled it. 6

Note, that where religion, which is according to God, beareth ſway, the people are excited to obedience and ſubjection to rulers, and governours of the common-wealth: wherefore that religion of the Church of Rome is not of God, ſeeing therein are the grounds of rebellion and revolting from the obedience of ſome rulers Lay, which are accordingly oft times put in practice. Let rulers then bend their forces to root out Popery, and to plant the true religion of God in all parts of their dominions, being aſſured, that thus they ſhall rule in greateſt ſafety to their perſons, and in moſt peace and quietneſſe: to ſay nothing of the comfort that will finally redound here-from to their owne ſoules. *Note.*

Note againe, that the thing, whereat all rulers ought to aime in ruling and governing of the people, is the puniſhing and cutting off of ſinfull and vicious perſons, and the incouraging of the vertuous by praiſing them and beſtowing rewards upon them. To doe otherwiſe is to pervert Gods ordinance, of Gods powers to revolt and to become their owne, ſacrilegiouſly abuſing their authority, for which they ſhall have a terrible anſwer to make, when they ſhall come to be judged, as he that hath a power of ſouldiers committed unto him, but turneth it againſt his Prince, who betruſted him there-with. For to favour vicious perſons, as ſwearers, and drunkards, and whoremaſters, &c. but to bee auſtere to the moſt godly and zealous for God, what is it elſe, but to turne Gods power, wherewith they are betruſted, againſt himſelfe? *Note.*

Text 35.

Vers. 8. *Owe nothing to any man, but to love one another, for he that loveth another, hath fulfilled the Law.*

Auguſt. Epiſt. ad Sever. Epiſc.

Auguſtine. Wee are bidden to owe love, becauſe it is never payd, but the more is paid, the more wee owe ſtill. For love requireth a debt alwayes, *viz.* that ſerving brotherly love, wee helpe him in what wee can, that rightly deſireth to bee holpen. For love is alwayes paid, and yet alwayes owing.

Lib. contra Fauſtum.

Lib. 8. de Trin.

Love is the fulfilling of the Law, that is, the love which is wrought by the Spirit, which Chriſt promiſed to ſend. This is true love, that cleaving to the truth wee live juſtly, and contemne all mortall things, for the love of men, therfore becauſe we would have them live juſtly. There are two things wherein the fulfilling of the law ſtandeth, the love of God, and the love of our neighbour, and it is uſuall in the ſcripture oft times to put one for both, ſometime the love of God, as where it is ſaid, *Wee know that all things worke together for the good of thoſe that love God:* and againe, *whoſoever loveth God, is knowne of him, &c.* becauſe he that loveth God doth whatſoever God hath commanded, and therefore cannot but love his neighbour, which hee hath commanded. Sometime the love of our neighbour, as where it is ſaid, *Beare yee one anothers burden, and ſo fulfill the Law of Chriſt.* Againe, *All the Law is fulfilled in one word, thou ſhalt love thy neighbour as thy ſelfe*, becauſe he that loveth his neighbour muſt needs love God, which is love it ſelfe. Moreover men may diſſemble the love of God, but in the love of their neighbour they are more eaſily convinced, that they have not the love of God, when they deale unjuſtly with him. And hee that loveth his neighbour, cannot but love God, becauſe it is by his precept and gift that he loveth him. And this love is the more often ſpoken of, becauſe proving men hereby, we cannot be ſo eaſily deceived. *For hee that loveth not his neighbour, doth not love God neither.*

Rom. 8.
1 Cor. 8.
Gal. 5.
Gal. 6.
In Gal.
1 Joh. 4

Origen in Rom. 13. lib. 9.

Origen. Having ſpoken of feare, and honour pertaining to God; and of tribute, and cuſtome to his Miniſters, hee biddeth us *to owe nothing to any man*, that is, not to ſinne againſt any, for ſinne is a debt: *But to love*, for wee muſt alwayes bee paying this, and yet alwayes owing it. How the law is fulfilled hereby, he ſheweth by reckoning up particular duties, he that loueth his neighbour will not murther, or commit adultery with his wife, &c. or rather this love of another, is the love of Chriſt, who is ſet forth in the parable under the name of a good Samaritan to be our neighbour. For he that loveth Chriſt will not only not murther, or commit adultery, but not ſo much as be unadviſedly angry, or looke upon a woman to luſt after her, and how can hee thinke of theft, when he is ready to leave all for Chriſt, &c.

Th. Aquinas in Rom. 13.

Thomas Aquinas. Having ſpoken of tribute, feare, and honour, to be given to Kings, who are to be feared as Judges, and honoured as Fathers, hee commeth here to duties towards all men, to pay every man ſo his due, as that we may owe nothing. Yet one debt, *viz.* of love, can never be ſo paid, but that it is ſtill owing: firſt, for the excellency of it: ſecondly, for the increaſing nature of it, for it is never waſted, but ſtill increaſeth, when it is paid; ſo that the more wee love, the more our love will ſtill abound. Wee owe it to our neighbour for Gods ſake, whom we can never ſufficiently recompence. For, *He that loveth another hath fulfilled the Law.* This is a reaſon, why no man ſhould ſeeke to free himſelfe from the debt of love. The love of our neighbour includeth the love of God, as the effect doth the cauſe, and therefore one is put for both.

Calvin. in Rom. 13. 8.

Calvin. Some thinke this to be ſpoken ironically, as though *Paul* had gone too farre in preſſing Chriſtians to obey Magiſtrates, when as love is all that can bee required. I take it ſimply to bee a reaſoning from love to the duties to Magiſtrates before ſpoken of: for he that loveth his neighbour will doe what he

hee can, that hee may enjoy peace in quietneſſe, which cannot bee, but when honour and reſpect is given to the higher powers. In ſaying, *Hee that loveth another hath fulfilled the Law*, he meaneth onely that part of the Law, which preſcribeth our duty to our neighbour, keeping himſelfe to the argument in hand.

Mayer. I hold with *Thomas Aquinas*, that Saint *Paul* proceedeth from particulars, to a generall duty to all in this place, and ſo *Auguſtine*, *lib.* 4. *de doct. Chriſt. cap.* 20. And as Kings muſt have their dues, ſo muſt all men; onely love, in which we can never give them their due, becauſe it is our duty ever to be loving as long as we live, muſt be counted to be owing ſtill, and in greater meaſure dayly. The reaſon: *He that loveth another, &c.* that is, his neighbour whatſoever, not Chriſt, as *Origen* ſtreineth it. *Hath fulfilled the Law*, that is, not as *Calvin* taketh it, the Law concerning man, but as *Auguſtine* and *Origen*, the whole Law, as is here partly proved by an induction of particulars, according to *Origen*, and becauſe hee that in fulfilling theſe, ſheweth true love towards man, cannot but love God, according to *Auguſtine*. For if the one part of the Law onely were meant, what ſhall we ſay to other places, paralell to this, ſpeaking thus of all the Law? But this is not ſpoken, that any man might truſt unto his love, for it to enter into life, but becauſe Chriſtians ought to bee regular in their lives, or elſe their faith is but dead, that they might underſtand, what is the chiefe rule to walke by, hee putteth it downe in a word, love, wherein they carrying themſelves as debters to all, ſhould be accepted of through Chriſt, as if they had perfectly fulfilled the whole Law. *Mayer.*

Note, that love is above all things to bee applyed by all that would have comfort towards God. Have love, and fulfill all that God requireth; want love onely, and doe what elſe thou wilt, and thou fulfilleſt nothing, but art a tranſgreſſor of all, *Iam.* 2. 10. So much doth the God of peace and love make account of love, as indeed there is good reaſon, ſeeing what is done in love, is done in him and for him: without love, though the thing required be done, yet being done without reference to God, it is not thanke-worthy at his hands. So that nothing in effect is done by Chriſtian people of theſe times, ſeeing there is no love, but in very few. *Note.*

CHAP. XIV.

The Analyſis and ſenſe.

THe Apoſtle having in the two former Chapters ſhewed, firſt, how they, that are in office, ought to bee diligent in the execution thereof, *chap.* 12. and ſecondly, what ſubjection is to bee yeelded by thoſe that are under government, to the governours of the commonwealth, *chap.* 13. in either of which chapters hee layeth the foundation of all in love: Now hee proceedeth to another point of love, which is alſo moſt neceſſary to preſerve peace and unity in the Church, that is, the bearing of the ſtrong with thoſe that are weake.

So that here is firſt an exhortation tending thereunto, *verſ.* 1. 1

Secondly, an explication of his meaning, when hee ſpeaketh of ſome weake, and ſome ſtrong in reſpect of meats, and of that exhortation to the ſtrong to receive the weake unto them, *verſ.* 2, 3. Hee is ſtrong that eateth all meats indifferently, without making ſcruple in reſpect of the Moſaicall Law: to receive the weake that contrariwiſe make ſcruple, is not to ſet nought by them, but to live together in love and unity. Verſ. 1. 2 verſ. 2, 3.

Thirdly, an argument to inforce the exhortation, *God hath received him*, 3.

Verſ. 3, 4. and he is his ſervant, therefore thou oughteſt to receive him, *verſ.* 3, 4.

4 Fourthly, an explication of his meaning in ſpeaking of ſome weake and ſome ſtrong in reſpect of dayes, wherein he would not have one to cenſure an other, but to bee fully reſolved in himſelfe: for one is not to count all dayes alike meerely upon this ground, becauſe another doth ſo, but be certainly reſolved in his conſcience firſt, and then uſe that liberty, *verſ.* 5.

Verſ. 5. 5 Fifthly, a more ample argumentation againſt the deſpiſing of the weake in either kinde, or their deſpiſing of the ſtrong, that were weake, for ſuch, it ſeemeth, were faulty in the ſame kinde alſo, that the ſtrong were faulty in.

Arg. 1. First, from the piety of both ſorts, and their referring of their eating or not eating, keeping a day or not keeping it, to Gods ordinance, being ſwayed, by which they did thus diverſly, as they were diverſly inlightened. And ſo what each man did herein, he did it as the Lords ſervant, and not his owne: and that wee are his both in life and death hee ſheweth, becauſe Chriſt is Lord over all, *verſ.* 6, 7, 8, 9.

Verſ. 6, 7, 8, 9. *Arg.* 2. Secondly, from our being alike ſubject even all of us to the judgement of one, which is God, before whom each man muſt give account for himſelfe, and not one for another, *verſ.* 10, 11, 12.

Verſ. 10, 11, 12. *Arg.* 3. Thirdly, from the offence that was like to riſe by this raſh cenſuring of one another, *viz.* a ſtumbling and falling off againe of the Jewes from the faith which they had imbraced, when they ſhould ſee their Lawes ſo contemned, for which they were yet ſo zealous, the danger whereof he ſetteth forth to be their deſtruction, *verſ.* 13, 14, 15, 16.

Verſ. 13, 14, 15. *Arg.* 4. Fourthly, from the indifferency that is in eating or not eating, &c. ſo that it argueth an heart void of love, about theſe things to bee grievous one unto another. And this argument is involved alſo together with the former. And that there is ſuch indifferency about meats and dayes he proveth, *verſ.* 17, 18.

Verſ. 17, 18. 6 Laſtly, he exhorteth both from the generall obligation of love and peace, which we ought to preferre, and of edification or deſtruction that is likely to enſue unto others upon what wee doe, to avoid all difference about the foreſaid ceremonies, becauſe it is good thus to doe, *verſ.* 19, 20, 21. and becauſe faith doth not ſet a man a worke to cenſure others, but every one to looke to himſelfe, and to be well reſolved of the liberty that he uſeth, ſeeing in the unreſolved there is danger of damnation, *verſ.* 22, 23. For the ſenſe, all paſſages here doe ſo concerne one and the ſame argument, and are ſo linked together, that ſome cannot well bee more largely expounded without the reſt, and therefore thou ſhalt have them all together in the Text now following.

Verſ. 19, 20, 21.

Verſ. 22, 23.

Text 36. Verſ. 2. *One beleeveth that he may eat all things, and another that is weake eateth herbs.*

Origen in Rom. 14. ORigen. This may ſeeme to bee ſpoken to the Gentiles, who by their Chriſtian liberty did eat indifferently of all meats, whereas the Jewes which were Chriſtians being long accuſtomed to difference of meats put by the Law, did ſtill make conſcience of eating meats thereby prohibited, over whom the Gentiles are admoniſhed not to inſult condemning them, as being without all faith for this, nor they to judge the beleeving Gentiles for not keeping this Law, as tranſgreſſors, but to walke in love one towards another. For to be an infidell is one thing, and to be weake in the faith is another, for he is an infidell, that is altogether without faith, and hee is weake in faith, that doubteth in ſome part of faith. But ſeeing there is nothing in the Law about the eating of herbs, it is plaine, that the ſenſe of this place is myſticall, meat is ſollid doctrine, and herbs the ſhadow hereof, eating is receiving this doctrine and maintaining it, ſome that are able to judge better can conceive the reaſon of any doctrine, others more ſhallow cannot, but of that which is moſt eaſie and plaine, &c.

Anſelme

Anſelme followeth *Origen* in the literall ſenſe, and when hee commeth to judging with *Auguſtine*, he ſaith, Take not upon you to enter into the ſecrets of his heart as guilty, but ſeeing yee know not with what minde one eateth, and another refuſeth to eat, labour to heale the infirmity of him that eateth not with love, leaving his thoughts herein to bee judged of God. And if hee doubteth to eat of ſome fleſh as uncleane, he may eat of herbs, wherein he is ſure there is no uncleanneſſe by the Law, becauſe it ſaith nothing hereof. *Anſelm. in Rom. 14.*

All Expoſitors of note doe agree in the generall, here touching the ſtrong and the weake, that they are ſuch as underſtand their Chriſtian liberty, in regard of meats; theſe not, and therefore dare not uſe this liberty, howſoever *Orig.* taketh it alſo allegorically. Only there is an opinion mentioned by ſome and rejected, that the weake here are the weake in body. And as in reſpect of meats, ſo in reſpect of dayes, it is agreed by moſt now, that the ſtrong in faith, are ſuch as knew their Chriſtian liberty from the feſtivals of the Law, and therefore did not obſerve them; the weake are ſuch as knew it not, and therefore thought that they were tyed in conſcience to obſerve them. Thus *Ierom. lib. 2. contra Iovin.* and *Peter Martyr, Calvin, Beza, Oſiander, Grineus, Gualter, &c.* Yet many of the ancients have toiled themſelves in finding out other expoſitions, not reſting in this. *Auguſtine* expoundeth it of judging men according to their goodneſſe or badneſſe at ſeverall times. He that obſerveth one upon ſome day bringing forth good fruits, and thereupon judgeth him *good*, but another day evill fruits, and judging of him thereafter, doth it to the Lord: but this is ſtrange, and ſtreined. *Haimo* expoundeth it of places of ſcripture, whereof one is to be eſteemed above another, but this is as ſtrange. *Theodoret* expoundeth it of the Jews, of whom ſome refrained from certaine meats forbidden ſome dayes, but not upon other dayes: but this could not be ſaid to be done to the Lord, ſeeing, whileſt that Law ſtood of force, hee that at any time did eat forbidden meats, ſinned againſt the Lord. Laſtly, *Origen* expoundeth it of certaine dayes obſerved to faſt in, whereas ſome putting no difference, uſe a continuall abſtinence every day: ſo alſo *Chryſoſt. Ambr. Anſel.* for Monkes, and Eremites, ſaith *Haimo*, abſtaine all the dayes of their life, but others only abſtaine from fleſh, the ſecond, fourth, and fixth day of the weeke. But it is not probable, that theſe obſervations of faſting-daies, and fleſh-daies, comming up long after, and the orders of Monkes and Eremites not thought upon then, that the Apoſtle ſhould lay downe any rule touching theſe, but of ſuch things, as whereabout there was a preſent difference. For part of theſe words left out in the vulgar Latine, namely the negative, *He that obſerveth not a day, &c.* omitted alſo in *Origen*, and *Ambr.* but read in *Chryſoſt. Theodoret*, and *Oecumen.* following the moſt ancient Greeke copies, it is to be held a corruption in thoſe tranſlations: for having ſpoken of meats, he is both negative and affirmative, and therefore to anſwer that hee muſt needs bee likewiſe in ſpeaking of dayes, if not, as *Peter Martyr* obſerveth, hee ſhould attribute more to the weake comforting them in their needleſſe obſerving of daies, than unto thoſe of ſtronger faith, that did not obſerve them. The other doubts that ariſe out of this place are theſe.

First, what is meant by eating herbs? Whereas wee read it, *Another eateth herbs*, the vulgar Latine readeth it in the imperative mood, *Let him eat herbs*, but this cannot bee right, becauſe the Apoſtle goeth not about to give precepts about eating here, but in the caſe of divers judgements and practices to compound the difference. *Gorran* taking it from *Ierome*, underſtandeth it, as a practice for continency, and to beat downe the fleſh, but then he would not have ſaid, *the weake in faith*, nor have excuſed, but commended it. *Ambroſe* ſaith, that they held it unlawfull to eat any fleſh at all, and therefore are herbs: but that is unlikely, for ſuch an error ſhould never have beene ſo favourably ſpoken of by Saint *Paul*. This opinion ſprang up afterwards, and was condemned *Mayer.*

demned in the Tarians. *Chryſoſtome* ſaith, that they abſtained from all fleſh, leſt they ſhould have been noted by the Chriſtians to put difference betweene one fleſh and another, that it might ſeeme rather a faſt than a legall obſervation: but this is not likely, becauſe ſuch as ſtood for the legall rites were ſo farre from covering it, as that they ſtiffly profeſſed and ſtood for them, cenſuring the contrary minded. *Auguſtine* ſaith, that they ate herbs, abſtaining from all fleſh, leſt they ſhould unawares ſometime eat of meat offered to Idols; for even that which was to be ſold in the ſhambles was offered to Idols. And hereunto I ſubſcribe, as moſt probable: for they which are called the weake, made ſcruple, as of meats forbidden in the law, ſo of them that were offered to Idols, as is expreſly declared 1 *Cor.* 8. 7.

Now forſomuch as the ſuperſtition of thoſe times was ſuch, as that the heathen thought their meat hallowed, which was offered to their Idols, and therefore would offer even all unto them; the Chriſtians living amongſt them thinking all fleſh thus defiled, abſtained from it, and contented themſelves with a poore diet of herbes, rather than they would hazzard the defiling of themſelves with idolothyte meat. If it may ſeeme, that they might have killed meat of their owne to be ſure, it is to be underſtood, that they were many of them poore, and had not to kill, or if they had, it might be taken from them for their religion. I cannot thinke with *Willet*, who citeth alſo *Tollet* and *Faius* for it, that they ate herbes, when there was no other meat, but ſuch as was forbidden by the Law, for mee thinkes that ſhould not happen often, and eating herbes is here ſpoken of as a continuall diet of ſome.

2 A ſecond doubt is, whether the weake did well in making conſcience of meats, in regard of which they were at libertie; and if not, but it was an errour in them, why doth he defend them, and forbid impugning them, which may ſeeme to be an animating of them to hold on therein? And ſo likewiſe for the obſerving of legall feaſt dayes. For to obſerve dayes is condemned, *Gal.* 4. 10. and to refraine from meats, for *Peter* is reproved therefore, and it is called a doctrine of devils. I anſwer, that they did not well, neither doth the Apoſtle here defend their errour, but ſecretly taxeth them in calling them weake, as *Chryſoſtome* obſerveth, and biddeth that they ſhould be received, as needing cure. Yet forſomuch as there was a middle time betwixt Chriſts paſſion, that put an end to legall obſervances, and the publication of the Goſpell, and the generall receiving thereof, wherein they which did not yet know their Chriſtian libertie, might well be borne withall, the Apoſtle ſpeaketh here, as bearing with them himſelfe, and willing that others ſhould doe likewiſe, leſt being harſhly dealt withall about thoſe things, which they had beene long by God injoyned, they ſhould diſtaſte, and fall from the Chriſtian Religion, which they had begun to entertaine, as being againſt God; according to *Lyra*. And the rather, for that they did abſtaine out of conſcience, which was of pietie, though in that they abſtained, when they needed not, it was a point of errour, as *Chryſoſtome* ſpeaketh. But now, ſince the Goſpell generally received, it were mortiferous to revive an opinion of the neceſſary obſervance of ſuch things, ſeeing it were a profeſſing of an expectation of the Meſſiah yet to come, who was figured out by the ceremonies of the law, as *Lyra* alſo hath it. In that the Apoſtle is ſo earneſt againſt obſerving dayes elſewhere, it was becauſe they had left them, but being ſeduced, they turned backe againe, as is evident in that he ſaith, *Having begun in the ſpirit, will yee returne againe to the fleſh? &c.* for this was not to be borne withall. And touching meats, whereabout *Peter* is taxed, it was not ſo much for abſtaining, but for handling the matter ſo, that the beleevers of the Gentiles were compelled to doe the like, as neceſſary, and not onely to avoid offence. Laſtly, it is not the Jewiſh abſtinence which is taxed for doctrine of devils, but that hereſie of the Manichees and Tarians, which ſhould afterwards ſpring

Gal. 2.
2 Tim. 4.

ſpring up, that certaine meats, or generally all fleſh meat was unholy, and might not be eaten.

A third doubt is, whether there be any ſuch weake ones now in the Church, and whether that which is here ſet downe be a rule to be followed in our cariage towards them? For the better reſolving hereof, wee muſt diſtinguiſh betwixt weake ones; ſome were weake in underſtanding that libertie, which Chriſt brought from the ceremoniall law, and of this ſort there are none; if there were, they were not to be borne with, as weake, but to be reproved, as obſtinate, and by their obſtinacie fruſtrating the grace of God in Chriſt unto themſelves, according to that of the Apoſtle, *I Paul tell you, that if yee be circumciſed, Chriſt ſhall profit you nothing*, becauſe the date of tolerating this errour is out long agoe. Some againe were weake in underſtanding the caſe of meats offered to Idols, which (becauſe they are abominable, and zeale againſt ſuch abominations, did cauſe them to abominate theſe meats, as contracting pollution from the Idol, though they did not) they were to be borne withall without limitation of time. And of this ſort, if there be any in any place at this day, where the true religion is newly planted or reſtored, theſe and the like rules hold for the cariage of our ſelves towards them: becauſe if they ſhould be neglected, and libertie ſhould be taken by Chriſtians againſt their conſcience herein, they might ſeeme to them to communicate with Idolaters, and therefore no better than Idolaters, and ſo not fit to hold communion withall, which were a plaine opening of a gap to ſchiſme in the Church of God. If the queſtion ſhall further be moved here, whether this argument doth not in *equity* hold in the caſe of ceremonies dedicated unto Idols, ſuch as is the Surplice, Croſſe, Cospes, kneeling at the Communion, &c. ſo that wee are bound in theſe likewiſe not to ſcandalize any: I anſwer, that it ſeemeth to hold more ſtrongly, as a reaſoning *à minore ad majus*; If ſuch as did abominate meats which were uſed *extra cultum*, by reaſon of a pollution ſuppoſed to be contracted from the Idol, by their being offered to Idols, were not to be ſcandalized, then much leſſe they that abominate ceremonies dedicated to Idols, which are things *in cultu divino*, are to be ſcandalized. Yea it ſhould ſeeme, that they are not only not to be ſcandalized in the uſe of theſe things againſt their conſciences, but forſomuch as they were proper appurtenances of idolatrie, invented by man, and there is no neceſſary uſe of them, as of meat, they may ſeeme to be the ſtrong, whoſe confidence is againſt them, and others the weake, for that they ſee not ſo farre what is to be avoided as corrupt, as theſe doe, and therefore that all muſt come unto them, and not expect that they ſhould goe from theſe their tenents. For ſuch as the ſubſtance is, ſuch are the accidents, and they ought to goe downe together; as *Hezechiah* brake downe the brazen ſerpent when it had beene polluted by idolatrie. But to ſpeake mine opinion firſt unto the laſt; Theſe ceremonies are no accidents or relicks of idolatrie, but only have beene abuſed by Idolaters, and that not by making Gods of them, as they doe of images, bowing downe before them in divine worſhip; and if they have made Gods of them, as of the Croſſe, by putting confidence in it, yet let the abuſe be taken away, and the uſe againe is tolerable. That they are no appurtenances of idolatrie is plaine, becauſe to be an appurtenance argueth the prioritie of the thing whereunto: but all confeſſe theſe ceremonies to have beene before idols in the Church, and not brought in after, as appertaining to them, neither can the uſing of them about idols pollute them to us, ſeeing meat dedicate and laid before the Idol in the worſhip thereof, is not polluted to the faithfull. For if a thing *idem numero* is free from pollution, then another like unto it is much more free, as our veſtiments are; and if a remaining ſubſtance, having beene in the hands of Idolaters, is not polluted, then much leſſe a tranſeunt act, which is but like, yet not the ſame, that was done before Idols, ſuch as is

Gal. 5. 2.

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our Croſſe made in the aire in Baptiſme, and kneeling at the Communion. And for the Croſſe, which by truſting in it hath beene made an Idol, *Hezechias* practice doth not prove that it ought therefore to be put downe, but in caſe that the people cannot otherwiſe be reclaimed from this vaine confidence; whereas wee ſee (thanks be to God) that amongſt us of the reformed Religion it is not at all truſted in. For it is not to be thought, but that the braſen Serpent, being ſuch an eminent type of Chriſt, ſhould have ſtood ſtill, had not the good King knowne by wofull experience, that the Jewes then were ſo addicted to idolatrie, as that it was not ſafe to let any thing ſtand, whereby they had fallen ſo foully.

Now to the firſt I anſwer, that to argue from idolothyte meats to ceremonies, is not to argue *à mixore ad majus*, but *à majore ad minus*, which in this caſe doth not hold. For it is no good argument to ſay, wee muſt not ſcandalize ſuch as make conſcience of a thing more likely to be polluted, therefore of a thing likely to be leſſe polluted, as hath beene already ſhewed touching ceremonies and meats. And though there be the ſame tie from offending, about ceremonies and about meats, yet it is to be underſtood where Religion is newly planted, and the reaſon of things uſed hath not beene ſufficiently through the ſhortneſſe of time notified. It is not meant doubtleſſe, that this warineſſe ſhould be uſed alwayes; for the weake recover in time, and grow ſtrong againe, if they die not. But if any be weake ſtill, loe here what a cordiall the Apoſtle hath ſent to ſtrengthen them. Verſ. 14. *I know and am perſwaded in the Lord Ieſus, that there is nothing common of it ſelfe, but to him that judgeth it common*; that is, plainly no meat in times paſt forbidden by the Law, or that hath beene offered to Idols, or any other externall thing, though by others abuſed, if it now rightly uſed, only by a ſcrupulous conſcience it becommeth polluted. And therefore in ſumming up the parts of piety that make a man acceptable to God, he nameth onely internalls, Verſ. 17, 18. *righteouſneſſe, peace, and joy in the holy Ghoſt.* For offending about other things, wherein zeale againſt ſinne ſwayeth not, but ſome private humour, it is *ſcandalum acceptum*, not *datum*, and therefore to be neglected. Laſtly, for offending ſuch as are out of the Church, it commeth not within the compaſſe of this charge, wherein the weake only in the Church are tendered, yet by licentious living a ſcandall is to be laid before none. If a Papiſt therefore be offended for our eating fleſh in Lent, we are not bound here to abſtaine therefore, ſeeing there is no danger of loſing him hereby, who was never found. But if a brother be offended at it, becauſe the Kings Lawes are broken, which he thinketh ought in conſcience to be kept herein, he is to be regarded, till that he be by good reaſon ſatisfied.

4 A fourth doubt is, what is meant by another mans ſervant, &c. *verſ.* 4. Here are three differences; ſome underſtand it of the weake Jewes, which are Gods ſervants, though ignorant yet of ſome things, as *Chryſoſtome*, *Haimo*, and *Beza*; ſome of the beleeving Gentiles, who underſtanding their Chriſtian libertie, did eat indifferently of all meats, and were therefore judged by the Jewes, as *Lyra*, *P. Martyr*, *Piſcator*, and *Tollet*; and others of both, who were all common ſervants of the ſame Lord, as *Gloſſ. interlin.* *Calvin*, *Hyperius*, and *Oſiander*. The middle opinion ſeemeth to mee to be preferred, becauſe theſe words are uſed as an argument to inforce that which was given in charge immediately before, *that he which eateth not*, that is, the Jew, *ſhould not judge him that eateth. For who art thou that judgeſt another mans ſervant?* Whereas it may ſeeme rather to be ſpoken of the weake, becauſe he ſpeaketh of ſtabliſhing him, I anſwer, that this is ſaid according to their perverſe opinion, who thought that there was little hope of any ſtabilitie in religion in theſe men, that did not make conſcience of theſe obſervances eſtabliſhed by Gods law; againſt this he ſaith, that they ſhall be eſtabliſhed, there is no juſt feare

Chryſoſt. *Haimo.*

Lyran. *P. Martyr.* *Piſcator.*

Calvin. *Hyperius.*

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to bee conceived of their instability in this respect, but God that now giveth liberty herein, and touching all meats, as he is able, will establish them, that they shall not by meats be caused to revolt to idolatry againe. *He standeth or falleth to his owne master*, that is, according to the interlinear glosse, it belongeth to God onely to approve, or disallow his fact, because hee alone seeth into the heart, and how hee doth it, and not unto men. *Peter Martyr* will have it meant of the losse or benefit, by their standing or falling, which redoundeth to God onely, but this is not so right, for neither are we without detriment or benefit by the fall or standing of others, and this were no proper reason against judging, but the best reason is, because it is Gods part to judge. But hereby it should seeme, that it is unlawfull to judge any man, seeing wee are all servants, and it is proper to masters to judge. I answer, that judgement is either of mens persons or facts, of the person we may not judge, because none but God knoweth who are saved, and who damned, their facts are of two sorts: first, apparantly evill, and these may be judged and censured: secondly, uncertaine in regard of the minde of the doer, the thing done being in it selfe, but being good or evill, according as is the minde of the doer, and of these facts we must not judge. Lastly, whereas hee argueth from Gods power, *Hee shall be established, for God is able to make him stand*, it may seeme, that the Papists argument to prove transubstantiation is good, God is able to doe it, therfore, &c. But the Apostle doth not argue from the meere power of God, but from his power joyned with his will. God, who will perfect that good worke which he hath begun in the faithfull, is able to establish him, notwithstanding the seeming danger of this liberty. Thus *Calvin* saith, that it is the manner of the Scripture, by saying God is able to set forth his will also, as *Rom.* 11.23. *&c.* Some thinke, that no more is meant, but that he may be established, as *Chrysostome*, and that it is spoken in the judgement of charity, as *Gorran*. But this is in applying it to the weake, whereas it is otherwise meant, as hath beene already shewed.

A fifth doubt is about that argument taken from our living or dying to the Lord, and that Jesus is said to have died and risen, that he might rule over the living and dead, *vers.* 7, 8, 9. First, what doth the Apostle prove hereby? Secondly, how are we said to live or die to the Lord? Thirdly, whether Christ merited his dominion by dying and rising againe? To the first, he proveth that all our actions, either in using or refraining from things indifferent are to the Lord, to be by him censured, and not by men, because he alone is the Judge of our life and death, wee being alwaies in this world, and in the world to come under his jurisdiction, and not under any other. So that it is nothing else but a further dilating upon the argument used, *vers.* 4. For even as if other mens servants live or die, it is nothing to us but unto their master, whom they serve to their benefit if they live, but if they die it is to their losse: so if Christian people eat meat and live, or abstaine and die; (for the life is much weakened, and death oftentimes ensueth upon the use of a weake and unwholsome diet) being done out of conscience, it is not a satisfying of their owne humours, but obedience to Gods will, who they are perswaded requireth this, and therefore living and dying they are the Lords; which ought to satisfie others, and make them cease from intermedling their hard censures, as though that which is done by them were done out of licentiousnesse or peevishnesse. Much to this purpose speaketh *Beza*, *Gryneus*, and *Faius*. And thus the second is also resolved, that hee liveth and dieth to the Lord, and is in life and death alwaies the Lords that walketh according to a good conscience, whatsoever commeth of it, live he or die he. Howsoever *Origen* understandeth it of a spirituall life unto righteousnesse, and death unto sin, and *Chrysostome* of everlasting life and death; the first of which the Lord counteth his gaine, the other his losse. But this cannot be, for the whole dis-

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Beza. *Gryneus.* 2

Origen.

courſe is framed, *ad idem*, in theſe verſes; and therefore our living and dying muſt be ſuch as Chriſts living and dying, which was naturall, not ſpirituall, and to ſay that the dead eternally are the Lords, doth altogether abhor from the Scripture phraſe. To the third, no merit can rightly bee gathered from hence, but only the order whereby Chriſt came to be Lord of all the faithfull, ſo that it is peculiar to him, as to their Lord, to judge every man. When he had died and riſen againe, hee aſcended to this height of honour in his humane nature, to be Lord and Judge over all, both quicke and dead. Thus *Ambroſe* ſaith, After his paſſion, that is manifeſted which hee received of his Father when he was begotten, hee was Lord of all by generation, but came to full poſſeſſion after theſe things. So *Auguſtine* ſaith, that hee was Lord by the grace of union, not of adoption, when hee was firſt united in his humane nature to the God-head. And that this honour came not to him by merit it is plaine, becauſe he died and roſe againe to merit for us, not for himſelfe; and as *Calvin* hath it, it would derogate much from Chriſts love towards us in his paſſions, if he ſuffered partly to merit for himſelfe. Yet there are ſome that ſtiffely maintaine from this and the like places, that Chriſt merited for himſelfe, as *Peter Lombard*, *Lyra*, and the Rhemiſts, and to this end urge *Phil.* 2. 7, 8. I anſwer, that this word *therefore*, doth not alway ſet forth a merit, but the ſequell of an act done, as where the Lord ſaith to *Abraham*, *Becauſe thou haſt done this thing, &c. therefore I will exceedingly bleſſe thee, and all the nations of the earth ſhall be bleſſed in thee.* For God had this purpoſe in regard of *Abraham* before, but now doth further confirme him touching it, after his offering up of his ſonne *Iſaac*.

3 *Auguſtine.* *Pet. Lomb. lib. 3. diſt. 18.* Gen. 22. 16.

A ſixth doubt is, whether it bee in any mans power to deſtroy one for whom Chriſt hath died, *verſ.* 15. I anſwer, that ſuch as for whom Chriſt is ſaid properly to die, are the Elect only; and therefore cannot be deſtroyed, according to *Auguſtine*. If any of the Elect periſheth, God is deceived: and the Scripture is moſt plaine for it, ſee *Text* 19. But there are many, for whom Chriſt is ſaid generally to die, which periſh, *viz.* ſuch as in the judgement of charity onely are thus ſpoken of, becauſe they are members of the viſible Church, as *Pareus* and *Piſcator*. Yea, and all men may bee called ſuch in a generall ſenſe, as for whom Chriſt died, in which ſenſe *Chryſoſtome* ſaith, Although Chriſt ſhould not gaine all, yet hee died for all; thus fulfilling that which was his part, that is, in regard of the ſufficiency of his death, through any defect in the merit whereof it is not that any periſh. And thus one may be ſaid to deſtroy with his meat ſuch as Chriſt hath died for, by diſcouraging them from the Chriſtian faith and profeſſion, by laying ſcandals before them. Some by deſtroying underſtand nothing but offending, thus if Chriſt eſteemed ſo much of him, as that he would die for him, then bee thou willing to part with any meat rather than offend him, as *Ambroſe* and *Beza*, but here the fearefull ſequell of being offended is rather preſſed as a reaſon, than offending, the cauſe and occaſion of it.

6 *Chryſoſt.*

A ſeventh doubt is, what he meaneth by their good, which they ſhould not cauſe to be ill ſpoken of, *verſ.* 16. It is ſo evidently ſpoken of their Chriſtian liberty according to *Calvin*, *Martyr*, *Vatablus*, *Haimo*, and moſt of our new writers, that were it not for ſome underſtanding it diverſly, it ſhould not have needed to be moved as a doubt. *Chryſoſtome* ſaith, that it is love or faith. *Origen* a good name, or the gift of underſtanding things ſpiritually. *Ambroſe* good workes. *Anſelme* and *Hugo* their eating. *Oſiander* the Goſpell and God himſelfe. The firſt and the laſt are rather conſequences of their ſpeaking ill of this liberty, for if that be ill ſpoken of, God and the Goſpell, and the Chriſtian faith, whereupon they beare themſelves, herein muſt needs be ill ſpoken of alſo. Their eating is all one with their liberty, but how their good name or workes ſhould come in here I cannot ſee, and much leſſe that

7 *Calvin.* *Pet. Martyr.* *Vatablus.* *Haimo.* *Chryſoſt.* *Origen.*

good

good of vnderſtanding, wherein *Origen* goeth in a ſtraine by himſelfe. But by whom is it ill ſpoken? *Chryſoſtome* ſaith, by thoſe that are without, by reaſon of the ſchiſmes amongſt Chriſtians. *Peter Martyr*, by the weake that will bee ready to ſay, that the Goſpell bringing this liberty is againſt, and violateth the will and Law of God; ſo alſo *Beza* and *Lyra*. Take both together.

8

An eighth doubt is, whether to bee perſwaded, or not perſwaded in conſcience, be of that force that accordingly the things which we doe or uſe are polluted or cleane, whether the perſwaſion bee right or erroneous, and whether an erroneous conſcience then bindeth in all things, ſo that what is done hereby is of faith, becauſe he ſaith, *Whatſoever is not of faith is ſinne.* To this it is generally anſwered affirmatively, that if a man bee not perſwaded that it is lawfull, though indeed it be lawfull, he ſinneth in the doing or uſing thereof, becauſe an erroneous conſcience bindeth ſo, as that it is ſinne to doe againſt it: yet on the other ſide, to doe according to it in a thing unlawfull, doth not hereby become juſtifiable. The reaſon of the firſt is, becauſe the will and minde of a man is reſpected in doing any thing, for hereby a man is carried on to doe. Now if the will be ſet to doe that which ſeemeth evill, there is ſinne in the will, becauſe there is a deliberate purpoſe of ſinning. The reaſon of the ſecond is, becauſe the Law of God, and not every mans conſcience is the principall rule of his actions, ſo that although he doth according to his conſcience, yet if againſt Law, hee followeth an imperfect rule; ſeeing the conſcience is then onely a perfect rule, and that which is done thereby is juſt, when it is regulated by the Law of God. If then the conſcience bee erroneous, that which is done according to it is notwithſtanding erroneous and ſinfull. And thus it will bee eaſie to reſolve, that whatſoever is done againſt the conſcience is not of faith, and therefore ſinne: but not on the other ſide, whatſoever is done with the conſcience is of faith, and therefore no ſinne. For a man may doe a thing out of the perſwaſion of his conſcience, and yet not of faith, ſeeing every perſwaſion is not faith, but that only which is grounded upon the word of God, according to that, *faith commeth by hearing, and hearing is by the word of God.* There is no other place wherein faith is otherwiſe underſtood, and here faith is attributed only to thoſe that beleeved aright touching their Chriſtian liberty, *verſ.* 22. *Thou haſt faith*; others which were perſwaded that no ſuch liberty was to be taken, are called *weake in faith*; having no faith at all touching theſe indifferent things, though they had a perſwaſion: for their weakneſſe was in that they beleeved not all which was to be beleeved, but were unbeleeving in part, as hath beene already ſhewed out of *Origen*. And thus faith is taken here by *Auguſtine*, proving hereby that all the actions of unbeleevers are ſinne; and *Proſper* confirmeth the ſame, and *Calvin*, and *Bucer*, and *Oſiander*, *&c.* yet yet ſome of the Fathers underſtand it of any perſwaſion in conſcience, as *Chryſoſtome*, *Theophylact*, *Theodoret*, and *Oecumenius*, whom the Papiſts generally follow, that they may evade the argument, proving all actions done before grace to be ſinne; but in vaine, ſeeing thus much in effect is ſpoken alſo, *Heb.* 11. 6. and how vainly they ſeeke to elude our plaine prooſes herein hath beene more largely ſhewed, *Text* 44. of my firſt part. The full reſolution then of theſe laſt words of the Chapter, *verſ.* 22, 23. is this, *Thou haſt faith, have it in thy ſelfe before God*; that is, thou beleeveſt out of a ſure ground the Chriſtian liberty, be content to enjoy the comfort and benefit of it privatly, that there may come no ſcandall by thy doings to the weake. *Bleſſed is he that judgeth not himſelfe in that which hee alloweth*, herein is happineſſe enough, if that thou doeſt bee not againſt a good conſcience within thee, though condemned by others. *But he that doubteth, &c.* But he that when in his owne conſcience he is doubtfull, yet uſeth this liberty, ſinneth, although he be approved of others, becauſe he doth it not out of an aſſurance grounded

Verſ. 14, 22, 23.

Rom. 10. 14.

Aug. lib. 4. contra Iulian. cap. 3.

upon Gods word, though there be warrant therein for the doing of it. And whatsoever is done, touching which there is not this assurance, but some scruple in respect of Gods word, that seemeth to the doer to forbid it, is sinne to him that doth it, though in it owne nature approveable. And to speake ingenuously what I thinke, this is all that can be properly collected hence, that wherein it is questionable by the word of God, whether a thing may bee done or not, to doe it without being certainly resolved in conscience by the word, is sinne, whatsoever it be: so that actions meerely naturall or civill come not within the compasse of this place, but only religious, wherein it standeth a man in hand to be well resolved before hee adventureth to doe. Touching the indifferency of observing daies, as holy, which is usually questioned also out of this Chapter, it shall be reserved for a more proper place, *Gal.* 4. 10.

Note. Note, what the cause is, that in the same body of Christs Church there is so much difference to the disgrace thereof, verily because fellow-members doe not love one another. For if there were love, neither should the weake that make scruple of some things that others sticke not at, be hardly intreated therefore, nor yet would such weake ones out of a conceit of more grace and better conscience in themselves than in others, despise those that are not of the same minde with them. Let us therefore looke better to the bond of love, and hereby be more knit together, that outward things may not any more make such differences amongst us.

Note. Note againe, that men of divers opinions, in some things may yet all be together the Lords servants, and tending one & the same way living or dying. And this should both reconcile our minds in love one unto another, and also stay the scandall that men are apt to take at these differences, being at the point of atheisme, or at least of condemning the true Religion, as not being of God, because we agree no better amongst our selves. For as long as there is a consent in points fundamentall, differences in other things can no more conclude against us, than against the Christians of the Apostle times.

Note. Note lastly, that it is of great consequence to be resolved in minde, or not to be resolved of that liberty about outward things in question which a man taketh: for though there be neither righteousnesse nor unrighteousnesse simply herein, yet as there is resolution or want of resolution, it is well or ill done of those that take this liberty. Because every man shall have his conscience comming in, as a witnesse for him or against him, and speed accordingly at the last day. That then which is well done of another, may in me redound to damnation for want of resolution. The reason whereof is, because the conscience is Gods deputy to governe every man in this world: so that to doe against it, is to doe against God. But to doe according to a mans owne conscience is not alwaies to doe according to God, because the Devill often blindeth it and ruleth hereby unto superstition and idolatry: which when it is so, may easily be knowne by the evidence of holy Scriptures. Wherefore Papists, that rely upon their conscience in adhering to that idolatrous Religion, shall speed never a whit the better at the last day: but having followed a conscience guided by the Devill against the plaine word of God, with the devill must their portion be in his wretched Kingdome.

Rom. 2. 15.

CHAP.

CHAP. XV.

The Analysis and Sense.

IN this Chapter the Apostle first concludeth his former Argument about their bearing with the weake, that were stronger, arguing anew from the example of Christ, who submitted himselfe to pleasure and to saue others, neglecting to seeke after such things as wherein hee might haue had pleasure himselfe. That Christ did thus, he bringeth a testimony of Scripture to prove it, *vers.* 3. and sheweth that this was set downe touching him for our learning, *vers.* 4. whereupon he addeth a prayer, that they might make this good use of it, *vers.* 5, 6. and an exhortation to the same effect, *vers.* 7. that they would receive one another as Christ hath received them to the glory of God, whether Jewes or Gentiles, as more largely is declared, *vers.* 8, 9, 10, 11, 12. as the infirmities of the weake, which we are commanded to beare, *vers.* 1. are both about meats and daies, of which it was spoken before, and also in the case of erring any other way through ignorance, and also of impatience and anger. These infirmities are borne by us, when wee in gentlenesse seeke to reclaime others here-from, and not roughly and rigidly carry our selves towards them. *Let every one please his neighbour, and not himselfe;* that is, let him not stand upon his liberty so, as without all respect to doe what he thinketh good, not regarding whether others be pleased or offended and so endangered, when they shall see themselves and that which they stand for so much contemned. Men must not be pleased by teaching for their sakes that to be truth which is falshood, or by forbearing to reprove sharply their grosse sinnes; for so saith this our Apostle, *If I should please men, I should not be the servant of Christ.* But in that which is a meere weaknesse about outward things, and stood upon through ignorance and want of understanding in such things as doe not prejudice salvation, they are to bee borne withall and gently handled, wee expecting till God shall open their eyes and give them more strength of knowledge, and a better judgement about these things, as wee have. And therefore it is commanded, that wee should please others *in that which is good unto edification.* Weake ones are to be borne withall till they be reformed, or during the time that they are not, by being borne withall made worse: for when our pleasing of them is turned to an occasion of more dissoluteness or obstinacy in them, they are no longer to be borne withall by us. *For even Christ pleased not himselfe;* that is, sought not his owne benefit but ours: for hee submitted himselfe to ignominy and shame, not regarding glory, that hee might save us. It is not meant, that he suffered for us unwillingly, for he hath sufficiently testified the contrary. *As it is written, The upbraidings of those that upbraid thee fell upon me.* These words being in *Psal.* 69. 9. were Prophetically uttered of Christ in the person of *David*, who in many things was a type of him, and specially in his being reviled, as here he complaineth without a cause. The meaning is plaine, such as blaspheme God, *viz.* most wicked and ungodly men speake in a reviling manner against me. And even such are revilings of God, because of such as stand for him and come in his name, but they fall first and immediatly upon his servants, and through them are derived unto him. And this is fitly instanced, to shew that Christ pleased not himselfe: seeing that in being reviled and railed upon, there can bee no pleasure to any man, and hereunto did he submit himselfe, being altogether a patient, and far from upbraiding us wretched sinners, which he might justly have done; and therefore we ought not with ill and harsh speeches to insult over our brethren, erring through weaknesse.

1

Vers. 1, 2, 3.

Vers. 4.
Vers. 5, 6.
Vers. 7.

Vers. 8, 9, 10, 11, 12.
Vers. 1.
Chrysost.

Vers. 2.

Ambros.
P. Martyr.

Gal. 1. 10.

Origen.

Origen.
Vel dum vitium corrigit, vel dum non proficit in pejus. Si infirmitas eorum degenerat in pertinaciam, non amplius placendi sunt.
Chrysost.
Origen.
Vers. 3.
Iun. paral.
Beza.
Pains.

Whatsoever

Verſ. 4. *Lyran. Gloſ. interlin.*

Whatſoever is written before, is written for our learning;] that is, whatſoever is ſet forth touching Chriſt, becauſe the vertues and graces that are recorded to have beene in him whilſt he lived here, are ſet forth for our imitation.

Verſ. 7.

Gloſ. interlin. Tarnou.

Receive one another, as Chriſt hath received us to the glory of God;] that is, be kinde and united together in love both ſtrong and weake, according to the union which Chriſt hath made amongſt us all, bringing us to the participation of heavenly glory, which ſhall afterwards be revealed.

Verſ. 8. *Beza.*

Verſ. 8. *But I ſay that Ieſus Chriſt was made the minſter of circumciſion, &c.*] that is, when I ſpeake of Chriſts receiving us alike to the glory of God, whether ſtrong through knowledge of our Chriſtian liberty, as the beleeving Gentiles were, or weake as the Jewes were, that ſtill held the ceremonies of the Law neceſſary; I doe in effect affirme Chriſt to bee the Saviour both of Jewes and Gentiles that beleeve, as indeed hee is. For to be a miniſter of the circumciſion, is nothing elſe but his miniſtring of grace and life to the circumciſed, for amongſt them in perſon he firſt preached the Goſpell of life. *For the truth of God to confirme the promiſes of the fathers*;] that is, that God might herein be juſtified to be true of his promiſes made to the Fathers, that is, the Patriarkes, *Abraham, Iſaac*, and *Iaacob*, to whom hee ſpake oft times of his Covenant that ſhould indure betwixt him, and them, and their ſeed after them for ever, which is made good in Chriſt, his being a Saviour of the Jewes that beleeve in him. *Origen* and *Chryſoſtome* expound his being Miniſter of the circumciſion, of his ſubmitting himſelfe to be circumciſed: but to be circumciſed is not to be a Miniſter thereof, and therefore I rather prefer the former ſenſe.

Origen. Chryſoſt.

Verſ. 9. *Beza.*

Verſ. 9. *And that the Gentiles alſo might glorifie God*;] in the Greeke it is τὰ δὲ ἔθνη, but it is as much as ἵνα τὰ ἔθνη, as *Beza* noteth out of *Gaza*, ſo that this is annexed unto the former words, there were two ends of Chriſts comming a Miniſter of the Circumciſion, that the promiſes of God might be performed touching the Jewes, and that ſome being ſent from amongſt the Jewes (that were of the Circumciſion) to preach to the Gentiles, they alſo might be received to mercy, which he alſo ſheweth to have beene a thing long before ſpoken of, *verſ.* 9, 10, 11, 12.

2 Verſ. 13.

Secondly, having thus ended his argument about their bearing with the weake, he prayeth to God for them.

3

Thirdly, he maketh an apology for this his admoniſhing of them, ſhewing that it was not out of any hard conceit touching them, for he was excellently well perſwaded of them: but becauſe his office and calling to bee the Miniſter of the Gentiles did require that hee ſhould thus deale with them, *verſ.* 14, 15, 16, 17.

Verſ. 14, 15, &c

4

Fourthly, that they might bee well aſſured that hee was a Miniſter of the Gentiles, and their Miniſter, he ſheweth what ſignes God had ſhewed, and what faith he had wrought in divers parts by him, where they had not ſo much as heard of the faith before: and that his purpoſe was to have come unto them alſo, and ſtill he held the ſame purpoſe when hee ſhould goe into Spaine, yeelding a reaſon of his delay, from *verſ.* 18. to *verſ.* 29. whether he ever went into Spaine or no, ſee afterwards in the Text.

Verſ. 19. *Haimo.*

From Ieruſalem round about to Illiricum;] that is, to the uttermoſt bound of Aſia, and the beginning of Europe; how circularly he went about, and with what turnings and returnings after his going from Jeruſalem to Damaſcus, may be ſeene, *Gal.* 1. 17. after which follow his voyages, related *Acts* 9. 30. *Acts* 11. *cha.* 12. 25. *cha.* 13. *cha.* 14. 26. *cha.* 15. 30. *cha.* 16. 17, 18, 20, 21.

5

Laſtly, he entreateth them to pray for his proſperous proceedings in the journey wherewith hee had acquainted them, and for his good ſpeed in comming to them, *verſ.* 30. 31, 32. commending the peace of God to them all, *verſ.* 33.

Verſ. 24.

Verſ. 24. *When I goe into Spaine I will come by you.*

Text 37.

MAyer. I propound not this Text, as having any difficultie in it, for it is a plaine ſpeech: but becauſe about the fulfilling of what is here ſaid, and *verſ.* 28. there is great controverſie amongſt Expoſitors. *Anſelme* ſaith, that hee fulfilled what he ſpake of his going into Spaine, as *Ierom*, and *Beda*, and other Doctors doe teſtifie: and paſſing thorow Narbona, hee left one of his Diſciples called *Paul*, Biſhop of that place, and hee haſtened on in preaching, from the red ſea to the Ocean, imitating herein the Sunne, ſo that the earth ſooner failed, than he in his ſtudie of propagating the Goſpell. *Dorotheus* ſaith, that beginning his courſe at Jeruſalem, hee went into Italy and Spaine. *Chryſoſtome* ſaith, Thou mighteſt have ſeene him running forth from Jeruſalem into Spaine. *Theodoret* ſaith, That upon his appeale being ſent by *Feſtus* to Rome, his defence being heard hee was ſet free, and went into Spaine. So *Gregorie, Lib. 32. cap. 22.*

Mayer.

Anſelm. in Rom. 15.

Doroth. Synopſ. Patriarch. & Apoſt.

Hom. 76. in Matth.

Theod. in 2 Tim. 6. 4.

But on the contrarie ſide, *Ierom* though ſometime he ſaith, that *Paul* went into Spaine, yet writing againſt *Helvidius* he ſaith, that it cannot bee concluded that hee went into Spaine. *Gelaſius* Biſhop of Rome, cited by *Gratian, Cauſ. 22. qu. 2. cap. 5.* affirmeth directly, that when S. *Paul* had promiſed to goe into Spaine, hee could not fulfill it, the Divine Providence otherwiſe diſpoſing of him about greater affaires. *Th. Aquinas* ſaith, That the Apoſtle may ſeeme to have ſpoken falſly here, ſeeing he never went into Spaine as he promiſed: for being taken in Jeruſalem, and brought priſoner to Rome, hee was there put to death, together with *Peter*, &c. *Dominicus Sotus* likewiſe proveth, That hee went not to Spaine before hee came to Rome, nor in the two yeeres of his being there, nor after, becauſe he was then put to death, though they both erre in this of his being put to death ſo ſoone. For mine owne part, ſeeing it hath beene a generall received opinion amongſt the ancients, that *Paul* went into Spaine; and it is plaine here that his full purpoſe was to goe thither, and hee might have time ſo to doe after his freedome from impriſonment at Rome, I alſo ſubſcribe to it. For though there be much difference amongſt Hiſtorians, touching the time that he lived after hee was delivered from his bands at Rome: ſome ſaying, that he was put to death the 12. yeare of *Nero*, as *Epiphan. Hæreſ. 27.* ſome in the 13. as *Onuphrius, Baronius, Metaphraſtes*, and *Dionyſius*: ſome in the 14. which was the 37. after Chriſts paſſion, as *Euſeb. Chron. Ierom Lib. de Scriptor. Eccleſiaſt.* ſome the 38. yeare after Chriſts paſſion, as *Beda*. Yet it is agreed by moſt, that betwixt his bands at Rome and his death there were divers yeeres: If he died the twelfth yeere of *Nero*, there were eight yeeres, for hee came to Rome the ſecond yeere of *Nero*; but if *ann. 14.* as is moſt generally received, there were ten yeeres. In which time hee might travell thorow many parts of the world, and amongſt the reſt it is not likely, that he would forget his promiſe of going to Spaine.

Ierom.

Gelaſius.

Th. Aquin. in Rom. 15.

CHAP. XVI.

The Analyſis and Senſe.

IN this Chapter there are firſt many worthy Saints and ſervants of God commemorated, whom he commendeth and ſendeth ſalutations to them: as to *Phœbe a ſiſter and deacon of the Church in Cenchrea, verſ. 1, 2.* Some thinke that this *Phœbe* was one of the poore widdowes, for their attendance about women in outward things, wherein they ſtood in need of their helpe, called Deaconeſſes, as the men were called Deacons, that made proviſion for the poore. But it ſeemeth rather, that ſhe was a wealthy woman, and made

1

Verſ. 1, 2.
Origen.
Theodoret.
Calvin.
Gualtar.
Beza.
Pareus.

made her house a common receptacle for poore Christians: for so hee saith of her, *vers.* 2. And there were other rich women that did likewise, for this their ministring of their goods unto the Saints, called Deacons or Ministers.

Acts 18. 18. *Willet.*

The Church in Cenchrea] This place was the haven at Corinth, whether it is likely, as it were to an outward part in the suburbs, the Christians resort for the exercises of religion, because they could not performe them in the Citie. As *Acts* 16. we read of their going out to pray by the rivers side.

Vers. 3.

Priscilla and Aquila my fellow-labourers in Christ.] How they were his fellow-labourers, appeareth *Acts* 18. 2. they and hee wrought together in making tents, but chiefly they have this commendation for their labour in instructing others in the Christian religion, *vers.* 26. *Priscilla*, the woman is here and sometime else named first, because shee first embraced the faith, and was of more note for religion. They are said *to have laid downe their neckes for his life*, because when he continued in their house at Corinth, there was a great stirre about him, wherein to helpe him, it is likely that they hazarded themselves.

Lyran. *Gorran.*

Vers. 4. *Gualter.*

Vers. 5.

Salute Epenetus my beloved, &c.] Hee praiseth him for *the first fruits of Achaia*, because he was one of the first that embraced the faith there.

vers. 6.

Marie, that is said to have laboured much *towards us*, was some woman of note, who in the entertaining of *Paul* and his company, and providing necessaries for them, had taken much paines.

Touching the rest, wee can say nothing who they were, more than as is here described, and therefore letting passe the other verses to *vers.* 15. I come to the second thing done in this Chapter, that is, an exciting of them to mutuall love, and to the signe of it, an holy kisse, summing up all those that saluted them, in these generall termes. *All the Churches of Christ salute you.* Of this kisse see more afterwards.

2

Vers. 16.

Thirdly, hee giveth an *item*, to beware of such as make dissention in the Church, praising them, and advising them, and promising them victorie over Satan, and praying for grace for them. In promising them victorie, hee saith, that *God shortly shall tread Satan under your feet*, this is done, when a man by prayer striving against any of his temptations to evill, resisteth it, and doth the contrarie good. This hee saith shall be done shortly, that is, as yee grow up to more power of grace, unto which it will not bee long in those that are studious to mortifie sinne, and to attaine to grace.

3

Vers. 17, 18, 19, 20.

Vers. 20. *Origen.*

Fourthly, he putteth in the salutations of particulars to them, as of *Timothy*, &c. *vers.* 21, 22, 23. concluding againe with a prayer for grace to them all, *vers.* 24.

4

Vers. 22.

I Tertius that wrote this Epistle:] For hee was *Pauls* Scribe, writing what he endited, and by his premission putting this in, that he might also insinuate himselfe into the love of the Romans, the Apostles scope herein being to signifie, how any that have done any service in this kinde have beene dignified, by commending their memorie to posteritie.

5

Vers. 25.

Lastly, he concludeth all with a Doxologie, or giving glorie to God, whom he describeth by his power to confirme them, according to his preaching of Christ, the mysterie touching whom he sheweth to have beene formerly hid, but now revealed to all the Gentiles, *vers.* 25, 26, 27.

According to the revelation of the mysterie shut up from eternitie.] This is spoken in respect of the little light in former times, in comparison of that which now shineth under the Gospell, the words χρόνοις αἰωνίοις, here used, may bee expounded by those ἐπὶ γενεὰς γενεῶν, in other ages, *Ephes.* 3. 5. since the world began: for before there were none, to whom they might have beene revealed.

Vers. 16.

Verſ. 16. *Salute one another with an holy kiſſe.* *Text* 38.

FRom this and the like ſayings, there is a cuſtome delivered to the Churches, that after prayers ended the brethren ſhould ſalute one another with a kiſſe. It is called an holy kiſſe, that is, firſt chaſte, then without diſſimulation. *Orig. in Rom. 16.*

Anſelme ſaith the ſame with *Origen*, only hee mentioneth more kindes of kiſſes: *with an holy kiſſe*, that is, not fained, craftie, or luſtfull, but holy, religious, and chaſte. *Anſelm.*

Calv. It is manifeſt by the Scriptures, that a kiſſe was a frequent and uſuall token of good will amongſt the Jewes, perhaps not ſo amongſt the Romans: yet it was not altogether unuſed, but that it was not lawfull for women to kiſſe any but their kinſmen. Amongſt the ancients it grew into a cuſtome, that Chriſtians did kiſſe one another before communicating at the Lords Table, and give almes to the poore. *Calv. in Rom. 16.16.*

Mayer. Becauſe the Apoſtle had named divers, but could not particularize everie one, leſt any envie ſhould ariſe, he joyneth them here all together in an holy kiſſe, as *Chryſoſtome* and *Theophylact.* Touching this holy kiſſe three queſtions ariſe. Firſt, whether it were here, and in the like places inſtituted? *Origen* and *Anſelme* affirme it, and *Haimo*, and it is likely that it was taken up for a cuſtome amongſt Chriſtians upon this ground, howſoever it cannot be denyed, but it was uſed amongſt private perſons in their ſalutations even in the Patriarks dayes. Secondly, how Chriſtians did hence take occaſion to uſe kiſſing? *Origen* ſaith after prayers ended, and ſo *Tertullian*, and in receiving the Sacrament, as *Chryſoſtome* ſaith, *Hom. 77. in Iohan.* wee doe well kiſſe in the myſteries, that wee may become one. *Hugo* ſaith, that they were wont alſo to uſe this after the reading of any Epiſtle ſent from an Apoſtle, ſo likewiſe *Haimo*, thus expreſſing his affection, that wrote it in his ſtead. Thirdly, whether this cuſtome ought not ſtill to bee obſerved? It was anciently much urged by ſome of the Fathers, as neceſſarie. But without doubt it was not the ceremonie of kiſſing, which the Apoſtle ſtood ſo much upon, but the love and good will which they would have maintained amongſt Chriſtians, and therefore it being a cuſtome of thoſe times, for men by kiſſing one another to expreſſe their love, they mention kiſſing, whereas now taking by the hand is uſed to the ſame purpoſe. To this effect almoſt ſpeaketh *Clemens Alexandrinus*, Love is not reckoned in the kiſſe, but in the good will. *Mayer.* *Chryſoſt.* *Theophylact.* 1 *Origen.* *Anſelm.* *Haimo.* 2 *Tertull. lib. de orat.* *Chryſoſt.* *Hugo.* 3 *Clem. Alexand. Dilectio non cenſetur in oſculo, ſed in benevolentia.*

And hitherto of the doubts occurring in this Epiſtle: many *quare's* more might have beene made, and are made by thoſe that write purpoſely upon this Epiſtle, to bring within the compaſſe of it any arguments, to ſpeake of which any little occaſion is miniſtred here. But forſomuch as the *Propoſitum* of my writing is not to put the Reader in minde of doubts, or to reſolve everie little doubt, which any underſtanding Reader may ſatisfie himſelfe in, but to helpe out only where there is more depth and danger of ſticking faſt, and to doe the like in other bookes alſo, it ſhall ſuffiſe to have dealt with theſe only, and with other in their more proper place.

The poſtſcript of this Epiſtle is no part of the Apoſtles writing, but was added afterwards by others, as the reſt of the poſtſcripts are, in ſome of which there is a plaine miſtaking, as ſhall bee ſhewed afterwards; but this is right, for Cenchris is in Corinth, whereof he ſpeaketh, *verſ.* 1. And *Gaius* was his Hoſt at Corinth, 1 *Cor.* 1. 14. from whom hee ſendeth ſalutations, *verſ.* 23. And therefore by the conſent of moſt it is concluded, that according to the poſtſcript this Epiſtle came from Corinth, as *Ierom*, *Origen*, &c. and it is moſt probable by *Phœbe*, of whom hee ſpeaketh, as if ſhee were now going unto them at Rome, *verſ.* 1, 2. *Hieronym.* *Origen.*

Note.

Note, that as there ought to be love amongſt us that are Chriſtians, ſo by outward ſignes it is alſo to be expreſſed, as by ſending ſalutations to one another when we write, and by courteous behaviour and loving greetings, when wee meet, as by bidding a Good morrow, or Good even, or wiſhing good ſpeed to thoſe that wee meet withall. Cuſtome indeed hath made theſe complements common, but the true love, to ſhew which theſe ſerve, is for the moſt part wanting.

The End of the Epiſtle of S. Paul *to the Romans.*

AN

AN EXPOSITION OF THE FIRST Epistle of S. PAUL to the CORINTHIANS.

THE PREFACE.

THE Citie of Corinth to the faithfull, wherin this Epistle is directed, was a Citie of Achaia or Peloponesus, of the greatest note and wealth in all those parts. It was at the first called Corcyra, being built by *Sisyphus* a robber, the son of *Eolus*, afterwards it was called Ephire. But being overthrowen, and rebuilt againe by one *Corinthus*, it was called after his name. It was called by *Cicero*, *Gracia totius lumen*, The light of all Grecia: for through the opportunitie of the haven, it grew to that power, that they dared to abuse, and carrie themselves insolently towards the Roman Embassadours, whereupon *A. L. Mummius*, a Roman Consull, was sent against it, who beat it downe to the ground; but by *Augustus* the Emperour it was lastly built againe, and soone grew to the pristine splendour and riches. From Athens S. *Paul* came thither, and converted *Crispus* and *Sosthenes*, two Governours of the Jewish Synagogue, and in the space of eighteene moneths, planted with great industrie a famous Church there: but not without the singular providence of God, who encouraged him, telling him that he had much people in that place.

Strabo lib. 8. Geograph.

cicero pro lege manilia.

Acts 18.

Vers. 10.

Touching the occasion of writing this Epistle, it being a place of wealth and learning, to which many resorted, that gave themselves to the study of Philosophie, as wealth, and wit, and learning, are commonly accompanied with pride and conceitednesse, so it seemeth that it fell out in that Citie. There was preaching in the straines of affected eloquence, and as one was esteemed to excell this way by some, and another by others, so they did diversly professe themselves to be their followers. This following of men is to be thought to have risen upon *Apollo* his comming to Corinth, who is said to have been an eloquent man and mightie in the Scriptures: for some by reason hereof preferred him before *Paul*, that was lesse elegant in his preaching, and would be called after his name, and some after the name of *Paul*, &c. To beat downe this

Acts 18. 27.

this ſchiſme partly, and to reforme from other abuſes that were growne amongſt them, and partly in anſwer to an Epiſtle written from Corinth to *Paul*, he wrote this Epiſtle. So that the ſcope hereof is to compoſe differences and diviſions, to take order for the chaſtiſing of the inceſtuous, to beat downe ſtrife about worldly matters before heathen Judges, and to inſtruct them about matrimony, wherein they craved his advice, about the eating of Idolothytes, and the point of ſcandall, of womens wearing of veiles, and the uſe of the holy Communion, and of love feaſts, of the neceſſity and excellency of love, of the gift of tongues and propheſying, of the reſurrection, and making collections for the poore Saints.

Chap.7.

Chryſoſt.

Laſtly, touching the time when this Epiſtle was written, though it bee placed after, yet it was written before that to the Romans, as I have ſhewed in my Preface to the Romans, and it is noted by *Chryſoſtome* to have beene written after, becauſe 2 *Cor.*8. he exhorteth the Corinthians to a benevolence, for the releeving of the poore Saints at Jeruſalem, which he mentioneth, *Rom.* 15. 25. as already done. More particularly, this Epiſtle was written before his paſſage thorow Macedonia, *Chap.* 16. 5. Whileſt he yet abode at Epheſus, where he continued three yeares, for from thence he paſſed thorow Macedonia, *Acts* 19. 1. That he wrote from Epheſus is apparent, *Chap.* 16. 8. where he ſaith, *I will remaine at Epheſus till Pentecoſt*: and if it be ſo, as *Oecumenius*, *Baronius*, and others conſent, the poſtſcript ſhewing, that it was written from Philippi, cannot be true. For the yeare of our Lord, wherein it was written, *Baronius* ſaith *ann.* 57. but *Pareus ann.* 64. *Neronis* 9.

Athanaſ. in Synopſi. Chryſoſt. Dionyſ. Carthuſ. Pet. Martyr, &c.

CHAP. I.

The Analyſis and ſenſe.

1 Verſ. 1. *Pareus.*

IN this Chapter is firſt a ſalutation, ſetting forth, Firſt, the writer of this Epiſtle, *Paul* together with his companion, *Soſthenes*, *verſ.* 1. of whom an honourable mention is made, *Act.* 18. 17. and therefore to grace him, and in modeſty for his owne part, in writing this Epiſtle, he joyneth him with himſelfe, as 1 *Theſ.* and 2 *Theſ.* he adjoineth *Timotheus* and *Silvanus*. Secondly, the perſons to whom it is written, *verſ.* 2. Thirdly, the good wiſhed unto them, *verſ.* 3. in both which hee writeth as to the Romans, and therefore the words ſhall not need to be expounded againe.

2 Verſ. 5. *Chryſoſt. Pet. Martyr. Beza. Pareus.*

Secondly, a congratulation for the abundance of grace and knowledge that was in them, in which hee promiſeth, that they ſhall bee confirmed, from *verſ.* 4. to *verſ.* 10. *verſ.* 5. *That yee are inriched in him in every thing, in all word, ἐν παντὶ λόγῳ, and in all knowledge.* By *word* here ſome underſtand the faculty of utterance, taking theſe two, *word* or *ſpeech*, and *knowledge*, for the two gifts neceſſary in every Preacher of the Goſpell: and ſome by *word*, or *ſpeech*, underſtand the gift of tongues. Laſtly, ſome the word preached unto them by the Apoſtles, which was in that plentifull manner, that they needed not to have any thing added by others. I preferre that of the gift of tongues, becauſe this was then a great χάρισμα, or gift, and *verſ.* 7. he ſaith, that they were defective in μιᾷ χαρίσματι, and an whole Chapter is ſpent afterwards in directing about the uſe of this gift, arguing that it was much amongſt them. The let which *Pareus* thinketh is, that it cannot be thus taken, is becauſe *word* is put before *knowledge*: but this is eaſily removed, becauſe the gift of tongues was given upon their being baptiſed, and the impoſition of hands, but ſuch exquiſite knowledge was afterwards attained unto, and by degrees increaſed.

Verſ. 6. *Chryſoſt.* Verſ. 7. *That the teſtimony of Chriſt is confirmed in you*, that is, by the miraculous gifts given unto you through the Goſpell. *So that yee are not defective in any*

gift. About the reſolving of theſe words two queſtions offer themſelves. Firſt, How the Apoſtle could thus commend the Corinthians, and yet a little after cenſureth them, as babes and carnall. *Chryſoſtome* reſolveth this diverſly: either hee ſpake thus after the manner of Orators, to get their good will, that they might the rather attend to what hee wrote, or becauſe they were ſuch at the firſt, but relapſed, or he ſaid thus to ſome that were better, and otherwiſe to others amongſt them. Upon this laſt, *Gregory* reſteth; for examining theſe things he ſaith, Did *Paul* lye, when firſt he praiſed, then diſpraiſed the Corinthians? God forbid, but becauſe amongſt them were ſome repleniſhed with all grace, but ſome cut off through reſpecting perſons; he began with the praiſes of the perfect, that hee might proceed with a modeſt invective to reprove the weake.

Chryſoſt.

Greg. Hom. 11 in Ezech. Ad meritus eſt Paul. 3, & 6. abſit ſed quia erant inter Corinth. quidam omni gratia repleti, & quidam in perſonarum favoribus exciſi, cœpit à laudibus perfectorum, ut modeſta invectione procedat ad reprehenſionem infirmorum.

Saint *Auguſtine* alſo ſaith, that *Paul* praiſeth the Corinthians in the beginning of his Epiſtle, as if they were all praiſe-worthy, when as ſome of them only were ſuch, and afterwards he reproved them, as if all were blame-worthy becauſe ſome were ſuch: and upon this I reſt.

Auguſt. Epiſt. 59.

2

The ſecond doubt here is, how they are ſaid to bee defective in no gift? This is eaſily anſwered, that this is ſpoken of all kinde of meanes to worke grace in them, not of the perfection of grace in them, for herein Saint *Paul* himſelfe ſaith, that hee was not perfect, *Phil.* 3. 9. *Who will confirme you to the end, &c.* this place is plaine for the perſeverance of the faithfull: for it dependeth upon Gods fidelity, whith ſeeing it never faileth, they that are in grace can never fall away.

Verſ. 8, 9. *Pareus.*

Thirdly, here is an exhortation to unity, and againſt ſchiſmes and diviſions, *verſ.* 10. whereof hee firſt layeth downe the ground, a report that was made unto him of their diviſions, *verſ.* 11, 12. and ſecondly he argueth againſt their partiall following of men, wherein their diviſions ſtood, *verſ.* 13. Chriſt is but one, therefore Chriſtians ought not to bee divided, but agree in one. No man but Chriſt was crucified for them, and laſtly, into no name were they baptized, but into the name of Chriſt, and therefore they ought to follow him, and joy to be named from him only Chriſtians, and not *Cephians, Pauliſts* or *Apolloniſts.*

3

Schiſmes or diviſions, of which it is here ſpoken, differ from hereſies, in that by hereſie the Church is divided through falſe and corrupt doctrines, by ſchiſme only through faction, in regard of externall rites and ſuch like things. Hereſie holdeth a perverſe opinion, ſchiſme ſeparateth by a ſpeciall diſſention. He exhorteth them againſt theſe ſchiſmes, to agree in the ſame minde and opinion, that is, being in heart united one to another through love, and holding the ſame truth without varying there-from.

Verſ. 10.

Hieron. ad Tit. Hæreſis perverſum dogma habet, ſchiſma per ſpecialem diſſen. ab eccleſia ſeparat.

Fourthly, here is an apology for himſelfe, that hee never ſought by baptizing any to draw them to be his followers: for indeed in this he ſaith, that he had beene very ſparing, and thanketh God for it, profeſſing, that hee was not ſent to baptize, but to preach the Goſpell, *verſ.* 14, 15, 16, 17. In what ſenſe this is ſpoken, ſee afterwards the Text.

4

Laſtly, becauſe in denying that he was ſent to baptize, he affirmed, that he was ſent to preach the Goſpell, hee ſpendeth the reſt of the Chapter in a commendation of this preaching, which though to worldly wiſe men it ſeemed to bee a ſimple and fooliſh thing, yet was indeed full of wiſedome and divine power, from *verſ.* 17. to the end.

5

In this commendation of the preaching of the Goſpell hee firſt ſheweth how it was eſteemed by ſome, namely as fooliſhneſſe, though indeed it was the power of God, *verſ.* 17, 18.

1

Secondly, hee proveth the divine power in preaching, becauſe before it all humane learning is confounded, ſeeing that learning cannot finde out or ſet forth God reconciling the world to himſelfe by his Sonne Jeſus Chriſt, as

2

the

the preaching of the Goſpell doth, *verſ.* 19, 20, 21.

3 Thirdly, he taketh away an objection that might be made; All, both Jewes and Grecians, are offended at the Goſpell, and condemne it, and therefore it ſhould not ſeeme ſo worthy of this praiſe: to this hee anſwereth, that in both ſorts there are ſome that doe not thus oppugne it, but reverence and honour it as Gods power and wiſdome, namely all the called, *verſ.* 22, 23, 24, 25.

4 Fourthly, if this ſhould ſeeme to bee but a weake proofe for the credit of the Goſpell preached, that ſome have it in high eſteeme, ſeeing they are but the meaner and baſer ſort onely; Kings and Princes, Rulers and Governours, Scribes and Philoſophers doe all generally thinke it vaine and unworthy: He both granteth the former part of this allegation, and yet ſheweth, that this is no diſparagement to preaching: For even theſe baſe ones, that are called, are hereby made more noble and excellent before God, than the greateſt in this world, and the other ſort ſo highly eſteemed in the world, are before him counted baſe and vile, in that they doe not receive, but reject the grace offered, *verſ.* 26, 27, 28.

5 Laſtly, hee ſheweth the end of all this, why in his providence God hath brought it about to be thus, *viz.* that ſeeing riches, and humane wiſdome, and whatſoever elſe is counted excellent amongſt men, is indeed nothing worth to help a man to true happineſſe; none may glory in theſe things, but in the Lord, of whom he ſaith, that they are in Chriſt, he being unto them, *Wiſdome, righteouſneſſe, ſanctification, and redemption, verſ.* 29, 30, 31. Touching the ſenſe of

Verſ. 17. ſome paſſages here, *leſt the Croſſe of Chriſt ſhould be fruſtrated*, that is, as all agree, leſt men being converted by the perſwaſive words of humane eloquence, and not by the plaine power of Chriſts Croſſe and paſſion preached, and in an ordinary ſtreine ſet forth, it ſhould be by the vertue hereof, that not any are converted, and ſo there ſhould be no ſound converſion at all, becauſe they that are converted by art and eloquence, are unſetled and ſubject to bee perverted againe, if by pleaſing, and ſweet perſwaſions of eloqvence, they bee at any time attempted by thoſe that would ſeduce them. Now hee renounceth the wiſdome of words, and impugneth it thus, and ſo likewiſe *Chap.* 2. having reference to the courſe then uſed upon *Apollo's* comming to Corinth, who is ſaid to have beene a very eloquent man. There was never more need that this ſhould bee conſidered, than in theſe times, wherein eloquent preaching is ſo much affected, eſpecially in Cities, and places of greater frequencie of people. For wofull experience teacheth, that the Croſſe of Chriſt is hereby fruſtrated, in that in ſuch places there is but a forme of religion onely, but little power in the temperate, righteous, and holy manner of living of thoſe that affect that kind of preaching, wheras plainer preaching hath a greater effect daily every where.

Verſ. 18. *For the word of the Croſſe is fooliſhneſſe to them that periſh*, that is, plaine preaching of Chriſt crucified is diſtaſtfull to them, as ſimple, and not worth the hearing.

Verſ. 19. *Parem.* *For it is written, I will deſtroy the wiſdome of the wiſe, &c.* that is, I will bring it to paſſe for a puniſhment unto them, that they which are inſolent for, and beare themſelves upon their owne wiſdome and underſtanding, ſhall prove fooles in reſpect of that which onely is true wiſdome, *viz.* the knowledge of Chriſt and faith in his name. And this hee ſheweth is no new thing, that it might not ſeeme ſtrange, but ſuch as was long agoe propheſied of, *Eſa.* 29. 14. It was ſpoken then of thoſe that were conceited of their owne wiſdome, and is here fitly applied to the like under the Goſpell.

Verſ. 25. *That which is fooliſh of God is wiſer than men, &c.* that is, which ſeemeth fooliſh to carnall men. For any thing elſe here, it is ſufficiently cleared in the Analyſis, neither doe Expoſitors bring any other different ſenſe from that which hath beene therein ſet downe.

Verſ. 17.

Text 39.

Verſ. 17. *For Chriſt ſent me not to baptize, but to preach the Goſpell.*

Chryſoſtome. How did *Paul* take upon him the office of baptizing, if hee were not ſent to baptize? and with what grace could hee baptize any? Though he was not ſent to baptize, yet he was not forbidden it, and therefore might baptize, as all may that are Prieſts. He ſaith that he was not *ſent to baptize*, becauſe to doe this is an eaſie labour, neither is there ſuch need to ſtirre up and endue any with gifts extraordinary, that hee may baptize, for the will of him preſent and the divine grace worketh all: but in preaching to the ignorant, and unbeleevers, there is need of much labour and wiſdome: when a man commeth to baptize, all things are perfected already: hee that is inſtructed and beleeveth, commeth to be baptized; but in preaching thou muſt labour to bring him to thy will, and to caſt away his owne opinion, to overthrow error, and to confirme the truth. And becauſe to baptize is a more eaſie office, we commit it now adayes to Elders which are not ſo profitable, but the preaching of the word to the more wiſe and learned. For howſoever baptiſme bee indeed a great and weighty matter, yet the great good thereof is not wrought by the baptizer, but by him who is called upon in baptiſme. *Chryſoſt in 1 Cor. 1. Hom. 3.*

The Lord Jeſus could have committed the office of baptiſing to ſome made more famous by miracles, as *Aaron* by the budding of his rod, but then it would have beene called their baptiſme, as *Iohns* baptiſme was. The Lord did therefore worke alike in baptiſme adminiſtred by any contemptible man and by an Apoſtle, that it might be knowne not to bee of this man, or of that, but of the Lord. For this cauſe wee finde it ſaid by the Apoſtle indeed ſometime, *my glory*, or *my Goſpell*, but never my baptiſme. For in preaching there is not an equall glory of all, neither doe all miniſter alike, or are indued with the like wiſdome, ſo that being taught by one a people may be ſaid to bee better taught than by another, but in baptiſing it is not ſo, none are ſaid to bee more or leſſe baptized. *Auguſt. lib. de bapti.* 2 Cor. 1. 2 Theſ. 2.

Becauſe they which are of leſſe ability can baptize, though they have not the wiſdome and faculty to preach: I was not ſent to baptize, leſt I ſhould be hindered in preaching the Goſpell, the ſeeds whereof I was appointed to ſpread abroad. And thus he debaſeth them, to whom the Corinthians aſcribed much becauſe they were by them baptized, ſeeing it was not ſo great a matter to baptize. *Anſel. in 1 Cor. cap. 1.*

How doth this agree with the Apoſtles commiſſion, *Goe teach all Nations baptiſing them. Anſ.* They were to performe both, preaching by themſelves, becauſe the wiſdome and vertue of a Preacher doth operate much, but baptiſing by inferiour Miniſters, becauſe baptiſme is alike vertuous, being adminiſtred by one and by another. *Th. Aquin. in 1 Cor. 1.*

All other Expoſitors ſpeake to the ſame effect with theſe, and therefore omitting others, it ſhall ſuffice to reſolve the doubts of this place thus. Firſt, If it be ſaid, had *Paul* no commiſſion to baptize, as the reſt of the Apoſtles had? I anſwer, no doubt, being joyned in the ſame Apoſtolicall office, hee had the ſame commiſſion, though wee reade not expreſly of it, otherwiſe hee would not have baptized any. Secondly, If it be demanded, why then doth he deny it, and thanke God that he had beene ſo ſparing in baptizing? ſaith he thus as extenuating the worth of baptiſme, as though that were not ſo neceſſary? I anſwer, that his intent is not to touch the vertue of baptiſme, whereof he ſpeaketh ſuch glorious things in divers places, *Tit. 3. 5. Eph. 5. 26.* &c. and Saint *Peter*, 1 *Pet. 3. 19.* and Chriſt himſelfe, *Ioh. 3. 5. Mark. 16. 16.* but only the office, whereby men are not to be ſo eſteemed, but rather by their effectuall preaching. Therefore in ſaying, *Chriſt ſent mee not to baptize*, hee meaneth nothing elſe, but that the chiefe thing given him in charge, as the ſingular office of ſome, indued with excellent gifts fit for it, was not to baptize, *Mayer.*

tize, about which any ordinary miniſter might be uſed, but to preach the Goſpell. The like ſpeech is uſed, *Ier.*7.22. *I ſpake not to your fathers, nor commanded them touching ſacrifices:* that is, not ſo much. And thus he may be ſaid to have done all his office, though he ſeldome baptized, according to *Tho. Aquinas*, becauſe he committed it to others, that he might not be hindred in preaching: and there was little ground of glorying left to ſuch as baptized, that being an office ſo vulgar, and common to the meaneſt miniſter of the Goſpell. *Pareus* taketh occaſion here to compare the vertue of baptizing and preaching together. Without the preaching of the Word no *adultus* beleeveth or is ſaved; without baptiſme many attaine faith, and are ſaved. The Church cannot want the word preached, but it may, being oppreſſed with tyranny, want the Sacraments for a time, as circumciſion in the wilderneſſe. But this compare belongeth not to this place, neither is it the Apoſtles intent to extenuate the worth of baptiſme, as *Calvin* ſaith.

Note. Note, that although baptiſme be the ordinance of Chriſt Ieſus, and be a Sacrament neceſſarily to be deſired by all that would be ſaved, and if it be compared with the word preached, it is no leſſe eſtimable amongſt Chriſtian people than it, yet to baptize is not ſo excellent a worke as to preach; for S. *Paul* we ſee doth ſo farre preferre the office of preaching before it, that he ſaith, he was not ſent to baptize, but to preach the Goſpell. So that ſuch Miniſters of the Goſpell as content themſelves to reade divine ſervice, and to adminiſter the holy Sacraments, but ſtudy not to preach, acquite themſelves poorely in their office, and a woe will be unto them, notwithſtanding all this, when they ſhall be called to a reckoning, becauſe they have not preached the Goſpell. Let us all therefore conſider to what end we are chiefly ſent, and doe that ſpecially, and be inſtant and diligent in doing of it to the end, *viz.* in preaching of this holy Goſpell.

CHAP. II.

The Analyſis and Senſe.

IN this Chapter the Apoſtle reflecteth againe upon that which hee had ſaid, *chap.*1. *verſ.*17. declaring more fully how plainly he addreſſed himſelfe to preach unto them, purpoſely declining ſuch a manner of ſpeech as was uſed by learned Orators, to allure and perſwade their auditors.

1 And herein firſt he denieth to have ſhewed ſome kinde of wiſdome, namely, that which is humane, carrying himſelfe in this reſpect weakly, and the reaſon why he did ſo, *verſ.*1,2,3,4,5.

2 Secondly, yet there is a kinde of wiſdome which he aſſumeth, as having preached in that, and this he firſt commendeth, *v.*6. Secondly, he ſheweth the profundity of it to be ſuch, as that the greateſt in this world attained not to it, *ver.*7,8,9. Thirdly, yet he ſaith, that this was revealed to him, and to the reſt of the Apoſtles by the ſpirit, teaching it otherwiſe to bee impoſſible to have attained unto it, *verſ.*10,11,12.

3 Laſtly, he ſheweth, how having received the knowledge of theſe things, they did ſet them forth, *viz.* in the phraſe of the ſpirit, though naturall men contemned this manner of teaching as fooliſh; for it is ſufficient that the faithfull accept and approve of it, whoſe judgement ſhall never be reproved, *verſ.* 13,14,15. concluding with an exultation in this revelation of the will of God made unto them, *verſ.*16.

Verſ. 1. *Anſel.* Touching the ſenſe of ſome paſſages here, *verſ.* 2. *I eſteemed not to know any thing amongſt you but Chriſt Ieſus*, that is, though I could have contended with the learned in humane learning, when I was amongſt you, uſing ſuch eloquence

eloquence and art in ſpeaking as they did, yet rejecting this, I preferred the knowledge and plaine ſetting forth of Chriſt crucified, as the chiefeſt, yea, the onely true knowledge and wiſdome. *verſ. 3. And I was in weakneſſe and trembling, and in much feare*, that is, according to ſome in reſpect of the dangers wherewith he was compaſſed about by reaſon of the enemies of the Goſpell: but according to others, both in this reſpect, and for the weightineſſe of the worke in hand, in reſpect of which, it is fit that it ſhould not at any time be gone about without feare and trembling. I doe rather preferre this laſt, becauſe, though the Apoſtle had many enemies, yet his courage and comfort in the Lord was ſuch, that hee was nothing daunted hereby, but rejoyced, *Rom.* 5. 1. Verſ. 3. *Anſelme.* *Calvin.*

Touching that which is ſaid, *verſ.* 4, 5. it may eaſily be underſtood by the expoſition given upon the like, *chap.* 1. *verſ.* 17. *Verſ. 6. Wee ſpake wiſdome amongſt the perfect*, that is, according to ſome, though amongſt you wee did not lanch into the deepe of divine myſteries, but onely ſet forth Chriſt crucified, yet amongſt thoſe that are capable of theſe things, we taught how God was made man, and was ſubject to the like infirmities with men, and ſuffered death; but according to others, better, howſoever we have denied wiſdome in our preaching, yet yee ought not to thinke that we labour altogether with folly, and are void of all wiſdome, for we ſpeake the wiſdome of God to thoſe that are of an upright heart and judgement, for ſuch he meaneth by the perfect, who onely make this reckoning of it, when as others cenſure it as fooliſhneſſe; for it were unreaſonable to thinke, that from ſome Chriſtians were kept ſecret the myſtery of the incarnation of the ſonne of God, ſeeing without this all teaching of Chriſt unto them were vaine. Neither were the *Corinthians* ſo ignorant, but that there were amongſt them men as capable, as in any other Church, as we may ſee, *chap.* 1. 5. This wiſdome which he ſaith they preached, he calleth the *wiſdome of God in a myſterie*, both becauſe it is hidden ſtill from naturall men, whileſt it is publikely preached, and becauſe by humane wit and learning it is not conceived of, and alſo becauſe even they that are enlightned by God, underſtand it but in part, whileſt they live in this world. Verſ. 6. *Anſelm.* *Calvin.* Verſ. 7. *Chryſoſt.*

Touching the application of the place of *Eſay* made to this, ſee afterwards in the text.

That we may know the things that are given us of God. He denieth to have received the ſpirit of the world, that is, as *Anſelme* hath it, an arreptitious ſpirit, called *Python*, to divine by conjecture, and affirmeth them to have received the ſpirit of God to know our redemption through Chriſts death, remiſſion of our ſinnes, and the hope of eternall bleſſednesſe: But *Oecumenius*, whom alſo *Pareus* followeth, better by the ſpirit of the world, underſtandeth humane wiſdome, declaring it ſelfe in wit and eloquence, this the Apoſtle denieth to have beene in him and his fellowes, affirming that the ſpirit which they had received, was the ſpirit of God, whereby they know the gifts of God towards them, hereby oppoſing the knowledge and aſſurance of the benefit comming by Chriſt, to the uncertainty of philoſophicall teachings. A moſt plaine place, as *Calvin* gathereth, for the certainty of every true faithfull ſoule, in reſpect of grace here, and glory to come hereafter. Verſ. 12. *Anſel.* *Oecumen.* *Pareus.* *Calvin.*

Fitting ſpirituall things unto ſpirituall. So *Calvin* readeth it, and *Beza* alleaging *Budæus*, who proveth by inſtances out of *Ariſtotle*, and others, that συγκρινοντες, which is the word here vſed, is to adaptare, or to fit. And being thus read, it agreeth excellently with that which went immediately before, that they taught in the phraſe not of humane wiſdome, but of the ſpirit, fitting thus a ſpirituall manner of teaching in plainneſſe, to the ſpirituall matter handled. That of *Chryſoſtome* therefore cannot ſtand here, of proving out of principles in the word of God, the ſpirituall doctrine which they taught, Verſ. 13. *Calvin.* *Beza.*

nor that of *Anſelme*, of proving it by miracles, for neither of theſe doe ſo well agree to the tenour of this verſe. And much leſſe can that other of *Anſelme* ſtand, who expoundeth one of theſe ſpirituals of doctrines, and the other of ſpirituall and perfect perſons, to whom the profounder things were delivered apart, others not being acquainted herewith, for againſt this enough hath beene already ſaid upon *verſ. 6.*

Verſ. 14. Touching the ſpirituall mans judging of all things, himſelfe yet being judged of none, ſee it ſomewhat more largely ſet forth in the texts here following.

Text 40.

Verſ. 9. *But as it is written, the eye hath not ſeene, neither hath the eare heard, and it hath not entred into the heart of man, what things God hath prepared for thoſe that love him.*

Chryſ. Hom. 7. in 1 Cor. 2.

CHryſoſt. A thing is ſaid to be written, when it is written to the ſame effect, though not in the ſame words, ſo for this particular, when it is ſaid, *They ſhall ſee him, to whom it was not told of him, and ſhall underſtand what they have not heard*; thus much is ſpoken in effect. Or elſe it may be that theſe words were written in ſome other place of the Prophets, but the booke wherein is loſt; for many books periſhed in the time of the captivitie, yea, before the captivity, when the Iewes were falne into ſo great impiety, as is teſtified plainly in the end of the fourth booke of the *Kings*. The booke of *Deuteronomie* was ſcarce found in the time of our anceſtors, being buried in the duſt. But it is credible, that *Paul* ſpeaking by the ſpirit, knew all things. And what are the things that man knew not? the future diſpenſation under the Goſpell, that by preaching, which ſeemeth fooliſhneſſe, the world ſhould be ſubdued unto Chriſt, and the faithfull made partakers of ſo great benefits. For all things preached in the Goſpell are a myſterie to man, as it is called, *verſ. 7.* though not to the faithfull. I heare that Chriſt was crucified, and admire his benignitie; another heareth it that beleeveth not, and thinketh it his imbecillity: I heare that he became a ſervant, and admire his charity; another heareth it, and accounteth it his ignominie: I heare that he roſe againe, overcomming death, and am amazed at his power; another heareth, and thinketh it a fable, &c. But what, did no man know of theſe things before? how did the Prophets then ſpeake of them? The Prophets knew them not as men, but as being indued with the ſpirit: the eare wherewith they heard, was not the eare of man, but an eare given of God unto them, and their heart was a ſpirituall heart, by reaſon of the ſpirit entring into them. * Our hope is not of this time, nor of this world, but of ſome other thing. I know not what more than God hath yet promiſed, or man received, which *the eye hath not ſeene, &c.* and becauſe it is ſo good, ſo great, ſo excellent, ſo unſpeakable, it hath not found man a perceiver of it, but hath held God a promiſer. But whoſo beleeveth what he ſeeth not, ſhall be placed on the right hand, &c.

* *Aug. Serm. de his verbis. Non ad præſentis temporis bona nos factiſumus Chriſtiani, ſed neſciad quod aliud, quam quod Deus jam promittit, & homo nandum capit.*

[a] God hath given us a nature, that we ſhould be; a ſoule, that we ſhould live; a minde, that we ſhould underſtand; nouriſhment to ſuſtaine our mortall life. He hath given us light from heaven, ſprings from the earth, and all theſe are common to the good, and to the bad: if he hath given theſe to the evill alſo, hath he kept nothing proper to the good? Hee hath kept doubtleſſe, and what is that? *The eye hath not ſeene, nor the eare heard, &c.* The eye hath not ſeene, becauſe it is no colour; the eare hath not heard, becauſe it is no ſound; it hath not aſcended into the heart, becauſe it is no terrene thing. That which aſcendeth up to the heart, muſt be under before; but this is above the heart, and therefore the heart muſt aſcend up to it. This is that of which the Prophet ſpeaketh, *I will be their God, and they ſhall be my people.* If I ſhould ſay that he promiſed gold, thou wouldeſt rejoyce; but I tell thee, hee promiſed himſelfe, and thou art ſad, yet ſeeke, and finde out a better thing if thou canſt.

[a] *Serm. in natali Martyr. Dedit nobis naturam, ut eſſemus; dedit animam, ut viveremus; dedit mentem, ut intelligeremus, dedit alimenta, ut mortalem vitam ſuſtinere mus; dedit lucem de cœlo, fontes de terra, ſed hæc omnia communia ſunt bonorum & malorum: Si hæc dedit & malis, nihilne ſervat bonis? Servat plane, & quid illud eſt? Quod oculus non vidit, &c.*

Anſelme

Anſelme ſaith the ſame with *Auguſtine*, referring this to the heavenly glory, and addeth; *The eye hath not ſeene*, that is, with bodily ſight; *the eare hath not heard*, that is, with bodily hearing; neither *hath it entred into the heart of man*, that is, neither could be knowne by the reaſon of him, that is a naturall man, for a thing is ſaid to enter into the heart, when it is prudently underſtood, and being underſtood, pleaſeth. In the Prophet the words are otherwiſe; *They have not heard from the beginning, nor perceived with their eares, and the eye hath not ſeene what thou haſt prepared for thoſe that wait for thee*: but the ſenſe is the ſame. *They have not heard*, is as much as here, *It hath not entred into the heart.* *Anſel. in 1 Cor. 2.* *Eſa 64. 4.*

A thing is ſaid to come up into the heart of man two wayes: Firſt, when by any meanes it is underſtood by a naturall man. Secondly, when by the helpe of the ſenſes it commeth into the underſtanding, and thus it is in a higher manner in the underſtanding than in it ſelfe. Neither of both theſe wayes doe the things here ſpoken of come up into the heart; not the firſt way, for a naturall man underſtandeth only naturall things; nor the other way, for things objected to the ſenſe doe not helpe to this underſtanding, and they are higher in themſelves than when by revelation of the ſpirit they come downe into the heart of man; ſo that they come not up by ſenſe, but come downe to the heart by divine revelation. *Tho. Aquin. in 1 Cor. 2.*

This place, about which it is agreed by all, that it is taken out of *Eſa. 64. 4.* yet is read there diverſly by divers. Some read it, *They have not heard from the beginning, nor perceived with the eare; the eye hath not ſeene a God beſides thee, which doth ſo to him that waiteth for him.* Others thus: *The eye hath not ſeene, neither hath the eare heard (O God) beſides thee, what thou doſt for them that wait for thee.* But the very words are; *The eye hath not ſeene a God (or O God) beſides thee, he will doe for him that waiteth for him.* The meaning is; O God, neither hath the eye ſeene, or the eare heard, but thou only knoweſt what thou art wont to doe for thoſe that wait for thee: for thus the perſon only is changed, *thou wilt doe*, for *he will doe*, which is a thing ordinary with the Prophets; and [*which*] that is neceſſarily underſtood, interpoſed: where as if it be read the firſt way, more muſt be underſtood, *viz. ſo.* For that which is added here, *Neither hath it entred into the heart of man*, it is nothing but the ſame in effect which the Prophet ſaith, for if God only knoweth, it is hidden not only from the ſenſes, but from the underſtanding of man. In ſaying, *for thoſe that love him*, he followeth the Greeke, as he is wont to doe, it being the common received reading. For the matter, the Prophet conſidering the Lords dealing towards his people in helping them in all their ſtraights, crieth out; *They have not heard from the beginning*, &c. Indeed there he ſpeaketh of temporall things, here of ſpirituall; but this is nothing abſurd to aſcend from temporall to the eternall bleſſednes prepared for Gods people in heaven. But I had rather underſtand it of the graces by God daily beſtowed upon the faithfull, which are not to be lookt at barely in themſelves, but in their cauſe, the free grace of God. *Calv. in 1 Cor. 2.*

Theſe words cohere with the ſeventh verſe by an hyperbaton, and are to be underſtood of the wiſdome revealed by the preaching of the Goſpell, and not of the future, as many underſtand them, reading the words in the preter tenſe, whereas they ſhould be read in the preterpluperfect, *which the eye had not ſeene*, &c. that is, was unknowne to men and Angels, till God revealed it. The ſcope of that place in the Prophet is the ſame, for the Church having praiſed God for benefits paſt, *Chap. 63.* beginneth to intreat for deliverance not only from temporall evils, but from ſinne alſo, the cauſe of all evill, and that not for the preſent, but for ever, by the revelation of the Goſpell of the glory of Chriſt, *Chap. 64.* *Iun. l. 2. paral. 31.*

Two things are queſtionable here: Firſt, of what this is ſpoken; ſome ſay *Mayer.*

of the wiſdome ſet forth in the Goſpell only, as *Chryſoſtome*, whom *Oecumenius* followeth, and *Iunius*: ſome of the glory to come, as *Auguſtine*, *Anſelme*, *Calvin*: and ſome of both, as *Pareus*, who ſaith that two things are here joyned together, the nature of the evangelicall wiſdome, and the effect future glory. And hereunto I ſubſcribe: for he ſaith *which* twice, *which the eye hath not ſeene*, &c. and *which God hath prepared*; plainly intimating that the hidden things here ſpoken of, are both the myſteries of the Goſpell, and the future glory of the elect. Secondly, how this agreeth with the Prophet, either in words, or in the ſcope? Touching the words, *Chryſoſtome* hath well ſhewed, that it mattereth not though the words differ, if the ſenſe be all one, as he declareth it to be. For the ſcope, I cannot ſee how that of *Iunius* can ſtand, but rather I hold with that expoſition mentioned by *Calvin*, that he applieth that unto ſpirituall things, whereunto they much rather agree, which is ſaid there of temporall. *Ierome* mentioneth and condemneth (as a doatage) the opinion of ſome, that this place was taken out of an apocryphall booke called the *Revelation of Elias*. *Chryſoſtome* doubteth whether the booke be not loſt, out of which it is taken, and ſaith that many bookes were loſt, and *Deuteronomie* it ſelfe, which was found in the rubbiſh in the dayes of *Ioſiah*: yet it is not to be doubted but all bookes neceſſary to ſalvation have beene preſerved to our times. *Ierome* therefore is rather to be hearkened unto, who ſaith, that by the conſent of all Expoſitors this is taken out of *Eſa.* 64. 4.

Tom. 2. ad Pammach.

Note. Note, that divine things doe ſo farre exceed humane reaſon, that the wiſeſt or greateſt, that have the beſt helps according to man to attaine to the underſtanding of any thing, are never able to ſee into them. All their principles are too weake and ſhallow to helpe them herein. Only ſuch as God is pleaſed to inlighten, come to this knowledge. And therefore his aid is above all to be deſired, that wee may be truly wiſe: and hence the reaſon why theſe things pertaining to ſalvation are ſo ſleighted by many, is manifeſt, *viz.* becauſe they are blinde, neither doe they underſtand the worth of them; and ſo as blinde men are nothing at all affected with the moſt delightfull objects of ſight, in like manner this knowledge, which is by farre moſt excellent, doth nothing at all affect them or draw them unto it.

Note. Note againe, how tranſcendent the felicitie to come is: when by hearing and ſeeing wee conceive what wee poſſibly can of the moſt goodly and glorious eſtate that wee can imagine, yet it commeth farre ſhort of that glory of the beloved of God, which ſhall afterwards be revealed. 2 *Cor.* 12. 12. 1 *Cor.* 13. 1 *Ioh.* 3. 3.

Text 41. Verſ. 15. *The ſpirituall man judgeth all things, but is himſelfe judged of no man.*

Chryſ. in 1 Cor. 2. hom. 7.

EVen as a ſeeing man perceiveth whatſoever is in a blinde man, but is not ſeene by the blinde: ſo wee that are ſpirituall know plainly all the opinions of Infidels, but they know not any of ours. Wee know them, and condemne them as vile, and that rightly; for to judge is to condemne, and rightly to cenſure. Wee know what is the ſtate of things preſent and to come, what be the puniſhments of the wicked, and the reward of the faithfull; what the naturall man ſhall ſuffer, and the ſpirituall man enjoy, when wee are both gone from hence; wherein they have no judgement. For the minde alone without divine helpe cannot know the things of God, but wandreth altogether. But wee that are ſpirituall know them by the ſpirit, and utter them as the ſpirit teacheth; *comparing ſpirituall things with ſpirituall*, that is, not ſeeking proofe for them from naturall reaſon, which were the way to obſcure them more, but from the Scriptures, which are of the ſpirit, as the death and reſurrection of Chriſt by *Ionahs* being three dayes and three nights in the Whales belly, &c.

Auguſt. lib. de travelig.

The ſpirituall man judgeth all things, becauſe he is above all things; and he

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is above all things, becauſe with God, when he doth moſt purely underſtand, and love with a perfect love what he underſtandeth, and himſelfe becommeth as much as he can, the verie Law. For it belongeth to the Law to judge, but as no man can judge the Law, ſo neither the ſpirituall man, but only the Law can judge him, whereby hee judgeth. Whileſt a Law is indeed a making, it may be judged; but being once made, it is not ſubject to the judgement, no not of the Judge himſelfe.

Omnia judicat, quia ſuper omnia eſt, viz. cum Deo. Cum illo autem eſt, cum puriſſimè intelligit, & tota charitate quod intelligit, diligit. Ita etiam quantum poteſt lex ipſa etiam ipſe ſit. Lib. 13. Confeſ.

He judgeth not of the ſpirituall intelligences in Heaven, nor of his booke, but ſubmitteth his underſtanding to it, even when it is ſhut, beleeving that there is nothing but truth in it. Neither can he judge, who are naturall, and who ſpirituall, nor of the troubleſome people of the world; for, *What have I to doe* (ſaith the Apoſtle) *to judge them that are without?* But hee judgeth to approve what is rightly done, and to diſallow the contrarie in the manners and workes of the faithfull, *viz.* almes, chaſtitie, faſtings, &c. wherein hee hath power to correct.

Oecumenius ſaith the ſame with *Chryſoſtome*, and further addeth, *The ſpirituall man is judged of no man*, becauſe a naturall man knoweth nothing, neither things preſent, becauſe he accounteth them goodly, when they are vile; nor things to come, which are moſt excellent, becauſe hee beleeveth no ſuch matter.

Oecumen. in 1 Cor. 2.

Anſelme followeth *Auguſtine*, and adderh, The ſpirituall man is not judged of any naturall man, whether hee underſtandeth, or doth well or ill, becauſe no naturall man knoweth the ſenſe of the Lord, which yet is with the ſpirituall man, and none can judge of that they know not, and therefore it followeth, *Who hath knowen the minde of the Lord?*

Anſelm. in 1 Cor. 2.

A ſpirituall man is ſo called two wayes: Firſt, in regard of the underſtanding, when that is by the Spirit of God enlightened: Secondly, in regard of the will, when that is by the Spirit inflamed to walke aright. Now ſuch an one judgeth all things, becauſe he that is right himſelfe, can give a right judgement of all things, but he that failes in being right, failes alſo in judging. Hee that waketh, can rightly judge himſelfe to be awake, and him that ſleepeth, to ſleepe; but he that ſleepeth cannot judge any thing of him that waketh. Hence it is that the Philoſopher ſaith, *The vertuous man is a rule and meaſure of all humane affaires*; becauſe herein all things are ſo as hee judgeth them. So the Apoſtle ſaith here, *The ſpirituall man judgeth all things*; becauſe having his underſtanding enlightened, and his affection ordered by the Holy Ghoſt, he hath a right judgement of all things pertaining to ſalvation: but the naturall man hath his underſtanding darkened, and his affection diſordered, ſo as that he cannot judge. For two things are required to be able to judge aright: 1. Knowledge of the things to be judged: 2. Superioritie: and therefore he addeth, *Who hath knowen the minde of the Lord, or who hath inſtructed him?*

Tho. Aquin. in 1 Cor. 2. Lect. 3.

Calv. By the word judging here we are to underſtand not only that faculrie, whereby being enlightened we ſee the truth, but alſo a perſwaſion whereby we are certaine, and hang not doubtfull betweene truth and falſhood, but can certainly determine, what we ought to follow, and what to avoid. But this is not in everie regenerate perſon about all things, but the regenerate doe thus certainly and rightly judge everie one, according to the meaſure of grace beſtowed upon him, and not further. And touching the gifts of God to him in particular, the regenerate man knoweth, and is aſſured of them, *viz.* of reconciliation to God, of remiſſion of ſinnes, of adoption to the hope of eternall life, and of ſanctification by the Spirit, whereby wee are made new creatures. It is a diabolicall opinion of Sophiſters, that the faithfull muſt alwayes doubt, whether they bee in the ſtate of grace, and whether they ſhall perſevere unto the end. For if this were ſo, either the regenerate muſt want the Spirit, or elſe the Spirit it ſelfe muſt be uncertaine, for by the Spirit, ſaith hee, we

Calvin. in 1 Cor. 2. 15.

we know the things that are given of God, verſ. 12. *Hee is judged of no man,* becauſe the certaintie of faith is not under men, that it may bee by them weakened, but dependeth upon God, and is founded upon his word, and doth not ſtand or fall, as men ſhall judge of it. And the word ἀνακρίνεται may be underſtood of things, thus, *he is judged of nothing,* and ſo the *antitheſis* is more full, and ſo he is not under any humane wiſdome or reaſon, but exempt from all decrees, lawes, and cenſures of men in his conſcience.

Mayer. Becauſe theſe words are a concluding of all that went before, touching the knowledge of the regenerate through the Spirit, I inſtance this Text for all. About which theſe queſtions offer themſelves.

1 Firſt, whether the ſpirituall man, which is the regenerate by the Spirit, can diſcerne of himſelfe, whether he be in Gods favour, and ſhall inherit eternall life? I anſwer: Hee cannot by his owne reaſon, but by the revelation of the Spirit hee can, as is plainly taught, *verſ.* 12. according to *Calvin.* The Ancients indeed ſpeake of no other knowledge here, but in generall, that remiſſion of ſinnes and adoption are beſtowed upon the faithfull through Jeſus Chriſt: but it is moſt plaine, that if the ſpirituall know theſe things to be given of God unto them, everie one knoweth it for his owne particular. For from the *Genus* to the *Species*, and from the *Species* to the *Individua*, the reaſon is good. As for example; If everie creature living moveth, then a man, a horſe, &c. move; if man ſpeaketh, then *Peter* and *Paul*, &c. So if all the ſpirituall know Gods gifts towards them, then everie one knoweth them in himſelfe. For the revelation here ſpoken of, by which the Papiſts ſeeke to elude this place, ſaying, that it is but of ſome few, it is plaine, that it is ſpoken of, as generally belonging to the faithfull.

2 Secondly, whether by the ſpirituall man here bee meant generally any regenerate perſon, or ſome one ſingular ſpirituall man, as the Pope, upon whoſe right judging the whole Church dependeth? *Boniface* the 8. applyeth it thus, ſaying; If the Pope which is the ſpirituall man goeth out of the way, hee may not be judged of any man, but of God only, witneſſe the Apoſtle; *The ſpirituall man judgeth all things,* &c. And in *Gratians* diſtinctions; If the Pope leadeth innumerable people by troopes with him to hell, no mortall man may preſume to reprove him, becauſe he judgeth all men, but is himſelfe judged of none. But this is too groſſe a wreſting of the holy Scriptures: for he ſpeaketh plainly of any ſpirituall man, as before of any naturall man.

Boniface 8. *Extra de major. & obed.*

Gratian. diſtinct. 40. *Si Papa innumerabiles populos catervatim ſecum ducat primo mancipio gehennæ: ejus culpas redarguere præſumit mortalium nullus, quia cunctos ipſe judicaturus, a nemine ipſe judicandus.*

3 Thirdly, but then another queſtion ariſeth. Is everie regenerate perſon able to judge of everie matter? for ſome are ſimple, and amongſt the learned there is great difference in opinion, therefore all cannot judge aright. *Anſw.* The Apoſtle doth not meane all matters indefinitely, for as *Auguſtine* ſheweth, there are ſome things that come not under the judgement of any man; but fundamentall points of the Chriſtian religion, which everie beleever diſcerneth to be ſo by the eye of faith, whereas the naturall man heareth the ſame, but for want of faith diſcerneth nothing, forſomuch as hee accounteth all fabulous, whileſt he meaſureth them by humane reaſon, to which effect *Chryſoſtome* alſo ſpeaketh. And *Pareus* elegantly thus; *Non vult Apoſtolus ſpirituales dijudicare omnia ſimpliciter. Omnia Philoſophorum placita, omnia Scripturarum myſteria, omnes Theologorum nodos, omnes Hæreticorum gryphos, omnes denique Sophiſtarum argutias: ſed dijudicat omnia fundamentalia Evangelii capita, quorum cognitio & fides omnibus ad ſalutem eſt neceſſaria.* And thus the meaneſt regenerate perſon judgeth all things, for that hee beleeveth and judgeth them to be ſo as they are in the holy Goſpell delivered: neither doe the learned at any time differ about theſe, but only about things of leſſer moment, according to the different meaſure of the Spirit which they have received, or as their affections ſway them.

4 Laſtly, is everie faithfull perſon ſo faultleſſe, as that none can judge him? *Anſw.*

Anſw. Hee doth not meane ſo, but as all Expoſitors almoſt agree, no naturall man, which is as a blinde man, can rightly judge of him; for if hee doth, hee erreth in his judgement, ſo that hee needeth not to feare it; neither doe the faithfull judge, but approve of him being right; for thus one ſpirituall perſon judgeth of another, diſcerning his caſe to be good, through the embracing of the truth. And the reaſon why a naturall man cannot judge him, but a ſpirituall man can, followeth *verſ.* 16. He knoweth not the minde of the Lord, from whom only a right judgement commeth, but the ſpirituall man knoweth it by the revelation of the Spirit.

Note, that it is no ſmall meaſure of knowledge, touching thoſe things that pertaine to ſpirituall comfort, to which the faithfull attaine even in this world: for a little before they are affirmed to have the Spirit, whereby the minde of God towards them is knowen, as a mans ſpirit within him knoweth his minde; and here the ſpirituall man diſcerneth all things. What can bee ſaid more, both for the aſſurance, in reſpect of the great grace of God in Jeſus Chriſt in generall, and for everie faithfull perſons owne aſſurance, in reſpect of his grace beſtowed upon him in particular, and the glorie that ſhall be undoubtedly beſtowed. Let us therefore hold faſt this Tenet againſt all Papiſts and Arminians, and having the Spirit of grace and ſanctification, reſt upon it, come Satans temptations, the terrors of death, or whatſoever elſe, to overturne it. *Note.*

Note againe, that the true faithfull perſon needeth not to regard the cenſures of the wicked, or if by their miſ-informations other faithfull perſons ſhall cenſure, and thinke and ſpeake hardly of him alſo, as if he were an hypocrite, falſe hearted, or deceitfull: for he is judged of no man, they doe but uſurpe and goe beyond their bounds, that thus ſpend their judgements upon him, he is never the worſe therefore, but their cenſures ſhall redound to their owne ignominie and hurt at the laſt. As if a private man ſhould goe up into the Tribunall of a Judge upon earth, and judge and condemne true and honeſt ſubjects, they would not regard him, but he ſhould be ſure at the comming of the Judge, to ſmart for ſuch his uſurpation. *Note.*

CHAP. III.

The Analyſis and Senſe.

THe Apoſtle having hitherto ſpoken of his ſimple and plaine manner of proceeding in declaring the Goſpell, defending it notwithſtanding as ſuperior to the wiſeſt and moſt learned orations and diſcourſes of Philoſophers, and of the greateſt Schollers in human learning, he falleth here againe to blaming ſome amongſt the Corinthians, which were Sectaries and followers of men, and ſo ſhewed that they had not thorowly learned Chriſt, but were led more by fleſhly and outward reſpects than by the Spirit, and ſo deſerved rather the name of carnall than ſpirituall. To the blaming of theſe, I ſay, he falleth, as not having ſaid enough to them already, in way of reproving this, *Chap.* 1. 12, 13, &c. and he blameth them, as in part the cauſe of his rude and plaine preaching, and deſcending lower haply than was fitting for a man of Apoſtolicall endowments. If either in the phraſe and manner of his ſpeech, he might be thought too ruſticke and meane when hee taught them, or in the arguments which he handled too ſhallow, in that hee did not ſound the moſt myſticall and hard queſtions of Divinitie amongſt them, but taught them eaſier and plainer points, like a company of *Catecumeni*: all this he ſheweth here was ſo done out of a reſpect unto them, ſo that the blame hereof ought not to light upon him, but upon themſelves, they being

being ſuch novices in Chriſtianitie, and in a manner carnall ſtill, that they could not beare any other kinde of teaching.

Note. For as he that ſhould teach a company of little children, if he ſhould read a Grammar or Rhetoricke Lecture to them, when they are fit for nothing but the A. B. C. ſhould commit a great overſight in ſo doing: in like manner, to treat of deepe myſteries, and to ſpeake in a loftie ſtile to ignorant and plaine people, were a kinde of madneſſe in any man, but to accommodate a mans ſelfe to their weakneſſe, both for matter and manner, is to imitate the bleſſed Apoſtles, and ſo certainly to doe that which is moſt for edification.

Note. But yet by the way it may bee noted, that people which have beene ſome good time well taught, and yet are ſo dull and ſlow in learning, that they need ſtill this poore kinde of teaching, are not herein to flatter themſelves as doing well, but to hang downe their heads and bluſh, as committing a moſt ſhamefull offence; for ſo it is further ſet forth, *Heb.* 5. 12. which may alſo ſerve to give ſome light to the meaning of this place. This Chapter then is firſt apologeticall; ſecondly, reprehenſive. Apologeticall, from *verſ.* 1. to *verſ.* 16. Reprehenſive, from thence to the end of the Chapter.

1 In making Apologie for his rude and plaine teaching, hee doth not only
1 cleere himſelfe, as being without fault herein: But firſt hee blameth them greatly, for not profiting more by the Goſpell, ſo that hee could not doe any otherwiſe to them than he did, and chargeth them as he calleth them, carnall and not ſpirituall, with carnall fruits, ſtrifes and diviſions. Apart it is likely, as is intimated, *Chap.* 2. 6. that he taught ſome that were more worthy otherwiſe, who indeed were to bee counted the only true Chriſtians and ſpirituall perſons; but in the rude Congregation, where moſt were ignorant, though ſome were intelligent, he had reſpect to their capacitie, and ſpake accordingly, *verſ.* 1, 2, 3, 4.

Note. Let them ſee how they can doe ſo, when as S. *Paul* ſaith, he could not, that
2 to win the credit of learning and wit have no regard to their ſimple hearers, but ſpeake ſo, as that they can profit little or nothing hereby. Secondly, hee convinceth them as worthy of blame, by propounding to their conſideration, both himſelfe and all other Miniſters of the Goſpell, who he ſheweth are but inſtruments, and that all the power, whereby good redounded unto them, was of God only, *verſ.* 5, 6, 7, 8, 9. and therefore they ought not to have magnified ſome one Teacher, and ſome another, as they did.

Verſ. 5. *As God hath given to everie one*] that is, as hee hath given gifts diverſly,
Anſelm. whereof ſome mention is made, *verſ.* 6. *I have planted, Apollo hath watered*]
Verſ. 6. that is, I as an Apoſtle have firſt inſtructed you in the faith, and ſo founded the Church as a fruitfull Vine, and *Apollo* came after, as a Biſhop or Paſtor, to baptize and inſtruct you further in the doctrine of the Chriſtian religion, thus
Ambroſ. watering this plantation. *Ambroſe* applyeth the watering only to baptiſme, but this expoſition is better, for baptiſme is not to be excluded, as being before mentioned, *Chap.* 1. 13.

Verſ. 8. *He that planteth, and he that watereth, are one*,] that is, one body of inſtruments under God, not any one being able to conferre grace more than another; but as ſome have laboured more than others, and have excelled in gifts to doe good, ſo they ſhall be diverſly rewarded of God with glorie.

Note. But hearers ought alike to honour and eſteeme of all faithfull labourers and skilfull in the Lords Vineyard, not being addicted to one and neglecting another, as is the manner of many, to the diſcouragement of ſome, the puffing up of others, and the breeding of ſchiſmes amongſt Miniſters and people.

Verſ. 9. *We are labourers together with God*,] that is, he working inwardly with his
3 Spirit, we worke together outwardly by inſtructions, admonitions, and exhortations. Thirdly, becauſe by ſome flattering teachers amongſt them, it was detracted from his worth, he being urged hereby, ſetteth forth himſelfe,

as

as none of the meaneſt amongſt theſe labourers, but a chiefe builder; and other teachers amongſt them, as comming after him, and building upon the foundation that he had laid, warning every one to take heed what hee buildeth, and the danger to enſue, *verſ.* 10, &c. to *verſ.* 16. Touching the ſenſe, ſee it at large in the Text. And hitherto of the Apologeticall part.

The reprehenſive or admonitory part followeth, which is chiefly directed againſt arrogant teachers, whom he firſt admoniſheth in regard that they were by calling builders in Gods Temple, to take heed that they did not (in ſeeking themſelves) ſeduce the people, and ſo corrupt them; for in thus doing, he ſheweth that they ſhould corrupt the Temple of God, which they were, and ſo expoſe themſelves to deſtruction at the hands of God, *verſ.* 16, 17. Secondly, he beateth downe their conceitedneſſe, and ſtanding upon their owne wiſdome, bearing themſelves whereupon they might haply contemne this admonition, preſcribing a meane conceit of themſelves, that they might be truly wiſe, even to be ſuch fooles as he was counted, that ſimply lookt at Chriſt in all his teaching, and not his owne vaine glory amongſt men, alleaging Scriptures to this purpoſe, *verſ.* 18, 19, 20. Laſtly, to the people he giveth an admonition, not to humour vaine-glorious Teachers by becomming followers of them, and glorying to be the hearers of ſuch or ſuch, yeelding a reaſon, becauſe all were theirs, *verſ.* 21, 22, 23. of the meaning of which words ſee in the Texts here following.

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Verſ. 16, 17.
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Verſ. 12. *But if any man build upon this foundation gold or ſilver, precious ſtones, wood, hay, or ſtubble: Every mans worke ſhall bee made manifeſt, &c.* *Text* 42.

IT may ſeeme ſtrange, that Saint *Paul* ſpeaking of hell fire here, which never goeth out, ſhould give hope to ſome of being ſaved out of it, even after they have come into it. But that we may anſwer this, conſider firſt the foundation who is Chriſt, & the things built hereupon, gold, ſilver, &c. which ſome will have to bee underſtood of maſters, and ſchollers corruptly taught by them, or rightly; but this cannot ſtand, for it is abſurd to hold, that they which are Authors to others of errors, for which they ſhall ſuffer, ſhould eſcape themſelves, when as they are worthy rather to be more puniſhed: and if they have taught the truth faithfully, though they which have heard them have not followed it, there is no reaſon why they ſhould ſuffer loſſe, becauſe every one ſhall receive a reward according to his labour, not according to the end and effect of it. Neither can it be underſtood of faith, becauſe faith is alike precious in all, but of workes, whereof ſome are excellent as gold, ſome vile as hay or ſtubble. And rightly doth he (by ſpeaking of hell fire) lay a foundation to the following diſcourſe about fornication to deter them the more, for fornication is ſtubble which ſhall be burnt, that is, ſhall not be able to beare the force of the fire; even as a man laden with hay ſwimming thorow the water, it ſinketh and drowneth him, ſo evill workes will bring the ſoule to perdition, notwithſtanding his faith. But then what is meant by ſaying, *He ſhall be ſaved, yet as it were, through the fire?* Truly nothing elſe, but that when his evill workes ſhall conſume and vaniſh away, hee ſhall abide the ſmart of the fire ſtill for ever. If it ſhall ſeeme ſtrange that he ſhould expreſſe this by ſuch a phraſe, which rather ſoundeth the contrary, it is to bee underſtood, that it is not unuſuall with him by good names to ſet forth evill things, and good things by evill names: as where hee ſaith, *Bringing into captivity every thought to the obedience of Chriſt*; and againe, *Sinne hath reigned*, a glorious name given to ſinne.

Chryſoſt. Hom. 9. in 1 Cor. 3.

Some erring to their owne damnation, (as *Peter* ſpeaketh of ſome hard places in the Epiſtles of Saint *Paul*, that they ignorantly pervert) hold, that by gold and ſilver are meant good workes, by hay and ſtubble evill actions,

Aug. lib. de fide & operibus.

all done by ſuch as hold a right faith in Chriſt, and ſo build upon the true foundation; the one ſhall be ſaved without ſuffering by fire, but the other firſt undergoing ſome paines of fire for purgation. For if this were ſo, an obſcure place ſhould bee contrary to many plaine places, wherein all the workers of iniquity are adjudged to the everlaſting fire of hell, notwithſtanding their faith, as 1 *Corinth.* 13. *Iames* 2. *Matthew* 7. 22. 1 *Peter* 3. 19. If ye will have mine opinion, though I had rather heare thoſe ſpeake that are more wiſe and learned, this is it. The foundation being without queſtion Chriſt, the builders muſt needs bee ſuch as have a true faith in Chriſt, that worketh by love, for none elſe build upon him. The gold and ſilver here are builded, when being called by the Lord, a man leaveth all to follow Chriſt, becauſe he thinketh hee cannot otherwiſe perfectly love God, unleſſe he doth obey him, calling him, even to ſell all and give it to the poore. The hay and ſtubble are builded, when a man having a lively faith liveth with his wife and children, being charitable to the poore, not ſo eſteeming of the world, but that he preferreth Chriſt above all, neither will he get any thing unjuſtly; yet he doth not depart from all, but gathereth worldly goods, for theſe are hay and ſtubble, which when the fire of affliction and trouble commeth are burnt up; that is loſt, and ſo he ſuſtaineth loſſe, but himſelfe eſcapeth, and hath his ſoule ſaved.

Gal. 5.

Many Martyrs have ſuffered this fire, and they which have had the wealth of the world, and Senators have beene Martyrs, they built hay and ſtubble upon the true foundation, and therefore were ſaved. Let not the foundation therefore goe out of thy heart, make not hay thy foundation, that is, love not worldly goods firſt, and then Chriſt, but firſt Chriſt, and then the things of this world; as every thing naturally goeth to the foundation, and therefore if Chriſt be thy foundation, thy heart will lie next him.

Tract. in Pſal. 29. Non recedat de corde fundamentum, noli ſuper fœnum ponere fundamentum. Noli anteponere fœnum fundamento, ut fœnum habeat primum locum & Chriſtus ſecundum in corde tuo. Sed jam ſi non poteſt non eſſe ibi fœnum, vel primum locum ibi habeat Chriſtus, & fœnum ſecundum.

And againe, but it may haply be demanded, how Chriſt can be called the foundation, when as he is our head, which is above, and the foundation is beneath? I anſwer, things that tend downeward have their foundation below, but things tending upward have their foundation above; as earth tendeth downeward, and oile will ſwim upon the top: ſo the Church, for ſo much as it tendeth upward to Heaven, hath for her foundation Chriſt our head, which is above.

Lib. Enchir. Of Purgatory. Taloetiam aliquid poſt hanc vitam fieri incredibile non eſt; & utrum ita ſit queri poteſt, & aut inveniri aut latere nonnullos fidelium, &c. Anſelm. in 1 Cor. 3.

By hay and ſtubble may not abſurdly be underſtood ſuch deſires of ſecular things, though lawfully attained, as cannot be let goe without griefe of minde in the faithfull. Now when theſe muſt bee loſt for Chriſt, hee that is built aright, chuſeth rather to loſe all than Chriſt, but not without the burning of ſorrow, which notwithſtanding by the dictate of reaſon hee overcommeth, and ſo is ſaved (as it were) through the fire. And it is not incredible, that there may be ſome ſuch thing after this life; and it may be inquired, and ſo be found out or lie hid from ſome of the faithfull, whether men ſhall not paſſe thorow a purgatory fire faſter or more ſlowly, as they have loved theſe things more or leſſe, and ſo be ſaved?

Anſel. By gold, ſilver, and precious ſtones, underſtand worthy doctrine; by hay, ſtubble, &c. corrupt doctrine; by the day, the day of judgement; by the fire, the fire then. For the day of judgement is well called the Lords day, and this time the day of man, becauſe now man doth what he liſteth; but then the Lord ſhall doe that which is juſt to every one. *It ſhall be revealed by fire*; that is, the day which now lieth hid ſhall then appeare to all by the fire. *The fire ſhall try every mans worke*; that is, at that time it ſhall be made manifeſt what manner of doctrine every one hath taught; and as gold and ſilver proved by the fire abide, but hay and ſtubble are conſumed; ſo they which have taught altogether ſound doctrine, ſhall with glory have a reward; but ſuch as have taught errors, for ſo much as error cannot then ſtand

at that triall, ſhall ſuffer loſſe, becauſe he ſhall be afflicted with puniſhments below; yet *he ſhall be ſaved*, that is, holding the Catholike faith, though in ſome things he hath not taught rightly. For an heretike for his errors ſhall periſh everlaſtingly, becauſe he buildeth not upon, but beſides the foundation: others holding the foundation rightly, though they have ſomewhat erred, ſhall be ſaved. For even in the bookes of holy Doctors, which the Church readeth authentically, are found ſometimes corrupt and hereticall things.

In libris ſanctorum doctorum, quos authentice legit Eccleſia, nonnunquã inveniuntur quædam prava & hæretica, non tamen probis libri vel authores damnantur. Theodoret. in Oecumen.

Theod. The teacher is he that layeth the foundation, the hearers build upon it by living either vertuouſly or wickedly. In the day of the Lords comming theſe ſhall be diſtinguiſhed: they which have lived well ſhall ſhine as gold, &c. the wicked ſhall be conſumed as ſtubble by the fire. *He ſhall ſuffer loſſe*; that is, this ill worke ſhall burne; but the teacher, becauſe he was not in fault, ſhall be ſaved, though hee muſt alſo paſſe thorow that fire, if his life hath beene anſwerable to his doctrine. *Oecumen.* They which are converſant in their ſtudies about baſe and tranſitory things, ſhall bee caſt out, their ſtudies vaniſhing, which is meant when he ſaith, *his worke ſhall burne*: but he that buildeth durable things, as gold and ſilver, &c. ſhall be ſaved, which is meant in that he ſaith, *himſelfe ſhall be ſaved*; further expreſſing what his reward ſhall be, ſpoken of before. *Yet as it were through the fire*; becauſe all men (though never ſo holy) muſt endure the purging of the fire at the laſt day, for ſo much as none but God are free from all ſinne.

Tho. Aquin. in 1 Cor. 3. lect. 2.

Aquin. That opinion, whereby hay and ſtubble are taken for evill works, cannot ſtand, becauſe he that worketh evill, doth rather deſtroy than build upon the foundation. Therefore it is to bee underſtood, that none are here ſpoken of, but ſuch as fly all mortall ſinne, whoſe actions have reſemblances like unto their objects. He whoſe object is Heaven, that (neglecting all worldly things) is continually in heavenly contemplations, hath his actions ſet forth by gold and ſilver, &c. but he that is converſant about worldly affaires, becauſe theſe tranſitory things are the object of his doings, hath them ſet forth by hay and ſtubble, &c. as *Auguſtine* ſpake before. There are three times called by the name of the day of the Lord: Firſt, the day of judgement. Secondly, the day of death, 1 *Theſſ.* 5. *The day of the Lord ſhall come as a theefe in the night.* Thirdly, the day of tribulation, *Zeph.* 1. *The bitter voice of the day of the Lord.* In every of which time a man is diſcovered, as here it is ſaid, *The day of the Lord ſhall declare it.* And according to this triplicity of daies, there is a triplicity of fire; Firſt, of the laſt day of judgement; Secondly, of Purgatory immediatly after death, *Iob* 23. *He ſhall prove mee, as gold is tried in the fire.* Thirdly, of adverſity, *Eccl.* 2. *As gold and ſilver are tried in the furnace, ſo men are tried in adverſitie.* And of every of theſe daies and fires it is here ſpoken.

Calvin in 1 Cor. 3. 12.

Calvin. It is agreed, that by gold and ſilver, hay and ſtubble, is meant doctrine taught by thoſe that hold the foundation Chriſt; ſome ſound and edifying, others mingling idle diſputes and ſtreines of their owne wit, more for oſtentation than for edification of the hearer. Now though theſe bee in as good account, and oft times better amongſt men than the ſoundeſt teachers, the day of the Lord, when he ſhall viſit any by his Spirit, will manifeſt the difference betwixt them: for thus the vulgar Latine readeth it, *The day of the Lord*; though in the Greeke it be nothing, but *The day will manifeſt it.* And how? he holdeth on in his metaphor, by *fire*; that is, by the Spirit purging away this ſtubbly and frothy kinde of teaching when it commeth into the heart, and *ſo he ſhall be ſaved, as it were, through the fire.*

Piſcator in 1 Cor. 3. 12.

Piſcat. The fire here ſpoken of, is the light of the truth, which will diſcover (when it commeth) the difference betwixt teachers; and hee that hath taught well ſhall have praiſe of God, the other ſhame; yet he ſhall be ſaved,

if he acknowledgeth the vanity of his teaching with ſhame.

Mayer. All our new Expoſitors generally ſubſcribe unto *Calvin*, that this triall of doctrines is made in this life by the light of the Word, and the Spirit, as the day and the fire here ſpoken of. And hold that the Ancients expounding it of the day of judgement, or of hell fire, were deceived by the vulgar tranſlation, for *The day*, reading *The day of the Lord*. *Parens* alſo yeeldeth this reaſon, becauſe doctrines are now to be tried according to that, *Try all things, and hold faſt that which is good*; that wee may know what to hold us to, and the examining of them is not to be put off till the day of judgement. Neither ſhall the faithfull teachers come then to the triall, but ſhall paſſe thorow death into life, which they begin to enter at the time of their bodily death, and for purging, that is ſufficiently done here by the bloud of Chriſt, ſo that they ſhall not need purging by fire then. The Papiſts generally underſtand it, partly of the fire of the laſt day, partly of afflictions, and partly of purgatory, averring purgatory to be ſo clearely taught here, as that it is hereſie to doubt of it. But then *Auguſtine* muſt be an heretike, that ſpeaketh ſo doubtfully, yea, elſewhere ſpeaketh ſo, as that by the conſequence of his doctrine, there cannot poſſibly be any purgatory after this life; as where hee ſheweth that there are but two places, Heaven and Hell. And how abſurd it is to found purgatory here, appeareth by theſe reaſons: Firſt, becauſe though fire bee thrice mentioned here, yet he ſpeaketh but of one fire, and one ſelfe ſame day, & not of three ſorts of fire. Secondly, becauſe not ſoules, but works, ſhall bee brought to this fire. Thirdly, becauſe this fire ſhall not purge, but try every mans works. Wherfore purgatory is a new fryerly invention drawne out of *Virgils Æneads*, and *Platoes Gorgia*. And it may be noted, how *Thomas Aquinas* having propounded to ſhew a threefold day and a threefold fire, is put to his ſhifts, in proving by moſt impertinent Texts the day of going into purgatory and the fire thereof. And *Anſelme* hath none but a moſt ſleighty proofe for it, *viz. He that ſinneth againſt the holy Ghoſt ſhall never be forgiven, neither in this world nor in the world to come*; therefore ſaith hee, there is a place in the world to come wherein forgiveneſſe may bee attained, and ſo from thence deliverance, but from hell there is none, ſo that there muſt needs be a third place, namely purgatory. But how weake this is, let any indifferent Reader judge, ſeeing our Saviour ſaith nothing affirmatively of forgiveneſſe in the world to come, but only negatively, to deter the blaſphemer of the holy Ghoſt the more, if haply hee ſhould flatter himſelfe, thinking hereafter to obtaine mercy, though none will ſpeake comfort to him here.

Mayer.

1 Theſ.5.19.

Lib. 5. Hypogn. lib. 1. de peccat. merit. c. 28.

Touching the former moderne opinion, I have heretofore ſubſcribed to it in my Treatiſe upon *Rom. 6.* but upon more ſerious deliberation, though I much reverence thoſe by whoſe authority and reaſons I was then ſwayed, I doe not now hold it ſo evident, but that I doubt of it, partly for the reverence which I beare to antiquity, and partly for the termes here uſed of the day to come, and the fire, and eſcaping through the fire, no where found thus uttered in the like ſenſe. For though the Truth be ſometimes called the light and the day, and the Spirit fire, yet no where is it thus ſet forth as a meane to come, whereby doctrines ſhall bee manifeſted what they are unto all, nor yet the doctrines of all: for this were rather becomming an inferiour teacher, after whom a greater and more exquiſite one were to come, by whoſe light it ſhould plainly appeare, how fond the opinions of ſome were, which they would not now beleeve, every man having an over-weening conceit of his own opinion, as *Iohn Baptiſt* ſpeaketh of Chriſt, neither doth ſuch a ſpeech any way befit ſo great an Apoſtle, who was moſt able amongſt men to manifeſt what every opinion was, after whom ſo excellent teachers were no more to be expected. If therefore he had meant the day & light of truth, and the fire

of

of the Spirit accompanying it, he would rather have ſaid, Let every man take heed how he buildeth, for I will come ſhortly and declare what every ones teaching is, to which effect hee ſpeaketh in other places. Againe, this day and fire was then come into many, and therefore every one was not to be held in expectance of this triall ſtill: And laſtly, that which the day manifeſteth is made plaine to all, ſeeing in the day all the world is lightſome, whereas the Word and Spirit make things manifeſt onely to ſuch as receive them inwardly in the ſecret conſcience, neither is all ſtubble hereby burnt up out of the beſt in this world, but ſome errors, though not in fundamentalls, ſtill remaine, and that purging that is thus made, cannot well be compared to an eſcaping, as thorow the fire, ſeeing ſuch an eſcape is never made with any gaine, but altogether loſſe though the life bee ſafe, whereas the Spirit bringeth great gaine to whomſoever.

Touching the divers expoſitions of the Ancients, *Chryſoſtome* certainly erreth, becauſe all mens workes ſhall not come into hell fire to bee tried, whereas all (even the beſt) muſt be tryed by this fire; to ſay nothing of his palpable ſtreining of the word *ſaved*, to make it agree to the damned. *Oecumenius* helpeth it but in vaine, by referring *hee ſhall bee ſaved*, to him that buildeth gold, ſilver, &c. for the word αὐτὸς muſt needs bee the ſame that ſuffereth loſſe, neither will it beare this expoſition. And whereas by hay and ſtubble he underſtandeth evill workes, for which damnation ſhall follow, that is well confuted by *Thomas Aquinas*.

Touching the fire of affliction, which is one of *Auguſtines* expoſitions, if he had ſpoken only of fire, it might better have ſtood, for it is rather a night than a day when affliction commeth: neither doth affliction try all men ſo, as to manifeſt their tenents and doctrines, ſeeing ſome cleave to their errors ſtill, whereas all ſtubble and hay vaniſheth before the fire. It muſt therefore be ſome notable expected day, accompanied with fire, wherein all things (without exception) ſhall together be manifeſted to the praiſe of ſuch as have taught ſoundly; and to the terror of others, who (notwithſtanding) being found upon the foundation Chriſt by a lively faith, ſhall be remitted their errors, ariſing from the weakneſſe of their judgement, and eſcape damnation, and enter into life at that time. And what other day can this be but the day of judgement, according to *Auguſtine*? for then all things here uncertaine to the world ſhall be made manifeſt to all, 1 *Cor.* 4. 4. and that is the time of receiving reward: yet it is not to be thought that there ſhall bee any purging by fire then, but onely proving; and becauſe at that time this triall ſhall be made, it is ſaid to be done by fire, and not of perſons, but of their workes. Then the ſound teachers ſhall with all joy, and teſtimony of a good conſcience, ſtand in the midſt of thoſe terrors; others that have in ſome things erred, and not proceeded ſo ſolidly in executing their office, ſhall through the conſcience hereof ſtand ſometime affrighted, but being ſoone delivered againe, all together that are found in Chriſt, ſhall bee received to glory. For that which is brought againſt this, *viz.* that doctrines are now to be tried, it may bee anſwered, that this doth not argue againſt a further triall hereafter, when none ſhall be able by ſhifts to evade the truth, as now they doe. If it be further objected, that the day of judgement is no time of trying, but of crowning the faithfull; I anſwer, that there ſhall be a triall of manifeſtation, whereby the difference even of the beſt may appeare, for ſo much as there ſhall follow a difference of glory. Let no man preſume hereupon to proceed in any fundamentall error, for this is to be out of Chriſt, and to be ſubject to hell fire; neither to proceed in any error, being hereof convicted in conſcience, nor in any unprofitable kinde of teaching, for thus hee ſhall not eſcape through the fire, but as an heretike and damnable ſinner paſſe thorow the fire into hell fire, whence there is no redemption.

Note

Note.

Note, that it is not a thing indifferent, but dangerous, though a man holdeth all the points of the foundation rightly, yet in the manner of executing his miniſteriall office, to goe out of his bounds, and not to walke by rule. Some terror ſhall be one day for this to all phantaſticall teachers, at what time their eſcape from everlaſting deſtruction ſhall be hard; and this ought to move more, than ſatisfying their owne humours, and feeding for a time upon the vaine aire of popular applauſe.

Text 43.

Verſ. 21. *For all things are yours.*

22. *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, &c.*

Chryſoſt. hom. 10. *in* 1 *Cor.*

THe Apoſtle having made a way to that which afterwards followeth againſt the inceſtuous perſon, by ſpeaking of the fire which ſhall try all things; to ſuch as were more modeſt hee addeth the conſideration of their owne dignity, being Temples of God. And leſt any man ſhould be hindred by carnall wiſdome from embracing this doctrine, hee maketh warre againſt this wiſdome, ſhewing that they which will be truly wiſe muſt be fooles this way; that is, not truſting to their owne wiſdome at all to helpe them to true wiſdom. And then he reſumeth his former argument againe; *Let no man rejoyce in men*; although they exceed the wiſe ones of this world, and more benefit commeth by them. *For all things are yours*; this is ſpoken to take downe the inſolency of teachers: for though they be workers together with God, yet the people owe no thankes unto them, becauſe they received their graces to this end, that they might benefit the people, and therefore they doe very perverſly to be called by their names, and not after Chriſts, whoſe indeed they are. But what meaneth he by life and death? either *Paul*, *Apollos*, or *Cephas* in life and death are yours, all being turned to your benefit, or elſe *Adams* death was for your benefit, that yee might be the more ſetled. But how ſaith he, *The world is yours? and ye Chriſts, and Chriſt Gods?* The world is ours, becauſe it was made for us; we are Chriſts, becauſe we are his workmanſhip; Chriſt Gods, becauſe hee is his moſt dearely beloved Sonne, and hath God for his Author. Hee had before ſpoken of a building; now hee ſheweth what manner of building this is, *viz.* even the Temple of God, and therefore warneth them not to deceive themſelves; that is, by declining from the Catholike truth after falſe Apoſtles, being taken with their wiſdome. For even they, if ever they will bee truly wiſe, muſt caſt away the conceit of this their wiſdome. The reaſon here uſed againſt their being called after any man, yea the beſt, (glorying in him) is taken from their inferiority. For if a man will glory in any, they muſt be more excellent, ſo as men are not, ſeeing they are all appointed to ſerve for our good; onely Chriſt is ſuch, and therefore to be gloried in. *The world is yours*; that is, ſerveth you, being made for this end. *Life*; that is, if yee uſe it modeſtly, and paſſe it to the glory of God, it ſerveth you alſo. *Death*; that is, the diſſolution of the body and ſoule ſerveth for your good, ſeeing it is a paſſage to a better life, if ye be willing to die for Chriſt. *Things preſent*; for ye are ſuſtained by them that ye may ſerve God. *Things to come*; for by the hope hereof, and in expectation of them, ye are upheld in Gods ſervice. *Yee are Chriſts*; that is, ſerving him as all things ſerve you, for as much as you have your beginning from him in your regeneration. *Chriſt Gods*; that is, his Sonne, doing his will, as ye ought to doe the will of Chriſt.

Anſelm. in 1 *Cor.* 3.

Tho. Aquinas.

Having ſhewed the reward of builders, hee teacheth here the puniſhment of deſtroyers; and if any that will argue here-againſt from naturall reaſon, that God knoweth not all things that are done, and therefore cannot puniſh them, ſhall ſeeme to be wiſe; hee muſt deny this naturall wiſdome, that hee may become wiſe according, acknowledging how fooliſh a thing it is to

reaſon

reaſon thus. *Let none rejoyce in men:* here hee inferreth the principall concluſion intended. No man glorieth in that which is ſubjected to him, and appointed to ſerve for his good, &c. as *Anſelme.*

Having ſpoken to the teachers, now he admoniſheth the hearers, they being warned as builders, theſe as parts of the building: *Let no man deceive himſelfe*; this (as I take it) is ſpoken to them both: for ſuch as ſeemed to be wiſe, being niceſt, attended moſt unto ambitious teachers comming with humane wiſdome, the ſimplicity of the Goſpell being diſtaſtefull unto them, and theſe ambitious teachers were altogether for oſtentation, that they might be had in reckoning for their wiſdome. Both are therefore admoniſhed to lay away this opinion of wiſdome, and to ſubmit unto God, which by the world is counted fooliſhneſſe. *Let none glory in men*; that is, conſidering the vanity of the wiſeſt, and touching the beſt, they are appointed to ſerve for our good: that which is added, *life or death, &c.* is hyperbolicall, to prove the rather that men are not over us; for if life and death, and all things bee ſubjected unto us, it is certaine that men alſo are ſubjected, ſo that they are to helpe us with their miniſtery, but not to exerciſe dominion over us. If it bee ſaid, then the doctrine of *Peter* and *Paul* is ſubject to our judgement, I anſwer, it is to be diſtinguiſhed betwixt the perſon of the man and his office. No man is to be hearkened unto, but as he teacheth with and for Chriſt; but the Apoſtles have been ſufficiently approved from Heaven, ſo as that whatſoever came from them is as the Oracle of God, for ſo much as Chriſt ſpake in them. *Chriſt is Gods*; that is, in reſpect of his humane nature, and this is added to ſhew our union with God, wherein the height of our happineſſe conſiſteth. *Calvin in 1 Cor. 3. 16, 17, &c.*

Oecumenius followeth *Chryſoſtome*, others *Anſelme*, or *Calvin*, neither is there any great difference amongſt them: but I prefer *Calvin*; for the reaſon of the Apoſtles proceeding from builders, to ſpeake of thoſe that were built, for by ſchiſmes the Temple of God is deſtroyed. And whereas he ſaith, *Let no man deceive himſelfe*, he toucheth the fountaine of their differences, their conceitednеſſe, by which they thought that they had no need to bee by him admoniſhed. But for the capitulation of things which are ours, *Anſelme* ſaith beſt. Whereas the Anabaptiſts take occaſion here to found the common right of Chriſtians to all things, it is altogether beſides the ſcope of the Apoſtle: for he ſpeaketh not of civill poſſeſſions, but ſheweth only how all things are ordered for the benefit of the Church, neither doth he ſpeake of the individuals, but of the ſpecies of things; all which ſerve to further the ſalvation of the Elect. *Mayer.*

Note, that it is a moſt croſſe and prepoſterous thing for any Chriſtians to bee ſectaries, that is, addicted to one teacher, neglecting another, for hereby they become his, whereas indeed teachers (of what excellency and dignity ſoever) are theirs, and ſet up to ſerve their ſoules by all their labours together. Wherefore let it bee conſidered by the giddy headed of theſe times, what fooles they ſhew themſelves, and how they thwart God in his ordinances for their good, when as hee hath given them all his faithfull ſervants in the miniſtery, as if they were wiſer than hee, propounding to themſelves to make uſe of the labours of ſuch and ſuch onely, but in caſe others preach, they regard not, nay ſome will not heare them. Certes either ſuch muſt needs come ſhort of ſalvation at the laſt, or elſe God is overſeene in being too liberall in allowing them more Preachers, when as fewer would have ſufficed. *Note.*

CHAP.

CHAP. IV.

The Analysis and sense.

THis Chapter is wholly reprehensive: they are first taxed for judging of the Apostle, and admonished to desist here-from, *vers.* 1,2,3,4,5. Secondly, they are admonished against proudly taking too much upon them by his example and *Apollos*, *vers.* 6,7. Thirdly, If this will not make them to repent and breake off from these insolencies, hee shameth them by an ironicall preferring of them, and debasing of himselfe and *Apollo*, from *vers.* 8. to *vers.* 14. Fourthly, he mitigateth this his sharpe dealing with them, by putting them in minde that he was their father in Christ, and they his children, and so turning his sharpe reprehensions into loving exhortations to become imitators of him, of whom he telleth them, that they might understand by *Timothy*, *vers.* 14,15,16,17. Lastly, hee taxeth some amongst them as taking advantage of his absence to insult over him, threatning to come shortly, to the just castigation of such, *vers.* 18,19,20,21.

1 In the first, that is, the taxing of them for judging him, first, hee teacheth what he and such as he were, *viz. Ministers of Christ, and dispencers of divine mysteries*; of whom it is required, that they be faithfull. Secondly, he insinuateth their judging of him, shewing how lightly hee did esteeme of it, *vers.* 3. Thirdly, hee sheweth, that his owne conscience judged him not, therefore much lesse should they. Fourthly, the reason why he judged not himselfe, nor ought to bee judged of them, and therefore set light by their judging of him; the Lord is the onely Judge of us all. Lastly, hee admonisheth against this uncharitable judging, willing that office of judging to be left to the Judge of all, shewing what he shall doe at his comming, *vers.* 5. The sense of all this shall be more at large set forth by and by in the Text.

Vers. 1,2. Vers. 3. Vers. 4. Vers. 5.

2 Touching the second, he both presseth them with examples, *vers.* 6. and by recounting the wel-spring of all the worth that is in any man, he hath nothing of himselfe, but receiveth all grace of God, *vers.* 7. and both these are explained in the Texts following.

3 Touching the third, he endevoureth to make them ashamed of their insolencies, and seeking thus to magnifie themselves, by recounting his owne, and the other Apostles ignominies and sufferings, who as all must needs acknowledge, were the chiefe in the Church. And if they therefore were in disgrace and exposed to many miseries in the world, it was no time for inferiour teachers to stand upon, and to take glory themselves. Here is a double irony, to each of which is annexed a complaint of the ignominies and sufferings, which the Apostles then indured. First, *vers.* 8,9. hee doth ironically taunt them in a metaphoricall ascribing of fulnesse, and riches to them, shewing his and the rest of the Apostles ignominious usage. Secondly, *vers.* 10,11,12,13. he doth ironize them more plainly, shewing what hee meant in ascribing fulnesse before unto them, *viz.* wisdome, strength, and glory, more at large describing the Apostles miseries. The explication of all which will come within the compasse of the following Texts also.

4 Touching the fourth, here is first a mitigation, in that he admonished them, he saith in love, *v.* 14. Secondly a reason, why in love he must needs thus deale with them, because he alone was their father in Christ, *vers.* 15. and therefore he called them his children. In that he speaketh of himselfe, as their onely father, he doth not hereby derogate from God the onely father, for he mentioneth Jesus Christ, as the primary and chiefe worker of their regeneration, so that hee was but as it were an instrument to convert them to the faith, and yet for this to be reputed their father, others, by whom they were also instructed, being

being but their pedagogues. *Beza* thinketh that by pedagogues or inſtructors here are meant the falſe teachers, that laboured to ſeduce them; but the word is more generall, ſetting forth all others, by whom they were taught beſides himſelfe, if they were ten thouſand: this is ſpoken hyperbolically, it being meant, that though there were never ſo many that taught them, yet hee that firſt converted them, not any other was their father in Chriſt: for to grace and incourage us the more to this worke of converting ſoules, the Lord is pleaſed thus to communicate the honour of his fatherhood, and elſe-where of his doctorſhip and maſter or teacherſhip with ſuch, and that he might thus procure reverence unto them. Thirdly, having laid this ground, he ſtirreth them up hereupon, as children to imitate him their father, *verſ.* 16. Fourthly, leſt they ſhould be ignorant what he did, and what manner of one hee was, hee telleth them, that hee had provided for their inſtruction herein, by *Timothy*, *verſ.* 17. A notable ſtraine to ſet us the Miniſters of Gods word a worke, to endevour not onely to preach and to inſtruct the people, but if by any meanes we poſſibly can to convert them: ſeeing thus onely we ſhall become fathers unto ſuch, whereas by teaching onely wee come to be but of an inferiour ranke, *viz.* inſtructors or pedagogues, and but ſuch are the greateſt Doctors, that apply not themſelves with their beſt skill and labour to convert ſinners, when as the pooreſt Miniſter, that is much in outward dignity inferiour to them, but hath the grace to labour the converſion of ſinners, is a father in Chriſt. How much ſhould thoſe, that have the title of reverend fathers in Chriſt amongſt men, be moved by this, to labour to walke worthy of this title, and to apply themſelves to earneſt and effectuall preaching, not ſlacking of their diligence this way for the acceſſion of any worldly wealth or honour, as is the manner of moſt?

Beza.

Pareus.

Note.

Touching the laſt, firſt he rippeth up the elatedneſſe of ſome as though hee would never come amongſt them to let them heare of it, *verſ.* 18. Secondly, he promiſeth directly to come and to examine the ſtate of ſuch, when he ſaith that hee will not goe by their ſpeech, but by their power, *verſ.* 19. here by power *Chryſoſtome* underſtandeth the power through the holy Ghoſt, which the faithfull had in thoſe times to doe miracles. Others the efficacy of preaching and the power of grace in the heart, to lead an holy life, to the good example of others, and to flee ſcandalous living: for of *Iohn* the Baptiſt, that did no miracles, it is ſaid yet, that hee came in the power of the ſpirit. I thinke that theſe things ought not to bee diſtinguiſhed, but both that miraculous power and efficacious teaching, and the power of grace appearing in the life, are jointly together to bee underſtood by power in this place, and ſo *verſ.* 20. where thirdly hee rendreth a reaſon of proving not their ſpeech, but their power; becauſe the kingdome of God conſiſteth not in word, but in power: a ſpeech much like unto which is uſed, *Rom.* 14. 17. tending to prove, that the power of grace in the life is here meant. Fourthly, hee threatneth thoſe that were thus elate, putting them to their choice, whether by their incorrigibility they would ſtill urge him to come amongſt them with a rod, or by being ſpeedily reformed, in love and meekneſſe, *verſ.* 21. Hee continueth in the allegory of a father, before uſed, becauſe fathers when they are offended, come with a rod to their children: he oppoſeth this to the ſpirit of love, not that in correcting children, there is no love ſhewed, but for the divers manner of ſhewing it. For as Saint *Auguſtine* ſaith, there is love even in the rod, but though the love bee one, the love of mildneſſe is different from the love of ſeverity, becauſe divers things are in love done to divers.

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Chryſoſt.

Theophylact.

Anſel.

Auguſt. contr. Parmen. lib. 3 c. 1. Et virga charitatem habet, ſed aliud eſt charitas manſuetudinis, aliud charitas ſeveritatis, una quidem charitas eſt, ſed diverſa in diverſis operatur. Chryſoſt. Theophylact. Anſelm.

The rod here ſpoken of, is by reproving and puniſhing alſo, ſo that here is implied a power to doe both in ſpirituall fathers.

Text 44.

Verſ. 3. *But to me it is the leaſt thing, that I be judged of you or of mans day, but neither doe I judge my ſelfe.*

Verſ. 4. *For I am guilty of nothing to my ſelfe, yet am I not herein juſtified.*

Chryſoſt. Hom. 11. in 1 Cor.

CHryſoſtome. It ſeemeth that the Corinthians laboured of this vice, of cenſuring the holy ſervants of God, as fooliſh and unworthy: this the Apoſtle taketh to himſelfe and ſheweth how little hee eſteemed of it. And leſt it ſhould ſeeme pride over them in him, hee ſaith not onely of them, but of any other alſo, and leſt he ſhould ſeeme thus to contemne all men, he addeth himſelfe, ſaying, *But neither doe I judge my ſelfe*, thus ſhewing no pride, but the beſt kinde of diſpenſation. As *Salomon* is not counted proud, when hee ſaid of all things, *Vanity of vanities*, but nobly minded, ſo to make no reckoning of perverſe judgements of men is not pride, but a generous elation of the minde *I am guilty of nothing to my ſelfe*, what meaneth hee by this, are any without ſinne, ſo as that they need not to judge themſelves. No doubtleſſe, for there are many ſinnes that wee know not of, in regard of which, hee that knoweth nothing by himſelfe, is not yet hereby juſtified. Hee doth not ſpeake thus therefore to juſtifie himſelfe as being without fault, but to ſtop their mouthes, that condemne any without reaſon. But are not paſtors to judge of the ſtate of their flocke then? I anſwer, yes, in the caſe of manifeſt offending, when opportunity ſerveth, and that not to inveigh againſt them, but to condole with them. Now hee toucheth not theſe kinde of offences here, but the peferring of one before another, and the comparing of the worth of men together, which none are able rightly to doe, but he that knoweth the ſecrets of all hearts.

Auguſt. lib. Queſt. 83.

in Pſal. 41.

A man can ſcarcely in his owne conſcience give teſtimony to himſelfe, and bring forth a true ſentence of his owne eſtate, and therefore can much leſſe judge of another man. And hence it is, that the Apoſtle, *It is the leaſt thing to me to bee judged of you, &c.* There is ſo great a depth in man, as that it is unknowne even unto himſelfe, as in *Peter*, that weakeneſſe, whereby he denied his maſter Chriſt, was unknowne to himſelfe.

Anſelm. in 1 Cor. 4.

Seeing men cannot judge aright, who are faithfull, and who unfaithfull; the Apoſtle contemneth all humane judgements, and looketh onely to the judgement of God. *Of mans day*, that is, by the light or reaſon of any man, whereby they are not able to ſearch into the darke corners of the heart, and therefore may be deceived. Or by mans day underſtand the time of mans judging before the day of the Lord commeth to judge all. *I am not herein juſtified.* This is added, becauſe it is written, *Who can underſtand his offences*, though he knew nothing by himſelfe, yet this ſufficed not to juſtifie him, as having attained to perfection of holineſſe. And ſo it is as if he ſhould have ſaid, I cannot finde but that I have done well, yet I preſume not of my merits, becauſe our life is brought to his examination, under whom our vertues doe tremble.

Th. Aquin. in 1 Cor. 4. 3.

Ought there to bee no care had, what men judge of us? I anſwer, there is a double judging: firſt, whereby men judge ſo, as that it tendeth to their edification or ſcandall, and of this a care is to be had: for the Lord hath commanded. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heaven.* There is another judging that meerely concerneth a mans ſelfe, tending either to his credit or diſcredit amongſt men, and this the Apoſtle ſaith was the leaſt thing to him, not nothing, becauſe a good name is a temporall good, but as all theſe good things are, ſo is it the leaſt, as *Auguſtine* ſpeaketh, *lib. 1. de libero arbitrio. Cap. 15. 16. I judge not my ſelfe.* This may ſeeme to be ſpoken of againſt the duty to which wee are all bound, for all are to judge themſelves. But it is to bee underſtood that there is a judgement of diſcuſſion, and of reproving, and condemning, and hereby we are to judge our ſelves, but not by the judgement of abſolution, whereby hee counteth

counteth himselfe innocent. *I am guilty to my selfe of nothing*, that is, of no mortall sinne, yet I cannot say that I am just, God only can doe that, who knoweth the intention of the heart, and there are many sinnes that are to us unknowne.

How could *Paul* reject the judgement of all men? are not the Pastors subject to the judgement of the Church? *Answ.* It is the part of a good Pastor to submit his life and doctrine to the judgement of the Church; and thus *Paul* did not refuse, but oftentimes shewed his willingnesse to be judged by the Church of *Corinth*, wherein hee might bee proceeded withall according to equity: but when a faithfull Pastor seeth himselfe to bee oppressed by perverseneſſe and injustice, and that there is no place for equity and truth, hee may, neglecting the judgements of men, appeale to God, especially when he cannot obtaine that a true and lawfull knowledge may be taken. *Mans* day is put metaphorically for mans judgement, because there are set dayes amongst men to judge of matters, and the judgement then given is called mans, because it is proceeded not according to the truth, but according to the lusts and rashneſſe of men. *I am guilty to nothing in my selfe*, that is, in respect of the performance of my Apostolical office, but that I have carried my selfe faithfully herein: for otherwise that he knew much by himselfe, he plainly acknowledgeth, *Rom 7. Yet am I not herein justified*, that is, pure, and free from all blame: for the sight of God is so pure, that even the things that seeme just and good in our eyes, are blameable before him. The Papists abuse this place against the certainty of faith, and according to their doctrine of justification by workes indeed there can be no certainty, but a continuall trembling; we therefore relie not upon any thing in us, but upon the meere mercy of God in Christ, for our justification, and so have assurance, though there be more sinnes in us than we can see.

Calvin in 1 Cor. 4.3.

According to these, or some of these, speake all other Expositors upon this place, and here is enough set downe for the resolving of all doubts that arise from hence. For first, if it be doubted whether this speech doth not savour of some pride, in that he so lightly accounteth of any mans judgement; *Chrysostome*, whom *Oecumenius* also followeth, hath well answered it, that it was not out of pride that he thus lightly esteemed of other men, but because herein they were not able to give a right judgement; for he himselfe, that knew his owne heart best, could not judge of himselfe in the case of most faithfully and laudably discharging his office, because when hee thought that he did well, God could yet see many things amisse in him. Secondly, If it bee doubted whether it be well done not to regard what men thinke of us, and so to have amongst them either a good or ill name; *Thomas Aquinas* hath well answered it, that so far forth as this tendeth to edification or scandall, it is to be regarded, but not for vaine-glory or feare, in respect of a mans selfe. Thirdly, If it be doubted whether the Pastor be so above all men, as that he is not subject to the examination and judgement of the Church; *Calvin* hath well answered it, that *Paul* himselfe sometimes submitteth to their judgement, 1 *Cor.* 10. 15. *viz.* when they proceed according to right and reason, to examine his case, but when otherwise they unreasonably condemne him, he appealeth from them unto God. And according to his example may we doe, being unjustly censured by the Pope. Fourthly, If it bee doubted what is meant by mans day, all Expositors agree, that the speech is metaphoricall, mans day, being put for mans judgement, both because the day is light to discover hidden things, and because mans day can enlighten no further than the weakneſſe of man permitteth, the depth of another being yet unseene by him. Fifthly, If it be doubted whether he did well in saying, that he judged not himselfe; *Thomas Aquinas* hath also well answered it, that he spake of the judgement of absolution onely. Sixthly, If it be doubted whether he were without all

Mayer.

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sinne, so that in his conscience he knew of none in him; All answer well, that he meant not so, but in respect of his fidelity in executing his office. Seventhly, If it be doubted whether a man cannot then know his owne estate, to give a true judgement whether he be justified before God or no; *Calvin* hath also answered it well, that if our justification depended upon our workes, we could not indeed know it, but seeing it is by faith that we are justified, and so by the righteousnesse of Christ made ours, wherein we are sure there is no defect, we may hereby be assured. Eighthly, If it be doubted whether wee may not at all judge of one another; *Chrysostome* hath answered it well, that of things done which are apparantly good or evill, wee may judge, but not in the case here handled, *viz.* to preferre the person of one teacher before another, as more accepted of God, and to debase others without just cause. One thing is to be noted against the Papists, that all ancient Expositors have constantly taught from hence, that by his owne workes no man living can be justified in the sight of God, neither can any the most carefull live so, but that God seeth pollution in him notwithstanding.

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Note.

Note. Note againe, how secure the state of that man is, that keepeth a good conscience in all things, he needeth not to be troubled at mens censures touching him, because God, who seeth his integrity, and not men, shall be his Judge at the last day.

Note. Note moreover, what an usurpation it is in one man to give sentence against another, as unworthy, when his workes doe not shew him to be so, but contrariwise. For where the workes are apparantly evill and wicked, wee may censure and debase such, that they may be ashamed, and so be brought to repentance. But out of this case to judge, being led by blinde affection, is to usurpe Gods office, and therefore intolerable.

Note. Note lastly, how circumspectly wee had need to walke in all things, even when we are in greatest secrecie, and most hidden from the beholding of all mortall eyes, because there is one that will bring all to light at the last, how secretly soever it hath beene done, and that not before a few, but in the view of all the world, both men and Angels.

Text 45. Vers. 6. *But (brethren) I have figuratively applyed these things to my selfe and Apollo for you, that in us yee might learne not to bee wise above that which is written.*

Chrysost. Hom. 12. in 1 Cor. AS Parents or Masters are wont to deale with their children that are sicke, when they refuse such things as are offered by the Physitian, they taste and take of them themselves, that thus they may be drawne to doe the like: so the Apostle being to deliver something to abate the pride of the teachers amongst the *Corinthians*, he taketh it to himselfe and *Apollo*, saying, *Who is Paul? or who is Apollo?* and here, *I judge not my selfe*, that they might hereby be pulled downe in their owne conceits, when they should see so great an Apostle thus humble. To *be wise above that which is written*, is against the written rules of Gods word, to preferre a mans selfe before others: for it is written, *Why seest thou a mote in thy brothers eye, and canst not see a beame in thine owne eye:* and, *judge not, that ye be not judged:* and againe, *He that will be great amongst you, let him be your servant.* In that which followeth hee sheweth, that which way soever they considered of themselves, there was no reason to be puffed up; for if they were praised, it was but of men, whose judgement is little worth, or if worthily, they had received all their worth, neither was it their own. Againe, if they should think themselves to have profited so much in Christianity already, as that they were now even upon the point of reigning in heaven, he beateth them from it, deriding such a conceit, saying; *Now yee are full, now ye are rich, &c.* when as having but newly begun, it was impossible that in so short a time they should have beene brought to such

such perfection, as that now they needed no more the helpe of the Apostle. And to shew the vanity of their selfe-conceitednesse herein, he saith; *I thinke that God hath set forth us the last Apostles, as destined unto death; us,* from whom yee have learned all wherein yee so much glory, and therefore vaine is your rejoycing. *A gazing stocke to the world,* that is, these things have not beene done in a corner, but in every place. But what meaneth he, that he saith to Angels? Truly these sufferings were worthy the beholding of Angels, and so in abasing himselfe, hee yet saith something setting forth their dignity that suffered. That which followeth is an irony: for it was impossible, that the Apostles being fooles and base, they should be wise and honourable.

I have propounded my selfe and *Apollo,* who are superiour to other teachers, for a figure, that in teaching you to abhorre from giving such immoderate honour to us, ye might learne to doe the like in regard of other men. Hee did not name them in particular, to avoid the greater discord. *Who discerneth thee,* that is, whether thou beest baptized by one or by another, who can distinguish this by any singular vertue in thy baptisme. *What hast thou,* that is, of any of them, that thou hast not received of us, that bee the Apostles: for whatsoever is not of Apostolicall tradition, is nought worth: and if thou hast received it of us, why doest thou glory in them against me? Or else it may be understood in regard of God. Forsomuch as wee come all out of one corrupt masse, who but God can discerne thee from others? and if thou shouldest thinke, but it is in regard of my faith or righteousnesse, that God discerneth me, what faith or righteousnesse hast thou, that thou hast not received of God? That which followeth is ironicall. *Now yee are full,* that is, yee vainely thinke your selves so when ye are but babes, and uncapable of the food of spirituall doctrine, *Without us,* that is, without our helpe. *I would to God yee did reigne,* that is, that yee were not deceived thus with vaine glorying. *I thinke that God hath set forth us the last Apostles,* that is, whereas I spake of your reigning, that we might reigne with you, I thinke and know that wee indeed reigne, and that you reigne not with us: for to suffer for Christ is the way to reigne in the world to come. And hee calleth them the last Apostles, because no such should rise up after them, till *Enoch,* and *Elias,* to whom they were also conformable in sufferings. *A spectacle to men and Angels,* that is, whilest all come together to see the executions done upon us, good Angels to support us, the evill to rejoice at our sufferings, because they hate us, and expect that other should by this meanes be terrified from the faith. *Anselm in 1 Cor. 4.*

There is little difference amongst Expositors in clearing the doubts of this place. For if the question be, what he meaneth when hee saith, *I have figuratively applyed these things to my selfe and Apollo, for you,* it is agreed that hee hath reference to that abasing of himselfe and *Apollo, ch.* 3. and sparing to nominate their teachers in particular, that they might both take notice of their fault, arrogating so much to themselves, when as men of greater note in the Church were nothing, and not be provoked against the Apostle, as out of spight bringing them up unto the stage, to their owne further hurt. Onely as *Calvin* noteth some read it, *That ye might learne in you,* but not with any different sense from this, *That ye might learne in us:* For if it be read thus, it is to bee understood, that yee may learne by our example, if otherwise, that yee might apply our example to your selves. *Mayer.* 1

Touching the next doubt, what is meant in that he saith, *That ye might learn not to bee wise above that which is written;* It is also agreed, that this hath reference to such places, as wherein humilitie is prescribed, and not vainely to seeke one to be greater than another. 2

Thirdly, touching these words, *who discerneth thee,* &c. it is also agreed (but that *Anselme* mentioneth another exposition) that it is meant, who preferreth thee, or maketh thee greater or better than another? If any doe, they 3

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are but men, who are vaine; and if thy gifts and graces be ſuch, as that thou art rightly preferred, yet whence haſt thou theſe? is not God the Author of all unto thee, and therefore alone to be glorified?

4 Fourthly, whereas he ſaith, *Now yee are full*, &c. all conſent, that it is ſpoken ironically, that if by ſerious dealing with them they would not be moved, they might thus become aſhamed, when they ſhould conſider the opinion that they had of their owne excellencie, the Apoſtle from whom they received all their teaching, being ſo abaſed in their eſteeme.

5 Fifthly, he calleth himſelfe and *Apollo* the laſt Apoſtles, becauſe hee was made an Apoſtle laſt, according to *Calvin:* for in a large ſenſe other Preachers of the Goſpell were alſo numbred amongſt the Apoſtles. If any had rather, he may take another ſenſe mentioned alſo by him: *the laſt Apoſtles*, for the leaſt eſteemed amongſt them.

6 Laſtly, whereas he ſpeaketh of Angels, I preferre that expoſition of evill angels, becauſe it is a ſport only to them that the Apoſtles were ſo vilified. And it is to be noted, that in the midſt of theſe calamities he looked unto God, as by whoſe providence it came thus to paſſe, and therefore hee ſaith, *I thinke God hath appointed us* &c.

Note. Note, that according to the example of *Paul*, every Miniſter of the word of God ought to be ſo diſcreet in reproving publikely the fault of any man, as that he ſhould ſpare their names, or ſo to ſpeake of them, as that by too particularly deſcribing them to their ſhame in the publike aſſembly, he might not provoke them to indignation rather than worke upon them unto reformation.

Note. Note againe a common *Memorandum* upon all temptations unto pride and high-mindedneſſe in reſpect of any gifts in us, or whatſoever elſe is poſſeſſed by us, *viz.* that wee have nothing but what as almes wee like unto poore Beads-men have received of God. And will a begger be proud of his dole? If he be, all men will deride him therefore; and ſo it is ridiculous and abſurd for any man to be proud of any thing that he hath more than others amongſt whom he liveth.

CHAP. V.

The Analyſis and ſenſe.

1 IN this Chapter inceſtuous marriages are inveighed againſt and condemned, the tolerators hereof are reproved and admoniſhed. So that of this Chapter there are foure parts: Firſt, an accuſation of the Corinthians for a great crime committed amongſt them, *verſ.* 1, 2. which crime is firſt aggravated, becauſe ſuch fornication was not heard of ſo much as amongſt the Gentiles, *verſ.* 1. Secondly, it is aggravated againſt them, in that notwithſtanding the offence were ſo hainous, they were puffed up, not being affected with ſorrow as they ſhould have beene, nor ſeeking the caſtigation of the delinquent, whereby they might have beene cleared from ſo foule an offence, which reached to them all whileſt they were no better affected, *verſ.* 2.

2 Secondly, here is a decree for the puniſhing of the ſaid crime by excommunication, *verſ.* 3, 4, 5. wherein is firſt the order given for this, *verſ.* 3. ſecondly, the manner of it, *verſ.* 4. thirdly, the end, that the fleſh being deſtroyed, the ſpirit might be ſaved, *verſ.* 5.

3 Thirdly, here is a reprehenſion of the whole congregation pleaſuring and rejoycing in this inceſtuous marriage, wherein firſt is ſet forth the danger of it, *A little leaven leaveneth the whole lumpe, verſ.* 6. Secondly, an exhortation is uſed adaptated to the preſent metaphor of leaven, together with a reaſon, *verſ.* 7. Thirdly, he concludeth this exhortation with explaining what hee meant by leaven and unleavened, *verſ.* 8.

Fourthly,

Fourthly, here is an admonition for time to come against keeping wicked company, wherein he calleth to their remembrance first a former Epistle, in which he had written to them about the same, *vers.* 9, 10. Secondly, he explaineth himselfe, what wicked company he meant that they should shun and avoid, *vers.* 11. namely of wicked brethren, not of Infidels. Thirdly, he rendreth a reason of this, *viz.* because such were without, with the judging of which sort of men he had nothing to doe, *vers.* 12, 13. that is, as is plaine by that which goeth before, he had nothing to doe to appoint a course touching their punishment, seeing they were not of the Christian congregation: but yet he sheweth, that there is a Judge whose censure they shall not escape. For any thing going before in this Chapter, that needeth explication, see the Text here following. 4

Vers. 1. *There is altogether heard fornication amongst you, and such fornication as is not named amongst the Gentiles, that one should have his fathers wife,* &c. *Text* 46.

THe Apostle doth here lay open a most grievous crime amongst the Corinthians disgracing the whole congregation: and therefore he beginneth not with an accusation of some one man, but taxeth them all to their greater terrour. It is likely that they sought to hide this fault, which made him thus vehement against them. *And yee are puffed up*, that is, not in his sinne, for that were folly, but in his teaching, though he nameth it not to terrifie them the more. This sinne so disgracefull unto them all should have beene mourned for and prayed against, as a common plague invading them, till the offender had beene removed. *I truly, though absent in body, yet present in spirit*, &c. Without expecting any answer hee proceedeth to judgement, and that hee might terrifie them the more, he speaketh as another *Elizeus* to *Gehezi*, *Did not my spirit goe with thee?* that conceiving how all things which they did were plaine unto him, though absent, they might with the more speed put in execution what is here determined. And that he might not seeme to arrogate too much unto himselfe, he addeth, *when yee are gathered together, and my spirit amongst you*, wherein he speaketh of himselfe as one amongst them. But whereas he saith, *He that hath done this in the name of the Lord Iesus, when yee are gathered together*, &c. what meaneth he? Some understand it as spoken of the incestuous person being called by the name of Christ a Christian: He that going under this name hath presumed to commit so foule a fault, to the great scandall of Christianitie. But I rather understand it as pertaining to them gathered together, and so in the name of the Lord Jesus, is as much as according to God, and not carried with humane affections. *In the power of the Lord Iesus*, that is, either because they had power through Christ to deliver him to Satan, or because Christ together with them did give sentence against him. That which followeth touching the leaven is still meant of him, and of other sinners also, wherein hee alludeth to the saying of our Saviour Christ, comparing corrupt doctrine to leaven; and in speaking of unleavened bread, he alludeth to the feasts under the Law, whereas our feast time is alwaies for the excellency of the benefits bestowed upon us. Lastly, lest they should conceive that if they must put this incestuous person from amongst them, and all leaven of sinne, then they must be separate from all the Grecians for their fornications, which was impossible; hee resolveth this doubt, telling them that whereas hee wrote unto them to bee separated from fornicators, &c. hee meant not such as were no Christians, but if Christians bee such. But how can a Christian bee an idolater? As the Samaritans did serve God and Idols, and they that came to the Table of God and to Idols sacrifices. They without were such as imbraced not the faith, touching whom hee had not to doe *Chrysost Hom. 15. in 1 Cor. 11.*

doe to ſet downe Lawes, becauſe they would have contemned them, wherefore he leaveth them to Gods judgement.

Anſel.

Preſent in ſpirit; that is, by the authority of the Spirit that filleth all the world; *have already judged*, ſo that yee ſhall not need to tarry expecting my voice, but proceed againſt him in expelling him out of the Church. This is expreſſed by theſe words, *To deliver ſuch a man to Satan for the deſtruction of the fleſh*; for they ſay that the Apoſtle had this power, that if hee excommunicated any man, hee was ſtrait way caught of the Devill, and vexed in body as much and as long as he would: A great art of his authority, to deliver him to Satan for puniſhment, that was willingly led by Satan unto ſinne, that he which was the author of wickedneſſe, might be the ſcourge of diſcipline.

Magna arte Magiſterii, ipſi traditus in pœnam cui ſponte eſt ſubſtratus in culpa, ut qui author fuerat ad initium nequitiæ, ipſe flagellum fieret diſciplinæ.

A little leaven leaveneth the whole lumpe; that is, the ſinne of one being knowne and not puniſhed, doth defile many, yea, even all that know it and doe not ſhun him, or having power doe not chaſtiſe him, becauſe he thinketh not himſelfe a ſinner, when he is not corrected and ſhunned. *Let us feaſt*; that is, with the body and bloud of Chriſt, which is the Sacrament of reſurrection and incorruption, being ſubject in the meane ſeaſon to no vice. *I wrote unto you in an Epiſtle*; this is not now extant, hee meant not that they ſhould ſhun the company of the Gentiles (that were ſuch) altogether, for partly they could not then trafficke and deale in the world, and partly all occaſion of converting them unto Chriſt ſhould thus bee cut off. *Doe not yee judge thoſe that are within*; that is, cutting them off by excommunication till they repent.

Mayer.

I have undertaken this whole Chapter together, becauſe it wholly tendeth to one and the ſame thing, *viz.* to reprove inceſt, and to provide againſt the danger of it and of all other notorious ſinnes. There is little difference in clearing the Text amongſt Expoſitors, and therefore for brevities ſake I omit others.

1

Inceſtuous marriages.

The queſtions ariſing here are many: Firſt, how it can bee ſaid that ſuch fornication was not heard of amongſt the Gentiles, and where is it provided againſt, that it ſhould be taxed as ſo foule an offence? For even in the Scriptures wee reade of *Reuben* that went up into his fathers bed, and *Abſolom* went into his fathers Concubines, and *Adonijah* asked *Abiſhag* to wife: and amongſt the Heathen *Plutarch* reporteth, that *Antiochus* the ſonne of *Demetrius* married *Nicoſtrates* his mother in law, with the conſent of his father; and that *Darius* the ſonne of *Artaxerxes* married *Aſpaſia* his fathers Concubine. To this I anſwer, that the Apoſtle meant not, that there were no ſuch fornications at all, but that generally the honeſter ſort of the Heathen did deteſt it by the light of nature. And touching proviſions againſt it, it is condemned to death, *Levit.* 20. *Deuter.* 23. and *Reuben* is diſinherited for it, *Gen.* 49. Thus *Pareus.*

Plutarch. in Demet.

Pareus.

2

How were they puffed up, and what cauſe there was that they ſhould have ſorrowed, it being but the ſinne of one? Did not *Paul* wrong them to ſpeake thus generally againſt the whole Church, ſeeing every one ſhall beare his owne burthen, and the ſoule that ſinneth only ſhall die? To this *Chryſoſtome* anſwereth well, that it is likely that they ſought to hide his fault, glorying notwithſtanding in ſome other excellency in him in teaching. And by this meanes, as *Auſelme* hath well ſhewed, they all became guilty of his ſin, in that knowing it, they did not ſeeke to reforme it by caſting him out. For though one ſhall not die for the ſin of another, yet in compaſſion there is great reaſon of ſorrowing for it, according to *Auguſtine*, who ſaith, Thou lamenteſt for one dead, lament rather for him that liveth. Are the bowels of Chriſtian mercy in thee to lament for a body out of which the ſoule is departed, and not to lament for a ſoule from which God is departed?

Plangis mortuum; magis plange vivum. An non ſunt in te viſcere Chriſtianæ miſericordiæ, ut plangas corpus, à quo receſſit anima, & non plangas animam, à qua receſſit Deus?

Thirdly,

Thirdly, how was the Apoſtle preſent unto them in Spirit? *Calvin* ſaith, that this is ſpoken to prevent an objection, How could hee give a right ſentence being abſent? though he were abſent in body, therefore he ſaith, yet he was ſo preſent as that he knew as well what was to be done, as if he had been preſent to ſee the caſe with his eyes. And he mentioneth his abſence in body, to tax them the more who were preſent, & yet would not ſee to the correcting of ſo groſſe an abuſe. So that in his ſenſe, *preſent in ſpirit*, is nothing but underſtanding the caſe as well as if I were preſent indeed. *Gorran* and others underſtand his authority through the Spirit, or his care and ſollicitude for their good. *Pareus* ſaith, that to be preſent in ſpirit, is to be preſent intellectually in an Epiſtle, wherein his mind might be ſeene. Now amongſt all theſe there is no great difference, but that *Chryſ.* ſeemeth to hold, that *Paul* had an extraordinary ſpirit of diſcerning what was done in places farre remote from him, which neither can be denyed, ſeeing he was a Prophet; and *Peter* by the ſpirit ſaw into the fraud of *Ananiae* and *Saphira*. Yet becauſe it is an uſuall phraſe with the Apoſtle, to ſay that he was preſent in ſpirit though abſent in body, when hee meant nothing but his affection and deſire of their good, as *Col.* 2. 5. I rather thinke that the ſame is meant here together with his judgement, which was of that weight, as that it was not to be contemned; and of that certainty, that proceeding according to it, they might be ſure to proceed rightly.

Fourthly, what is meant by delivering him to Satan, they being gathered together in the name of the Lord Jeſus, with his Spirit, and with the power of the Lord Jeſus? *Chryſoſtome* doth not ſo particularly explaine this, as that we may certainly gather how he underſtood it: but it may be gathered, that he tooke it for a miraculous delivering to Satan, to be bodily vexed by him; as *Anſelme* hath more fully declared, and other popiſh Writers following him. But *Auguſtine* and *Ambroſe*, whom our Writers rather follow herein, underſtand it only of excommunication, which is a delivering of a notorious ſinner to Satan, by caſting him out from the Church, ſeeing Satan reigneth amongſt thoſe that are without. And the circumſtances of the place doe indeed evince an ordinary proceeding of the Church in excommunicating, and not an extraordinary joyned with a miraculous event of Satans ſeazing upon ſuch a perſon to the tormenting of his body. Firſt, becauſe he taxeth them for not casting him off before, and committeth this matter unto them who had not the power to worke miracles, and therefore had been both unjuſtly taxed for not doing that which they had no ability unto, and vainly appointed to aſſemble together about that which needed a *Peter* or a *Paul* to effect it. Againe, what this delivering to Satan was, he further explaineth, *verſ.* 11. *viz.* to be ſo ſeparated from him, as not to eat with him that was thus delivered up. But yet we cannot certainly affirme what power they had in the Primitive Church for the greater terror of ſinners, till Religion and Pietie were more eſtabliſhed. Howſoever it is agreed on all parts, that here is ſet downe an order of proceeding in excommunications, and that they which are thus excommunicated in theſe dayes are delivered up to Satan, and ſo are in a damnable eſtate without ſpeedy repentance. But a further queſtion ariſeth here, Whether it be a lawfull excommunication that is made by one man, for ſo much as it is here appointed, that it ſhould be done when they were gathered together; the Apoſtle numbring himſelfe as one amongſt them in ſpirit, though in perſon abſent? About this there is much diſputation, many reformed Churches cleaving to the letter excommunicate by the Presbytery, with the conſent of the whole Church aſſembled together. But in our Church the Biſhop or his Deputy giveth out the ſentence alone, and it is by the Miniſter publikely denounced in the congregation. For our ground, we have the Apoſtles example here, who (as having authority alone to doe it) ſaith, *I have already judged*, and appointeth them to aſſemble together, onely to execute what was by 4

him decreed; and elſewhere he ſpeaketh of himſelfe alone, excommunicating
1 Tim. 1. *Hymeneus* and *Alexander, Whom I have delivered to Satan, that they might learne not to blaſpheme.* And *Greg. Niſſenus, Chryſoſt. Ambr.* and *Ierome*, have many paſſages, declaring that they alone did the like. On the other ſide, the
Matth. 18. direction of our Saviour Chriſt is urged, *If he heare not them, tell the Church*; which conſiſteth of many: and here *verſ.* 12. *Ye judge them that are within*; whereby he plainly maketh them Judges. I conclude therefore, that our excommunicating by one being executed afterwards in publike, is not without ground: nor their excommunicating by the whole aſſembly. This latter was moſt commonly uſed at the firſt, when the Apoſtles were abſent, and Biſhops were not yet every where ſet up: but afterwards the Biſhop (as the Apoſtles ſucceſſor) acted this part alone. For a Presbyter and Biſhop (according to *Ierome*) were all one at the firſt, but when ſchiſmes began in the Church,
Ierom. ad Tit. 1. ſome holding of *Paul*, ſome of *Apollo*, &c. it was decreed in all the world, that one ſhould be ſet up from amongſt the Presbyters above the reſt, to whom the care of the Church was committed, that the ſeeds of ſchiſme might be taken away. And when this order was conſtituted, the Biſhop was wont to excommunicate. There is no unlawfulneſſe then in the thing, whether it be acted by one or by more, but in the abuſe, which is to excommunicate for private affection, or out of the caſe of ſome notorious ſinne or hereſie. For this being the greateſt cenſure of the Church, how can it be juſtified being uſed out of order, the party not being firſt admoniſhed, or there being no juſt cauſe? And as there is abuſe in this regard, ſo in compounding excommunications for money, the congregation not being yet ſatisfied by the humiliation of the ſinner. For Saint *Paul* abſolved not the inceſtuous perſon, but upon their forgiving him when hee had beene thorowly humbled: for he ſaith,
2 Cor. 2. *To whom ye forgive any thing, I forgive alſo.* And indeed, the end of excommunicating is otherwiſe fruſtrated, it being *for the deſtruction of the fleſh, that the ſpirit may be ſaved*; that is, for the mortification of the old man, the body of death, through feare & ſhame, that the ſpirituall eſtate might be preſerved, which was through impenitency (ſuffered before) indangered, the miſery wherof would have appeared in the day of the Lord Jeſus comming to judgement. This (God knoweth) is little regarded in theſe corrupt times, wherein the keyes are chiefly uſed to open a doore for Mammon to come in & fil the purſe, or to make men ſtoop before pride & the affectation of dominion.

5 Fifthly, what Epiſtle is meant, when he ſaith, *I wrote unto you in an Epiſtle?* For touching the leaven purging out, and keeping feaſt with unleavened, ſo much hath beene already ſaid, as may ſuffice to make all plaine. The Epiſtle here mentioned, is by the conſent all ſome other Epiſtle written before this, which was loſt: for it is not to be doubted, but many more Epiſtles were written than are in the Canon, but the want of them now doth no whit derogate from the perfection of the holy Scriptures, for ſo much as the ſubſtance of all is in theſe which are extant. Touching that which followeth, ſome by their curioſity have made more labour than needs about theſe words, *becauſe then ye muſt goe out of the world. Ambr.* expounds them, as if they muſt rather die; *Eraſ.* as a wiſh, if it might be that they might be taken altogether out of the world. Others, that they muſt rather goe out of Greece. *Calvin*, that they had already ſeparated from the defilements of the world. But the moſt genuine is that of *Chryſoſt.* then ye muſt ſeeke another world to live in, ſeeing in this world the caſe of Gods people is, as of roſes amongſt thornes, they cannot but live amongſt the wicked. But here another queſtiō ariſeth, What is to be done now, that there are no ſuch men of the world, but all are Chriſtians, yet many as wicked as the Heathen then? To this it is anſwered by the beſt, that all knowne ſinners that perſiſt in any notorious crime, are to be removed out of the Church by excommunication, and ſo to be ſhunned of all men, that they may be aſhamed;

med; but if through neglect they bee not, it is ſufficient for us that wee abſtaine from familiarity with them, though in civill contracts and dealings we have to doe with them. If it bee doubted, becauſe the civill Magiſtrate now puniſheth all offences if they be preſented, whether there be ſtill this uſe of excommunication; *Pareus* hath well anſwered affirmatively, becauſe it is an order ſet downe by our Saviour Chriſt in his Church, which is perpetuall and ſtill bindeth, and it is a great meanes of repentance; for not doing our duty to the furtherance whereof, we ſhould therefore become guilty, if ever the uſe of excommunications ſhould be laid aſide.

Whether there be uſe of excommunication now?

Note, that we ought to be ſorrowfull and to humble our ſelves, not for our owne ſinnes onely, but alſo for the ſinnes of others that bee of our congregation: for becauſe the Corinthians grieved not for the inceſt committed amongſt them, but lifted up their creſts and carried themſelves inſolently, ſeeking each teacher glory by a multitude of followers, paſſing over this foule offence as a thing to be ſleighted, he ſharply reproveth them. And good reaſon there is to be grieved for other mens ſinnes, becauſe a ſcandall groweth thus upon the congregation, whereof ſuch are members, and becauſe the ſinnes of others amongſt us doe indanger us in reſpect of temporall things, both goods, and life, and all, as appeareth in *Achans* example. One ſoule indeed ſhall not beare the burthen of anothers ſinnes by periſhing therefore in *hell*; but in any other thing, which being touched, mercy enough may yet bee ſhewed in ſaving the ſoule, God both doth and may juſtly ſmite more, being all of one company, for the ſinne of one, to expreſſe the greater indignation againſt that ſinne, that all might be affected with feare, and the more earneſtly endevour to ſtay one another from ſinning, and with the more griefe pray in the caſe of anothers ſinning, as being themſelves alſo indangered hereby, which is good and profitable to the ſoules of all, and therefore whatſoever puniſhments be inflicted upon the body and outward eſtate for this end and purpoſe, cannot but be juſt and righteous on Gods part.

Note.

To puniſh more for the ſinne of one juſt in God.

Note againe, the right uſe of excommunications, and the power thereof, againſt what ſinner ſoever they are rightly directed. An excommunication is rightly made, when it is for ſome great ſinne, by ſome chiefe Miniſter of Gods Word aſſiſted with others, put forth out of an indignation againſt the ſinne, with a deſire of nothing elſe but to bring the ſinner to repentance. The power of excommunicating thus done is ſuch, that the excommunicated is delivered hereby to Satan, not being longer of Chriſts, but Satans retinue. So that if filthy lucre be the thing lookt at in excommunications, as it is commonly, the abuſe is great and intolerable, and if any perſon being rightly excommunicated contemneth it, hee is a very blocke or a ſtocke, for being beſet with helliſh dangers, he is not ſenſible thereof till he becommeth a prey to Satans teeth, in whoſe power he is.

Note.

CHAP. VI.

The Analyſis and Senſe.

IN this Chapter the Apoſtle entreth upon another fault of the Chriſtians at Corinth, *viz.* their contentious going to Law one with another, and from hence paſſeth on to tax the ſinne of fornication, which it ſeemeth was very frequent, neither did they account of it but as of a light or no ſinne. So that of this Chapter there are two parts: firſt, an Invective againſt going to Law: ſecondly, againſt fornication.

In the firſt, he firſt layeth downe the ſinne, which was to goe to Law before heathen Judges, *verſ.* 1. Secondly, he proveth it an indigne thing ſo to 1

doe, ſeeing the faithfull ſhall be Judges of all the world and of the Angels, *verſ.* 2, 3. Thirdly, he directeth them what Judges to take about their worldly contentions, *verſ.* 4. Fourthly, he reproveth them, that they had not done ſo hitherto, but contended before heathen Judges, *verſ.* 5,6. Fifthly, he taxeth them for being contentious, howſoever teaching that they ſhould rather have ſuffered wrong, *verſ.* 7. Sixthly, he taxeth them for wrong doing, *verſ.* 8. Seventhly, he threatneth them with excluſion out of the Kingdome of Heaven therefore, and not only for injuſtice, but for other heinous ſinnes alſo, whereof he nameth many, *verſ.* 9, 10. Eightly, he ſheweth how they had formerly beene intangled with theſe ſinnes, but had eſcaped by beleeving, *verſ.* 11. Ninthly, he preventeth an objection of the lawfulneſſe to goe to law in a juſt cauſe, ſaying, *All things are lawfull for me, but all things are not expedient, &c. verſ.* 12.

2 Touching the ſecond part, *viz.* his invective againſt fornication, he beginneth firſt with meats, whereby the belly is pampered, and ſo luſt is kindled, from whence enſueth the foule ſinne of fornication; betwixt which, and the belly, and fornication, and the body, though belly and meats ſhall both bee deſtroyed, there is a great diſparity: ſeeing meats are indeed for the belly, and the belly for meats, but the body is not likewiſe for fornication but for the Lord, of whoſe raiſing of the body againe he putteth them in minde, *verſ.* 13, 14. Secondly, he proveth that the body is for the Lord, becauſe it is a member of Chriſt, arguing ſtrongly from hence againſt fornication, whereby it is made the member of an harlot, and ſo the greateſt wrong is done to the body that can be, *verſ.* 15,16,17,18.

Thirdly, he proveth further that the body is the Lords, becauſe it is his Temple, bought with a great price to this end and purpoſe, hereupon exhorting to uſe it worthy of this condition by glorifying God thereby. The ſenſe of all which ſee at large in the Texts here following.

Text 47. Verſ. 1. *Dare any of you having to doe with another, be judged of the unjuſt and not of the Saints?*

2. *Know ye not that the Saints ſhall judge the world, &c.*

Chryſ. hom. 16. *in* 1 *Cor. c.* 6. TO diſſwade the faithful from being judged in their differences by Infidels, he doth uſe moſt ſignificant words. *Dare any of you*; as though he would feare them: and *of the unjuſt*, he calleth them not Infidels, but unjuſt, that conſidering that no juſtice could be lookt for at their hands, they might not bring their matters to their judgement. *And not of the Saints*; ſuch as would proceed juſtly and holily. And becauſe it might be doubted of their ſufficiencie, conſidering their want of learning and knowledge in the Lawes, hee addeth, *The Saints ſhall judge the world.* They ſhall not ſit to examine, and ſo to determine, but they ſhall condemne the world, and therefore he ſaith not, *If the world ſhall be judged by you*, but *in you*. As it is ſaid of the Queene of the South, and of the men of Ninive, they *ſhall riſe up againſt this generation, and condemne it*, which is, becauſe enjoying the ſame meanes, they have not done as thoſe did. And for ſuch to have it offered unto them in ſmall matters, to bee judged by infidels, it is a great injury. *Ye ſhall judge the Angels*, ſome by Angels here underſtand Prieſts that are evil, but they come within the compaſſe of the world, the Devils therefore are here meant, & ſo a higher degree is put to ſhew how unfit it was that the faithfull ſhould bee refuſed to judge and infidels preferred, whenas the Saints ſhall judge greater matters than ſecular; the evill Angels, that be of another nature, not ſtanding in need of theſe things. *verſ.* 4. *If therefore ye have judgements concerning the things of this life, ſet up thoſe that are leaſt eſteemed in the Church.* He doth not ſimply direct them to appoint ſuch Judges herein, but in caſe that there were none wiſe amongſt them. This therefore is ſpoken in way of anſwering an objection, there are none amongſt us,

Matth. 12.

Verſ. 4.

us wise enough to judge, let this be granted, yet ye shall not want such as may judge betweene you, for even the simplest and meanest, such as you may pretend them to bee, may reconcile the differences of those, that are so neerely linked together in love and affection, and so ready of themselves to yeeld one unto another. It is a shame for those of the same family, to seeke to others out of the family to end their differences, and not to end them amongst themselves; so likewise for Christians that are all of one family the Church of God. Hee seemeth to me to lay a double fault to their charge. One that they contended with their brethren in judgement, the other, before infidels. For he saith, *Brother contendeth with brother*, and that this ought not at all to be, hee sheweth in the next words, *vers.* 7. *Why rather doe ye not suffer wrong?* For if one would suffer at the hands of another, there would bee no contending at law: so that here are two faults more taxed, to offer injury and not suffer it. And herein that he might move them the more, he concludeth with a threatning, *vers.* 9. *The unjust shall not inherit the kingdome of heaven*, and reckoning up divers other sinnes hee sheweth, that they were washed here-from, and justified; wherefore they ought now to live soberly and inoffensively, abstaining from the bringing of one another into courts of civill judgements. Vers. 9.

Hee challengeth them in this manner for their contentions before heathen Judges, because they shou'd avoid all such things, as whereby a scandall might be brought upon the Christian religion, such as this was, not to live in peace, but in strife one with another. *Wee shall judge the evill Angels*, because they being without bodies, are found inferiour to us that have bodies, and carry flesh about with us, and so are more hindred. *There is altogether a fault in you, that ye goe to law, &c.* that is, If ye did contend before the faithfull, this were not without fault, for it were to bee wished, that none amongst Christians would offer wrong, but if wrong bee offered, it is rather to bee suffered, this being the way to the kingdome; to offer wrong casteth out of the kingdome. In other things *Oecumenius* saith the same with *Chrysostome*. *Oecumen. in 1 Cor. 6.*

Wee read that the twelve Apostles shall sit upon twelve thrones, and judge: but *Paul* was the thirteenth, how then could hee speake of himselfe? The number of twelve is a number of perfection, the elect shall come out of foure parts of the world, who because they beleeve in the Trinity, are multiplied by three, and so the number of twelve is made up. By twelve then understand all the faithfull from the foure parts of the world. *Set up those that are least esteemed in the Church: Paul* would not have them bring their matters before him, and such as he was, who were to passe up and downe in preaching the Gospell, but before men of understanding, that were setled in congregations, who were not so much esteemed of, as Apostolike men. *There is utterly a fault amongst you.* That it might not be thought to be no fault for one to accuse another in the Church, the Apostle speaketh thus to condemne this contending whersoever, and lest any should object and say, but I have wrong offered mee, hee taketh this away by saying, *Why suffer yee not wrong.* So that hence it appeareth to be a fault, and yet because he suffereth such judgements, where brethren are made Judges, but doth terribly forbid it out of the Church, it is manifest, that through indulgence it is permitted to the weake. *August. Tract. in Psal. 86.* *Lib. de oper. monachorum.* *Enchirid.*

The heathen are called unjust, because they did oftentimes despise the lawes of God, or by a false interpretation deputed the authority of them to Idols. To be judged by the Saints hee perswadeth them, because they should judge the world, and if the world, they might well judge the things of the world. They shall judge the men of this world, because when Christ shall give judgement at the last day, they shall consent to the equity of his judgement; *If the world shall be judged in you*, that is, if the like evill things and actions be found in you, that are in the world, *Yee are unworthy now to judge of the least things.* *Ans. in 1 Cor. 6.*

The

The least esteemed were such as did not excell in spirituall gifts, and so could not doe so much good in the best kinde, these therefore were to bee imployed about the ending of differences, and so to doe the good that they could. And lest they should hereupon take any to Judge herein without choice, he putteth them in minde of the wise and men of understanding, seeing it is unfit for men of more excellent gifts to be intangled about secular affaires, that so their spirituall worke should bee hindered. In other things *Anselme* saith the same with *Augustine*.

Th.Aquin.in 1 Cor.6.

Know yee not that the Saints shall judge the world? Two wayes the Apostle sheweth the dignity of the Saints against them that thought them unworthy to judge. First, in respect of their authority in things of this world. Secondly, in respect of things above this world, the Angels; They shall judge the world three wayes: First, according to comparison, and so even the evill shall judge the worse, *Matthew* 12. Secondly, by approving Christs sentence. Thirdly, by giving sentence, as the Apostles and such like shall judge, *Matthew* 19. but this shall bee spiritually, not orally, by enlightening them to see what punishments they must endure. Their judging of the Angels may be understood as of the evill, so of the good Angels, of whom many shall be found inferiour to *Paul*, and other Apostles. Touching the fault simply in contending, it is to be understood, that in perfect ones it is a fault, because they have left all, but not in weake ones, to whom it is permitted to accuse such as wrong them before the faithfull: for otherwise God would not have appointed Judges. Yet three wayes there is sinne in contending. First, when it proceedeth from covetousnesse, as is noted, where the brother commeth to desire Christ to divide the inheritance: for thereupon hee biddeth to beware of covetousnesse. Secondly, when it is proceeded in with breach of Christian peace, *Iam.*3. Thirdly, when with fraud and injustice, *Esa.* 10.

Luke 12.

Faults in going to law.

Calv.in 1 Cor.6.

Here two things are taxed. First, their going to law. Secondly, their injurying of one another. *Quest.* Why is it taxed, that they went to law before the infidels, who were their Magistrates? *Answer.* He doth not tax them that were drawne before them, but such as accused them: for being accused, there is a necessity to appeare and answer before them; but for the accuser to give hereby an occasion of scandall, and vilifie a brother thus, it was taxed as a great sinne.

If the world bee judged in you, that is, amongst you: because in their assemblies, there was a representation of the last judgement of the world. The Saints are said by some to judge the good Angels, because they are under the Word, and hereby wee are to judge of them: but I preferre their opinion, which expound it of the evill Angels, because hee speaketh of the last actuall judgement. That which is said of setting up some amongst themselves to judge, is not prejudiciall to the Magistrates judging, because it is not spoken in publike, but in private matters. When he biddeth, *set up the meanest*, hee speaketh comparatively, rather than goe to law before the infidels. Some by the meanest understand the prophane, but then it were but a frigid argument, which is here used. From this place hath sprung a custome amongst the ancients that the Bishop did sit certaine houres in the day to judge of controversies, and hence come the Bishops consistories, or courts, but what slender ground here is, it is easie to see. *Quest.* Is it altogether a fault to goe to law? *Answer.* The word here used is to be noted, ἥττημα signifying the imbecillity of the mind not able to beare any injury, and this impatience putting a man on to goe to law is utterly a fault. In going to law then, the sinne is first in frequent doing it. Secondly, in pursuing it to the uttermost. Thirdly, with a desire to revenge. Some understand the fault to bee in him that offereth injury, but the Apostle plainly reproveth him that doth not beare with wrongs, as faulty also. And therefore it must needs be understood of the very going to law through impatience and

Gal.1.8.

and with a deſire of revenge, which are hardly ſeparate from any that goe to law, and therefore howſoever it bee not ſimply unlawfull to goe to law, yet it may well bee ſaid in thoſe that goe to law, there is utterly a fault amongſt you.

Touching the firſt verſe there is no difference amongſt Expoſitors, and therefore what hath beene already ſaid ſhall ſuffice to explaine it. But in *verſ.* 2. How it is ſaid that the Saints ſhall judge the world, all are not of one minde. That of *Chryſoſtome* expounding it of their faith and vertues doth not ſo well agree: for thus their whole life is a continuall condemning of the wicked, whereas this judgement hath reference to a particular time, when the world ſhall bee aſſembled together, and ſtand before a judgement ſeat. I ſubſcribe therefore to *Anſelme* rather, whom *Calvin* followeth, that it is meant of the Saints aſſenting unto the proceedings of Chriſt againſt the wicked, as moſt juſt, and praiſing God therefore: for this is truly to bee ſet upon thrones in effect, and to judge that they are juſtly condemned.

But it may further bee queſtioned, how doth the argument hold from this judging to the judging in caſes of difference wherein they have no skill? To this *Calvin* anſwereth well, that there is no ſuch skill required to the knowledge of common equity in conſcience, but all, whom God hath ſanctified to doe righteouſneſſe are able to judge thoſe that doe contrary hereunto. But the Apoſtle ſpeaketh rather of their worthineſſe, to take away that opinion, becauſe they were meane perſons, that they were not worthy to have ſuch matters committed to them. Againſt this the argument is very ſtrong, if they ſhall judge the world, they are worthy to judge of worldly things. Of their wiſdome and ſufficiency hee ſpeaketh, *verſ.* 5. for that reading *in you*, nothing elſe is meant, but *by* or amongſt *you*.

For the queſtion here, what Angels are meant, it is already ſufficiently refuted by *Calvin*, that it is ſpoken of good Angels: For judging here ſignifieth nothing elſe but aſſenting to their condemnation, wherein the world ſpoken of before, and they ſhall goe together, and therefore they are doubtleſſe the evill Angels. And ſo it is an argument yet *à majore*, as *Chryſoſtome* and almoſt all note, wee ſhall judge ſuch as bee of a more excellent nature, and therefore may be thought fit to judge of earthly things much more.

Verſ. 4. What is meant here by the leaſt eſteemed in the Church, there is ſome difference, but I cannot aſſent unto them, who underſtand men of meaner gifts: for ſuch as are to judge, ought to be ſufficient diſcreet men, and full of grace, as *Exod.* 18.21. and therefore he putteth them in minde of wiſe and able men, *verſ.* 5. Wherefore I ſubſcribe rather to *Calvin*, with whom *Chryſoſtome* almoſt ſaith the ſame, that it is ſpoken comparatively, rather than accuſe one another before infidels, ſet up the meaneſt Chriſtians to be your Judges. Hee doth not call them the *leaſt eſteemed in the Church*, comparing them amongſt themſelves, but with the learned and honourable amongſt the heathen, in reſpect of whom they in the Church being for the moſt part poore and unlearned men, were in no reckoning for humane wiſdome and authority, which were requiſite in ſuch as ſhould judge betwixt men at variance. And thus the plaine meaning will be, although they in the Church, that is, Chriſtians bee of no ſuch eſteeme in the world, as the infidels that were then the heads, yet if there muſt needs bee accuſing of one another about things of this life, ſet up ſome of them to arbitrate betwixt you. For this running to the infidell Judges argueth to your great ſhame, that there is not a wiſe man amongſt you, or a man able to judge of right and wrong, which is a great diſparagement to your Chriſtian profeſſion, and expoſeth it to the deriſion of the world.

But the Apoſtle goeth further here, and condemneth as faulty even the going to law, is this therefore ſimply a ſin? *Anſw.* Certainly he doth not meane altogether

Mayer.

Verſ. 2. *Queſt.* 1.

Queſt. 2.

Verſ. 3. *Queſt.* 3.

Verſ. 4. *Queſt.* 4.

Verſ. 7. *Queſt.* 5.

gether to restreine Christians from going to Law as a sinne, and to presse them to beare every injury, as *Chrysostome* seemeth to intimate: for this would incourage too much the ill minded, and all the proceedings of Gods people anciently in bringing their differences before the Judges should thus bee condemned, and the Apostle should overthrow his own directions both here, *v.5.* and *Rom.13.* Neither doe I like that of *Tho. Aquinas*, grounded upon *Augustine*, that it is permitted to the weake, but not to the perfect, it being a sinne in them? for these Corinthians verily were of the weake, as by all circumstances doth appeare: and yet even in them a fault is said to be, that they went to law. Wherefore I subscribe to *Calvin*, that their impatience, in that they would not beare any wrong, but presently run to complaine to the Magistrate, was their fault, and if any bee likewise now affected, or in malice, and desire of revenge pursueth him at law, that hath wronged him, there is utterly a fault in him. For where is the regard of that charge, *Resist not evill, and if thy enemy sue thee at law, and take away thy coat, give him thy cloake also, &c.* in those that will beare nothing? Lastly, because in concluding this argument the Apostle doth not onely threaten the unjust, but also fornicators, idolaters, &c.

Matth.5.

Vers.9. *Quest.5.*

It may be questioned why he doth make this capitulation of sins, and not shew the damnable estate of unjust persons onely, according to his matter in hand? To this *Chrysostome* saith, that it is to make wrong doing the more odious, which I also partly thinke: but because he was to passe on to the reprehension of fornication, and of idolatry, I assent unto *Calvin*, that he thus maketh a way to that which followeth. Let drunkards here note against their foolish conceit, that this, a little or no sinne, how it is numbred amongst grossest sinnes. Touching the custome of the Bishops sitting to judge in secular matters here grounded, touched by Saint *Augustine*, *lib. de opere monachorum*, *cap.29.* because they are bidden to set up the least esteemed, that is, the ministers of the Gospell, it hath so weake ground here, as that I passe it over. Bishops and Presbyters might haply then through the necessity of the Church, when they wanted Christian Judges, heare and determine of these things, and still for more quietnesse sake, and to avoid further trouble they may, being desired, doe likewise, but that this should be their proper office, nothing is here for that, and much is elsewhere against it. I cannot omit, though out of place, another exposition of *Castellio*, mentioned by *Beza*, and embraced by *Pareus*, about the least in the Church setting up, and that is, reading the word *set up* indicatively, and interrogatively, *doe yee set up?* taxing them that they set up such, and admonishing them to take such as were wise: but this is most improbable, because none, having a matter to be judged, would chuse the meanest and least able, this being against common sense; and as he beginneth, so hee concludeth this as their onely fault in their contentions for the choice of their Judges, that they went to law before Infidels. For some kinde of sinners here named the effeminate, in the Greeke μαλακοι, soft, were such as were libidinous, affecting the curiosities of women in their ornaments, and associating themselves unto them, thus privately pleasing themselves in their filthy lusts, though they brake not out into any act of fornication. Thus I finde it in Expositors: but consider whether Ganimedes are not hereby meant, who like whorish women prostitute themselves to the lusts of other men, because they are coupled with such as abuse themselves with them. Male-corrupters were such as defiled themselves with young boyes, after the manner of the Sodomites. From these vices, that he might the more forcibly dehort them, hee remembreth them of their holy calling, *vers.11.* according to *Chrysostome*, *Yee have beene washed, &c.* that is, yee have beene baptized, and so separated as holy from the wicked of the world, which is meant by sanctified and justified here, these being the effects of baptisme, so that the baptized

Effeminate.

Vers.11.

baptized are now an holy and righteous people, and therefore ſhould be aſhamed to live in foule ſinnes as Infidels doe.

Note, that every good Chriſtian ought to bee ſo farre from contention by going to law, as that he ſhould rather put up wrong, and ſuffer loſſe, becauſe by contending, the common cauſe ſuffereth by the ſcandall that ariſeth hereupon, and they that are at variance, being as they are faithful, of a moſt honourable condition; Judges of the world are thus ſubjected, and brought under the power of baſe men, that is, wicked Judges, ſuch as many of them are. *Note.*

Note againe, that ſome under the pretence of ſuing at law for their right, doe wrong to others, and whoſoever is unjuſt, or a wrong doer any way, hee is hereby excluded out of the kingdome of heaven. And this is the miſery that enſueth upon any ſinne, fornication, theft, gluttony, covetouſneſſe, &c. for which cauſe let us take heed of doing the leaſt wrong to any neighbour to benefit our ſelves, for what profit is it to gaine ſomething here, and to be ſhut out of heaven hereafter? and the like warning let us take hereby againſt all ſinne. *Note.*

Verſ. 12. *All things are lawfull for me, but all things are not expedient, all things are lawfull for me, but I will not be brought under the power of any, &c.* Text 48.

THe Apoſtle intending in the next place to inveigh againſt fornication, doth here tax ſuch as were given to the appetite, becauſe from intemperance about meats and drinkes fornication ariſeth. *All things*, that is, indifferent things *are lawfull*, but from intemperance he diſſwadeth: Firſt, from the unprofitableneſſe, *all things are not expedient:* Secondly, from the contrary, *I will not be brought under the power of any thing.* To uſe intemperance, is of a maſter of meats and drinks, to be made a ſlave unto them. *Meats are for the belly, &c.* By the belly here underſtand gluttony, not that part of the body which we call the belly, for to the ſame effect he ſaith, *whoſe God is their belly.* That no part of the body is meant, he expreſſeth further, ſaying, *the body is for the Lord.* But how are meats for the belly? the pleaſure of them ſeeketh to gluttony, and a gluttonous appetite is carried after this pleaſure, it draweth us not after Chriſt, whom we ſhould ſerve, and for which purpoſe our bodies were made, but after a fading thing, which when it is attained, we are come to the uttermoſt bound of our ſeeking, as when waves are lifted up, and fall downe againe to the place from whence they were lifted. Wherefore to bee affected to pleaſure this way, is vanity, yea, great hurt commeth for this vanity. *God will deſtroy both it and them*, that is, not the body and meat, for God is not angry with theſe, but gluttony and intemperance, with the delight taken therein. And leſt the very frame and conſtitution of mans body ſhould be blamed as neceſſarily addicting him to this intemperance, and ſo to fornication, he addeth, *the body is not for fornication, but for the Lord*, that as a member it ſhould follow him the head. Some underſtand the words prophetically, as meaning, that in the end of the world wee ſhall neither eat nor drinke any more.

Chryſ. in 1 Cor. 6. Hom. 17.

Phil. 3. 19.

Auguſt. lib. ad Pollent.

Ita oſtendit ea quæ licita ſunt, i. (nullo Domini præcepto prohibentur) ſicut expedit eſſe tractanda non præſcripto legis ſed conſilio charitatis. Anſelm. in 1 Cor. 6.

The like ſpeech to this is uſed, 1 *Cor.* 10. 23. *All things are lawfull for me, but all things are not expedient, all things are lawfull, but all things edifie not:* where it is plaine, that he ſpeaketh of meats and drinks, and *Rom.* 14. 14. *Nothing of it ſelfe is uncleane, but woe is to him that eateth with offence. Nothing is uncleane*, is all one with this, *All things are lawfull: All things are not expedient*, is all one with this, it is *ill for a man that eateth with offence:* So that he teacheth here, that even lawfull things are to be uſed ſo as it is expedient, not by the preſcript of a law, but by the counſell of charity.

All things are lawfull for me, that is, I may lawfully require that which is wrongfully detained from mee, by bringing ſuch as detaine it before the

Judges, but this is not expedient for me to doe, but impedient to my course. *I will not be brought under the power of any thing*, that is, being free, I will not be brought under the power of the Judge and witnesses, to intreat their favour. Yet meat must be sought for the belly, because it cannot otherwise bee sustained, seeing the belly and meats were so made, as that the one cannot be without the other, but the time shall come, when there shall be no further use of meats. *God shall destroy both it and them*; and therefore howsoever a man may strive before a Judge if any goe about to deprive him of necessary sustenance, yet he should not strive or labour much even hereabout, because this life is but momentany. Yet although contention and bringing to judgement is not allowable about these things, it is a fault that fornication should be so passed over without being brought to judgement.

Calvin in 1 Cor. 6. 12.

The Apostle having spoken against some abuses amongst the *Corinthians*, meeteth here with a common objection: Why are not all things lawfull for me? and if they be so, what reason of taxing me in using my liberty? to this he answereth, by shewing that all things were not expedient to edification, and againe, that to be overmuch addicted to any worldly thing, maketh a man of a Master a slave unto it, bringing him under the power of it. And that he might the rather cut off all worldly strife about externall things, hee sheweth how momentany this life is, *God will destroy, &c.* Then more particularly for fornication, about which they were very licentious in those times, as appeareth, *Act. 15.* he saith, *The body is not for fornication, but for the Lord.*

Mayer.

Thomas Aquinas, besides that interpretation of *Chrysostome*, referring all things to meats, as *Augustine* also doth, and that of *Anselme* referring them to suits at law, reckoneth up a third of maintenance for preaching the Gospell, which followeth *chap. 9.* and *Gorran* a fourth of the sinnes before taxed, expounding it by way of supposition, admit that all things were lawfull for me, yet all are not expedient, &c.

But of this fourth way of expounding it I see no reason, neither is there need to seeke to other places following to make up the number of those things of which he speaketh, when he saith *all things*. *Calvin* seemeth to me to speake most rightly, that the Apostle preventeth an objection here, it is no where forbidden for a man to seeke by the helpe of the Judge to recover his owne, and to have doers of wrong punished, and therefore it is lawfull. To this it is answered, that all things indeed which are not forbidden are lawfull, but yet when they doe not further, but hinder the credit of the Gospell, and bring the faithfull, which are superiour, to bee underlings to heathen men, as they are when they stand to plead at their tribunals, it is a sinne, and by every good Christian to be resolved against; this saying of the Apostle being taken up, *All things are not expedient*, and againe, *I will not be brought under the power of any man*, for so the word ἐξουσιασθήσομαι also signifieth. And thus is that passage against going to law ended. *Vers.* 13. and 14. he beginneth to enter upon another argument, or preventeth an objection about fornication, which he had so much condemned, *chap. 5.* The nature and constitution of mans body is such, that as he cannot be without meat and drinke for the belly, so he cannot be without a woman for the naturall necessity of his body, and if there be a necessity, it is not so hainous a thing to fornicate. To this it is answered, by granting the one, and denying the other. It is granted, that wee cannot live without meats here, that is a short time for the appetite to eat and drinke, which is meant by the belly, shall shortly be disanulled, and there shall be no further use of meat. For so most Expositors agree, and the word καταργήσει here used signifieth, the not observing of which made *Chrysostome* to expound it of gluttony, because to destroy, doth argue anger in God, which he taketh not at the appetite or meats, but at intemperance. It is denied that the body is for fornication, and shewed wherefore it serveth, namely, for the

Vers. 13, 14.

Lord,

Lord, from whom it is rent by fornication. This is the end why the body was made, that it might be an holy vessel to serve the Lord Jesus, and *the Lord for the body*, that is, was made man for the good of our bodies, and to rule therin by his holy spirit, and that not for a time here, but for ever in the world to come; for although the use of meats shall cease, yet the body shall be raised againe, and live for ever, even as the body of the Lord Jesus, whereof it is a member. And for the naturall necessity of a woman, he sheweth what remedy is provided, *chap. 7. 2. To avoid fornication, let every man have his owne wife, &c.*

Note, that although the body being nourished with fading meats, must die, (for things that fade cannot sustaine life so, but it must fade at length also) yet here is not an end of our bodies, they shall bee raised againe to the glory of God, and therefore though we use meats to sustaine them, yet wee must not follow our fleshly lust by fornication to defile them, which the Lord maketh such singular account of, and hath appropriated to himselfe as his Temples, and therefore shewing his almighty power in rearing of them up againe, after that by death they are fallen. *Note.*

Vers. 16. *Know yee not that he which is joyned to an harlot is one body, for two (saith he) shall be into one flesh, &c.* *Text 49.*

TO deterre men the more from fornication, hee saith, that a fornicator is taken from being a member of Christ, to become the member of an harlot, and not onely joyned to an harlot, and this he proveth by authority: two that company in such manner together become one flesh. *Every sinne is without the body, &c.* Because he could not say, that there is no worse sinne than fornication, he abaseth it another way, shewing, that it defileth the whole body, as if it were put into a cauldron full of filthy matter, whence it is, that comming from the Stewes men hasten to the bath, which they doe not when they come from murther or theft, so that hereby they declare, that they are conscious to themselves of more polluting their bodies by this, than by any other sinne. *Chrys. Hom. 18. in 1 Cor. 6.*

The Apostle laboureth here against fornication, by the consideration of our neare union with Christ, whose members wee are, as if hee should say, though thou carest not for abasing thy selfe, and accountest thy body vile, as that which came from the earth, and must returne thither againe, and therefore regardest not how thou dost abuse it, yet have regard to Christ in thee, and doe not so abase him, that made his servants not onely his brethren, but even his members: doe not so abase the spirit, whose temple thy body is. *He that cleaveth to the Lord is one spirit:* This is not as in corporall things, one cleaving to another, the body is made greater, but by our cleaving to the Lord he is not made greater, but we better. The difference here is to be noted from the speech of Christ touching his unity with the Father: He saith, *I and the Father are one thing; unum*, because of the same substance: but when we are said to be one with the Lord, this word, *Vnus spiritus*, is used, because of a divers substance, neither can it any where be shewed, that divers substances are said to be *unum*. But how is it said, *All sinnes are without the body, but he that committeth fornication sinneth against his owne body.* Is not the body an instrument to act any sinne, yea, the very conceptions of the minde are not without the body, seeing hereby they are holpen on? *Answ.* Fornication is hereby aggravated beyond all other sinnes, as indeed it doth exceed all in this, that the force of lust doth so subject the mind, together with the body, in the acting of this foule sinne, that it intendeth or thinketh nothing else in that time, and so is properly made a servant of the body, and both together serve lust, whereas in other sinnes, the minde is free at the same time to thinke of some other matter also. *August. Ser. de verbis Apost.* *Lib. de trinitate 6.* *Lib 2 contra Maximianum.* *Lib. qu. Levit. Tit. 8.*

Anſelm. in 1 Cor.6.

The fornicator is ſaid to be made one with the harlot, becauſe as in nature, ſo in vice there is a union, when two are united together in the ſame wickedneſſe; and this is proved from that which is pronounced of marriage; *Two ſhall bee one fleſh.* For as in the married eſtate two become one fleſh, whilſt by conſent and carnall delight the members of the one are made the others: ſo is it in fornication, and if they be one fleſh, then they are one body. Hee which cleaveth to the Lord is ſaid to be one ſpirit alſo, not in ſubſtance but by cleaving unto him, ſo becomming bleſſed. Then he biddeth, *Flie fornication*, not fight againſt it, but flie the company of women, becauſe we ſhall in vaine ſtrive againſt the ſinne, unleſſe we keepe away from the temptation. And hee aggravateth this ſinne above all others, becauſe this doth more deforme and diſhoneſt the body, whilſt the poyſon of unlawfull delight diffuſeth it ſelfe thorowout the whole body, and commeth to the very heart, mancipating it and all to this ſin, ſo as it is not in other ſinnes, which is meant, in ſaying, *Everie ſinne is without the body, but he that committeth fornication ſinneth againſt his owne body*: Or elſe hereby is meant, that in acting of any other ſinne, the ſoule remaineth in it owne ſenſe, knowing it to be evill which is done, whereas in this ſinne it is brought into the nature of the body thinking and underſtanding, and intending nothing but carnall pleaſure, and ſo the whole man becommeth fleſh that periſheth.

Gen.2.

Tho. Aquin. in 1 Cor.6. lec.3.

He that cleaveth to the Lord, that is, by faith and charity, *is one ſpirit with him*, that is, by a ſpirituall union, and becauſe the body ſerveth the ſpirit, the body is his member, to whom wee are united in ſpirit, and this is added, to prove, that as was ſaid before, *Our bodies are the members of Chriſt.* The fornicator is ſaid to *ſinne againſt his owne body*, and not other ſinners, becauſe hereby the body is corrupted without the uſe of reaſon; gluttony and drunkenneſſe corrupt the body likewiſe, but they tend alſo to this ſinne, and therefore are not divers from it.

Mayer.

1

The doubts of this Text are three. Firſt, how is that place of marriage, *Gen.2.* fitly applyed here to fornication, *Two ſhall bee one fleſh*; for though the married are by Gods ordinance one, yet how doth this hold to the fornicator? *Anſw. Calvin* acknowledgeth, that hee was ſometime ſo troubled about this, as that he reſolved it, as having reference to that which followeth about our union with Chriſt. *Two ſhall bee one fleſh* by corporall marriage, ſo we by the ſpirituall are made one ſpirit with him. But this were a forcing of the words, as himſelfe in effect acknowledgeth, and therefore according to the conſent of moſt, I hold, that it is ſpoken analogically, there being ſuch a proportion betwixt the lawfull and the unlawfull conjunction. See *Anſelme* before for the further explication of this.

2

How are we ſaid to be *one ſpirit*? *Anſw.* Not for that the faithfull are ſubſtantially united unto Chriſt, ſo as that they are one with him, as he is with the Father, *viz.* in nature and ſubſtance, as *Auguſtine* hath already ſhewed: but becauſe by the concord of grace we breathe out one and the ſame thing, as *Gorran* well ſheweth out of *Auguſtine*: Humility ſubjecteth us to God, purity joyneth, love uniteth. For as they which conſent in fleſhly pleaſure, are one fleſh, ſo they which conſent in ſpirituall deſires, have their ſpirits ſo nearely joyned together, that they are ſaid to be one ſpirit; wherefore the faithfull, which by faith cleave unto Chriſt, and in their ſpirits are pure and holy, according to the ſpirit of the Lord, are one ſpirit with him. The Lord is a ſpirit by nature, wee by grace are transformed into the ſimilitude of the Lord, being hereby made ſuch as he is, that is, ſpirit.

Aug. in Pſal.72. Humilitas Deo ſubjicit, puritas jungit, charitas unit.

3

Thirdly, how are all other ſinnes ſaid to bee without the body, but fornication alone againſt the body? To this almoſt every Expoſitor anſwereth diverſly: *Chryſoſt.* without corrupting the whole body; *Auguſtine*, without ſubjecting the minde unto the body; *Gorran*, by the body, underſtandeth the

wife,

wife, againſt whom it is ſinned by this ſinne alone. *Calvin*, that there is not ſuch a blemiſh left upon the body by any other ſinne as by fornication. *Peter Martyr*, that by no ſinne the property of the body is ſo altered as it is by fornication; by theft a man becommeth not one with the thing ſtolne, nor by drunkenneſſe or gluttony with the meat or drinke thus abuſed, but by fornication the body is made one with an harlot. And this is the ſame reſolution in effect, which I have delivered in my Treatiſe upon *Rom.* 6. where the differences of ſinnes are purpoſely ſcanned. And it doth indeed agree beſt of any other expoſition. By no other ſinne doth a man loſe the propriety of his owne body but by fornication, ſo that they are without the alienation of the body to the thing wherewith ſinne is committed, a mans body being ſtill his owne: but by fornication it becommeth the harlots. Let the Reader conſider and take his choice. p. 156.

Note, that fornication is ſo farre from being a ſmall ſinne, as that the greateſt wrong is hereby offered to the body that can bee, a man hereby loſeth himſelfe, vaniſhing away into a peece of a ſtinking and filthy harlot, and ſo ſuſtaining ſuch a curſed change as he doth not by any other ſinne. Let no man therefore count this ſinne of ſingle fornication light or little, but bee aſhamed of ſuch a thought, as heatheniſh, and of ſuch as know not God. *Note.*

CHAP. VII.

The Analyſis and Senſe.

IN this Chapter the Apoſtle commeth to the reſolving of a queſtion, about which the Corinthians (it ſeemeth) had written to him concerning marriage, whether it be an eſtate fit for Chriſtians or no, and how the married are to behave themſelves one towards another. Of his reſolution there are two parts: firſt, concerning the already married, or widdowes, or widdowers, or others that be *ſui juris*, at their owne diſpoſe whether to marry or not: ſecondly, concerning young Virgins under the rule and command of parents.

Firſt, touching the already married or to be married, he firſt briefly reſolveth abſtinence from marriage to be beſt, *v.* 1. yet to avoid ſin that we ought to flie to marriage both men and women, *verſ.* 2. Secondly, he preſcribeth how the married ſhould in mutuall love be alike the one towards the other at all times, never refuſing to company together, but by conſent for pieties ſake, beſides which yet muſt neceſſarily be underſtood the times of a womans ſeparation for her diſeaſe, *verſ.* 3,4,5. Thirdly, he inſtructeth the unmarried and the married ſeverally. To the unmarried he wiſheth continency in way of apology, touching that which he had ſpoken before of due benevolence giving; firſt, ſhewing that therein he did but give his advice, and not ſet downe any precept from God, and herein not ſo as he would have them to doe, but becauſe otherwiſe there might be danger of ſinne, for he would that all men were as continent as he, but becauſe the gift is not ſo commonly given to ſuch as want it, he preſcribeth marriage, *verſ.* 6,7,8,9. To the married he injoyneth a cohabitation, and by no meanes to part aſunder, though the one be a beleever and the other an Infidell. And herein he is ſomewhat large. For firſt, he forbiddeth departing in generall to all, and if there be a departing, not to marry againe, *verſ.* 10, 11. Secondly, touching Infidels in particular, though he had no precept directly from the Lord, yet hee giveth the ſame direction, *verſ.* 12,13. Thirdly, hee ſheweth reaſon of not parting even in this caſe, withall including a liberty, in caſe the infidell will depart, *verſ.* 14,15,16. Fourthly, from this particular of abiding in the married eſtate, if when a man 1

is

is called, he be married, he passeth on generally to direct to doe likewise, being called in any other estate or condition of life, interlacing some reasons hereof, from *vers.* 17. to *vers.* 25.

2 The second part of the Chapter concerning young Virgins under the rule of parents, consisteth first of a repetition of the same determination which hee made before, that it is best for the unmarried to live so still, premising also that he had no precpt from the Lord to this purpose, but delivered only his opinion, that it was best thus to doe for the present necessity, *vers.* 25, 26, 27, 28. Secondly, of an instruction in regard of the transitory condition of the world, neither in the married estate, nor in any other condition of life to intend any worldly thing, or to be so affected unto it and taken up with it, as that we should seeme to forget that all things here must be destroyed, that so we may not by any thing be hindred in our preparing against that dreadfull time, *vers.* 29, 30, 31. Thirdly, of a difference put betwixt the married and the unmarred, the one careth for the things of the husband or wife, the other for the things of the Lord, and therefore must needs be in a greater possibilitie of being prepared for the Lords comming at the last day, *vers.* 32, 33, 34. Fourthly, of a clearing of himselfe in delivering this difference, his intent being not to force any to refraine from marriage by this differencing these two estates, but that they might notwithstanding doe as they should see their necessity to require, parents that have daughters desirous of marriage disposing of them to marriage, otherwise keeping them Virgins still, *vers.* 35, 36, 37, 38. Fifthly, of a repetition of the obliged estate of a woman, that before was a Virgin, if she be once married, she is bound by the Law of her husband, and of her freedome to marry againe after his decease, *vers.* 39, 40. The sense of all things here shall be fully set forth in the Texts following.

Text 50. Vers. 3. *Let the husband give unto the wife due benevolence, and likewise the wife unto the husband.*

Chrys. Hom. 19. *in* 1 *Cor.* THey had written unto *Paul*, to know whether they should not abstaine from their wives, and if for devotions sake the husband were willing but not the wife, or the wife willing but not the husband, what was to be done. Hereunto the Apostle answereth, that if they inquired after that which was farre best of all, they should not converse at all with women; but if after a caution and helpe to their weakenesse, they were to cleave unto their wives. Some take this to be spoken of Priests onely, that they should not company with their wives but for necessity: But I thinke that it is a generall direction for all men, because he doth no where mention a Priest or Master. Due benevolence here spoken of doth intimate a mutuall servitude, whereby the husband and wife are tied either to other: so that if a man tempt a wife to adultery, she ought to repell him by saying, that her body is not her owne but her husbands, and so likewise the husband. In other things the husband is superiour, but herein there is a parity. And by reason of this mutuall due, for either of them to follow continency, the other being unwilling, is called a defrauding of one another, and if it be for fasting and prayer, no good, but great hurt commeth hereby; yet by consent they may use continency for a short time, that they may be free to fasting and prayer. But if there must bee continency for this end, it should seeme to be alwaies necessary, seeing wee must pray continually? *Sol.* He doth not meane, that no acceptable prayers can be offered up unto God without this containing, but that there is not such freedome to persevere, and therefore he saith not, *That ye may pray*, but *That ye may be free to pray*; intimating that their companying together doth hinder the thing, but not defile it. *And afterwards come together againe*; this is added with these words, *lest Satan tempt you*, that it might not bee thought a Law-giving, and to teach that Satan is the Author of adultery.

Licet ut qui uxori adhæret orationi attendat: at in ea continentia utatur diligentiore. Quare non dixit simpliciter, ut oretis, sed ut vacetis orationi, ac si rem impediat, non autem coinquinet.

If

If it be good for a man not to touch a woman, then to touch her is evill, because it is contrary to good, yet it is pardoned and granted, lest something worse than evill should be done. Only the feare of fornication is the cause of this grant. As if a man were directed to eat bread made of fine wheat flower, but being pinched with hunger through the want hereof, and so ready to eat dung, it were permitted to him (rather than doe so) to eat barley bread. And it is to be noted, that he saith not, Let every man marry a wife, but *Let him have his owne wife.* Otherwise he might seeme to have given way, as often as a man loseth one wife to marry another, whereas hee meaneth onely, that every man should have his wife which he had before he beleeved, and knew how good it was not to marry. Whereas hee prescribeth continency by consent for a time, that they might be free to prayer, it appeareth that they which company together with their wives, cannot pray according to that direction of praying continually, and therefore must set apart some times for prayer, &c. *Anſl. in 1 Cor. 7.*

Woman is given unto man for generation, in which respect matrimony is good: for there is in man a double vertue, the one nutritive, tending to the preservation of his life; the other generative, tending to the preservation of his kinde. The first is so necessary for him, as that to take nourishment it is good to preserve his individuall selfe: but of the other it cannot be said so either in regard of his soule: for according to *Augustine*, nothing doth so deject the soule from the tower of vertue as that touch of bodies, without which a wife cannot be taken. Wherefore when the Law was to be received, they were bidden to be ready against the third day, and not to come neare their wives. Or in regard of his body, because of a freeman by marriage hee becommeth bound; or in regard of the intanglement of outward things about the household and children. *Tho. Aquin. in 1 Cor. 7. lect. 1.* *Aug. Soliloq. lib. 1. c. 1.* *Exod. 19.*

That which is said here in the beginning of the Chapter, *It is good for a man not to touch a woman*, is not to bee understood of good, as it is opposed to evill, but in respect of the incombrances and troubles comming by marriage, especially in such times. Otherwise *Paul* should be against God, who said, *It is not good for man to be himselfe alone.* And yet neither doth that hold now since sin came into the world, but was most properly spoken of the state of innocency. For by sin marriage is turned into a beginning of much sorrow and trouble, Gods ordinance being hereby corrupted. So that it was then good (without exception) to have a wife: but now it is not so good, but mixt with bitternesse through the curse of God upon sinne, yet so necessary, where the gift of continency is not, that a single life is more miserable than a married. But why doth he omit the first cause of the institution of marriage, and put this as the only cause, *To avoid fornication, let every man have his owne wife, &c.* *Answ.* It was not *Pauls* purpose here, to shew wherefore matrimony was ordained, but for what persons it is now necessary, and therefore to speake of that here was not needfull, but of this only. And if for procreation of children he had commanded to marry, a necessity should have beene laid upon all, whereas now all that have the gift of continency are free. The due benevolence here prescribed is nothing else but mutuall love, and that which followeth touching the power of one anothers body is an illation from hence, seeing they owe this love one unto the other, the husband is not to deny his body to his wife, nor the wife to her husband, nor to communicate it unto any other: and thus twice polygamy is overthrowne. First, because every woman must have her owne husband: secondly, because the husband hath not power of his owne body. *Defraud not one another, &c.* There were two reasons that inforced the Apostle thus to speake of such things as a man would not thinke should become his gravity. First, because a conceit of more sanctimony in renouncing the offices of marriage for pieties sake began to *Calvin. in 1 Cor. 7. 1.*

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ſpring up: Secondly, becauſe man having fulfilled his luſt, is ready to neglect and bee weary of his wives company. Prayer and faſting here ſpoken of were not ordinary, which are daily to be performed, (for we ought to pray continually, and through parcimony of diet to uſe abſtinence) but ſuch praying and faſting, as are to bee uſed upon extraordinary occaſion, either to pacifie Gods anger, or to prepare to ſome buſineſſe of great moment, as the inſtitution of Paſtors. And this ſeparation ought to bee but for a time, becauſe through weakneſſe a man cannot take upon him alwayes to live continently, ſo that to doe thus were to object himſelfe to Satans temptations.

Mayer. It ſeemeth, that ſome falſe teachers amongſt the Corinthians, that they might ſeeme to be holier than others, had broached the doctrine of continency to bee followed by all both married and unmarried, that would acquite themſelves for good Chriſtians. About this they wrote unto the Apoſtle, and hee returneth an anſwer in this Chapter, firſt, preferring continency, yet ſecondly, commending marriage to all that cannot containe, thirdly, for the married, hee doth altogether diſallow of perpetuall continency, or for a time under the beſt pretence without mutuall conſent.

Queſt. 1. Touching the doubts here. Firſt, becauſe he ſaith, *It is good for a man not to touch a woman*, whether is it not evill to marry?

Anſwer. *Anſelme* hath made this collection indeed, and hee hath in the papacy many followers, which hold a mans companying with his owne wife to be evill, but yet for neceſſity permitted unto men, becauſe a leſſe evill than fornication. And *Ierome* long before wrote moſt baſely of this marriage duty. What good I pray thee (ſaith he) is that, which hindreth from praying, and which permitteth not to receive the Lords body? As oft as I performe the office of a married man, I performe not the office of a Chriſtian, &c. But this is plainly againſt the Apoſtles meaning, witneſſe himſelfe, *verſ.* 38. *Hee that marrieth doth well*; if hee doth well, how is marriage, and this touching of a woman, whereto it tendeth, evill? For the hinderance of prayer, *Chryſoſtome Ieroms* ancient is rather to be heard in his expoſition about this before going. Yea, and *Ierome* himſelfe, when he found that by thus writing hee was taxed for an enemy of marriage, made a recantation, wherein he concludeth thus of continency and marriage. There is ſo much difference betwixt marriage and virginity, as betwixt not to ſinne, and to doe well, yea (that I may ſpeake more gently) betwixt good and better. And againe, if God had commanded virginity, hee might ſeeme to have condemned marriage and to have taken away the ſeminary of man; if hee had cut away the root, how could hee have lookt for fruit? And *Auguſtine* plainly denieth any evill to bee in marriage, onely companying together through incontinency, not for procreation, hee teacheth to have ſome evill in it, but pardoned for the marriage. The companying together of the married for generation hath no fault, but if to ſatisfie luſt, it hath fault, yet veniall, becauſe of the marriage: yet both *Bellarmine* and *Stapleton* are very earneſt in proving the contrary, their reaſons I omit as unworthy the refutation. Touching the meaning of theſe words therefore I ſubſcribe to *Calvin*, with whom *Chryſoſtome* ſpeaketh the ſame in effect, that good is not oppoſed to evill or vicious, but to trouble and incumbrance, in regard of which it is far beſt, if a man can, to live ſingle, as *Chryſoſtome* ſaith.

Contra Iovin. Epiſt.

Tantum eſt inter nuptias & virgin. quantum inter non peccare & benefacere imo ut leniùs dicam, quantum inter bonum & melius.

Lib. de bono conjug. c. 6.

Coniugalis concubitus generandi gratia non habet culpam, concupiſcentia verò ſatiande cum conjuge, propter fidem tori veniale habet culpã.

Whether in ſaying, *Let every man have his owne wife*, hee meaneth the marrying of a wife, or retaining their wives whom they had taken before their converſion?

Queſt. 2.

Anſwer. This ſhould not have needed to make a queſtion, but only becauſe *Anſelme* expoundeth it of their wives, which they had before. But it may well be underſtood of both, that they which had wives ſhould not under the colour of religion now leave them, nor the unmarried, which had not the gift of continency, reſraine from marriage to pleaſe God the better, for thus the

Apoſtle

Apoſtle explaineth himſelfe in the following part of this Chapter.

What is meant by due benevolence here commanded to bee given by the husband to the wife, &c. *Queſt. 3.*

Anſw. Moſt Expoſitors underſtand it of the duty of the marriage-bed: but I prefer *Calvin*, underſtanding it of love. Firſt, becauſe the word εὐνοιαν *benevolence*, doth properly expreſſe the affection of the minde, not any act of the body. Secondly, becauſe it doth not ſo well become the Apoſtles gravity to deſcend to the preſcribing of any act betwixt man and wife, it is ſufficient to command them to bee lovingly affected together, and to ſhew the liberty of the mutuall uſe of one anothers body, and the danger of temptation if for religion they ſhould on either ſide deny this. Thirdly, it cannot otherwiſe bee taken for a generall precept to all married perſons, of whom ſome either by age or accident are unable: and laſtly, it would be a good colour for thoſe that are immoderately given to the fleſh, who by the judgement of all beſt writers are not altogether free therefore from vice.

What meaneth he when he biddeth them not to defraud one another, &c. is the duty of the marriage an hinderance to prayer? *Queſt. 4.*

Anſwer. Defrauding by the conſent of all, is either by denying the mutuall uſe of their bodies for religions ſake, or elſe by communicating them to others through incontinency. But touching the hinderance of prayer in the married much is ſaid, and hereupon the marriage of Prieſts and Biſhops impugned. For if the conjugall act muſt ceaſe, that they might be free to faſting and praier, then the Prieſt muſt altogether refraine, becauſe hee ought alwayes to offer prayers up for the people. But the marriage duty doth not hinder from praying any more than eating and drinking, according to *Calvin*, wee muſt refraine from all things ſometimes, when need requireth, that we may give our ſelves to prayer. And even for Prieſts, we read how the high Prieſt continually offered ſacrifice every day, howſoever afterwards by *David* and *Salomon*, there was another order eſtabliſhed for the eaſe of the high Prieſt, other Prieſts being appointed by courſe to doe this duty. And yet the high Prieſt was married, and the Apoſtles performed their office in the married eſtate. Of this argument there will bee a fitter place to ſpeake more afterwards, 1 *Tim.* 3. Exod. 29. 39.

May not any married perſons refraine the company of one another perpetually for devotion, or muſt they needs come together againe, according to this direction? *Queſt. 5.*

Anſwer. It is a common received opinion in the Church of Rome, that they may by conſent live for ever apart, and binde themſelves by vow ſo to doe: but this is plainly againſt the apoſtolike doctrine, *And ſo come together againe, and by conſent for a ſeaſon.* Neither is it in the power of any to reſolve to doe otherwiſe, becauſe they know not their owne weakneſſe. Whereas it is objected, Any man may containe that will, and deſire the gift of God: and if for a day or two, then for foure, and ten, and twenty, and ever, as *Stapleton* reaſoneth. This is plainly againſt that of our Saviour Chriſt, *It is not given to all men, and hee that can containe let him.* And as for praying, there is no aſſurance to ſpeed herein, becauſe God hath appointed another remedy againſt incontinency, ſo that without ground his aid is implored againſt Satans temptations, whenas hee hath directed us what to doe, *That Satan tempt us not through our incontinency.* Onely the married are to bee admoniſhed of their neglect of theſe heavenly duties, in that, becauſe companying together is allowed, they abſtaine at no times for devotions ſake. The Corinthians it ſeemeth, were ſo attentive to faſting and prayer, that they had need bee called backe in remembrance of their infirmity from ſpending too much time apart: but in theſe times (except amongſt the Popiſh votaries) this godly care is ſo remitted, as that they had need bee urged forward, that what time is loſt by

the incumbrances of the world in the married eſtate may be gotten up againe, by ſequeſtring ſome times to be ſpent onely in religious duties.

Note. Note, that the liberty of marriage extendeth to every one, without the excepting of any order or ſort of men, where the gift of continency is not, for it is ſaid, to avoid fornication, *Let every man have his owne wife, and every woman her owne husband.* And therefore the Pope and his followers, that condemne marriage in Prieſts, are not teachers ſet up of God, but of Satan, Gods enemy.

Note. Note againe, that although the woman bee ſubject to the man, yet in reſpect of the body ſhe is his equall, hee hath no more power over her, that ſhe may not be to any other man, than ſhe hath over him, that hee may not abuſe himſelfe with any other woman. And therefore ſuch husbands as being licentious themſelves, yet are jealous over their wives, doe utterly pervert the order at the firſt by the Lord ſet downe, and ſhall bee ſure to be bound another day for the liberty to ſtrange luſts that they have taken, with chaines of darkneſſe, howſoever they have flattered themſelves in their ſo doing.

Text 51. Verſ. 6. *I ſpeake this by permiſſion, not by commaud.*
7. *For I would that all men were even as I my ſelfe.*

Occumen in 1 Cor. 7. 6. THrough indulgence I have ſaid, *Defraud not one another*, &c. condiſcending to your infirmity; I doe not command it: but hee is bleſſed that containeth, he that containeth only in the time of faſting and prayer, doth as he is permitted. According to his manner, when hee commeth to any hard thing, he propoundeth his own example here, who was a Virgin; but every one (as he ſheweth) hath not the gift, not ſpeaking ſo, as though continency were meerely a gift, but a thing given with much ſtudy and labour.

Anſlin 1 Cor. 7. This comming together againe is allowed only by indulgence, it is not commanded, and therefore he ſinneth not that doth otherwiſe, yea he ſinneth that doth thus but lightly: for that which is pardoned is not without all vice, but permitted to avoid a greater vice.

Mayer. All other Expoſitors almoſt doe in like manner underſtand this permiſſion of comming together through incontinency, as intimating ſome fault in the married, when to ſatisfie their luſt, and not for generation they come together, but yet covered by the marriage, as *Calvin*: but whereas *Anſelme* teacheth, that hee which refraineth altogether ſinneth not, and the Popiſh ſide doth generally extoll an utter ſeparation of man and wife for devotion, it plainly ſavoureth of ſuperſtition, and is ſo farre from having ground here, as that here is ground utterly againſt it, as hath beene already ſhewed. And for *Pauls* eſtate whether he were unmarried, and of his wiſh, it is but lightly touched by Expoſitors here, and therefore without ſetting downe more expoſitions, I come to the doubts ariſing from hence.

The firſt whereof is to what words this hath reference, *I ſpeake this by permiſſion*. Some referre it to all before going, *Let every man have his owne wife: Defraud not one another: Let the husband give unto the wife due benevolence: and come together againe*: and thus they make marriage it ſelfe, and the duty of the marriage-bed to bee but of indulgence, and ſo not voyd of evill which needeth pardon. But this is meere ſophiſtry, and contrary to the reſt of the Scriptures, wherein marriage is ſet forth to be of Gods ordinance, and therefore void of all ſinne. It is therefore by moſt and the beſt agreed, that the Apoſtle hath reference only to the laſt clauſe before going: leſt he ſhould ſeeme to ſtirre them up, who are prone enough to libidinous actions of themſelves. Having ſaid, *And ſo come together againe*, he addeth here, *I ſpeake this by permiſſion*, I command it not, but being neceſſary through your incontinency, I permit it to prevent the ſinne that haply might otherwiſe enſue, if yee ſhould not come together againe.

The

The second doubt is, whether Saint *Paul* were a single man or no. Some hold notwithstanding what is here written, that he was married, but having the gift of continency, he left his wife for his Apostolicall office, God so providing, that hee should have no worldly hinderance in his course of preaching the Gospell in divers parts of the world. Thus *Ignatius* reckoning up the holy men that were married, he numbreth together with *Abraham*, *Isaac*, and *Iacob*, *Paul* and *Peter*. The same is also affirmed by *Clemens Alexandr.* and by *Eusebius*, who expoundeth that place, *Phil.* 4. 3. [*I pray thee deare yoakefellow*] of *Pauls* wife: And many more moderne writers; insomuch that *Zanchy* saith, all ours consent herein, and of the pontificians Cardinall *Cajetan*. But most of the ancients on the contrary side hold, that *Paul* had no wife, as *Chrysostome*, *Augustine*, *Ierome*, *Ambrose*, *Theodoret*, *Oecumenius*, *&c.* In such doubtfulnesse therefore it is hard to determine. But this Scripture seemeth to mee to be so plaine, that I resolve, that *Paul* had no wife. For hee doth not onely wish that all were as hee, but *vers.* 8. hee saith that it were good, that the unmarried remained as he did, plainly implying, that he did not onely refraine from the company of a woman, but was unmarried: and indeed if he had perpetually lived from his wife, as hee must needs by these speeches, if hee had one, hee should have done contrary to his owne doctrine, *vers.* 5. But two places are objected, which seeme to make for his marriage: one, 1 *Corinth.* 9. 5. the other, *Phil.* 4. 3. Touching the first, it seemeth rather to stand with this present place that he might indeed have married, and done many other things, but hee did not use this liberty, 1 *Corin.* 9. 12. Touching the other place, *I pray thee deare yoakefellow*, howsoever here is most colour, because amongst other women he speaketh to this his yoake-fellow, yet considering that it is in the masculine gender, some worthy man may rather be understood, whom for his close joyning with him hee calleth *yoake-fellow*, as he doth *Clement*, and others fellow-labourers immediately after.

2

Ignat Epist. ad Philadelph. Clem. Alex. Strom. l. 3. Euseb l. 3. c. 28. Zanch. in Phil. 4.

The third doubt is, how the Apostle could wish that all men were as hee was: for this is in effect, that marriage Gods ordinance were utterly abolished, and the way of increasing Gods kingdome shut up.

3

Augustine answereth, that hee wished this onely in charity, out of a pure heart and good conscience, and faith unfained, that Gods city might bee the sooner filled up, and the end of the world hastened. But if it be considered which goeth before, it will appeare to bee no wish, but a reason, why hee would not bee taken, as an inciter of men to come together with their wives againe: For if he should speake any thing by way of willing or commanding, hee would rather, if they had the gift, urge them to live in chastity as hee did alwayes: for his words are, *For I will, that all men be as I my selfe*. Here is then no wish, but a preference of a single life, which hee would will men unto, but in regard of their want of the gift he leaveth indifferent.

Aug. de bono conjug. c. 10.

Note, that although a single life is to be preferred before the married by him that can use it, yet the married life is as Christian and as allowable before God, in such as cannot containe, because hee hath not given them the gift to live otherwise, and he requireth not of any man more than he hath given him ability to performe. And therefore the Popish debasing of marriage in respect of virginity is abominable, and grosly superstitious, and as many as are drawne hereby to force themselves to a single life, but accompanied (as God knoweth) with much impurity, shall have their company as authors of these wickednesses unto them, into the most hideous torments, that are prepared for lewd and incontinent livers.

Note.

Vers. 9. *It is better to marry than to burne.*

Text 52.

Augustine. The infirmity of either sex inclining to the ruine of filthinesse, is rightly supported by the honesty of marriage, that it might be a remedy

August. lib. de Gen. ad lit. 9.

to the ſick, which is a duty to the healthful: for neither is marriage evil, becauſe incontinency is evil, nor that whereby the incontinent are coupled together is not good, yea, the good of marriage is ſo far from being culpable for that evil, as that for this good that evill is pardoned, becauſe that good which marriage hath, and that good which marriage is, can never be ſinne. This good is threefold, the faith mutually given, the off-ſpring, and the Sacrament of inſeparability.

Chryſ. in 1 Cor. 7. Hom. 19.

The Apoſtle ſheweth here, how great the force of luſtis; as if he ſhould have ſaid, if thou beeſt much urged and inflamed with luſt, free thy ſelfe from labour and ſweat, leſt thou be overcome.

Anſel. in 1 Cor. 7.

To burne is to eſtuate with the deſires of the fleſh, and becauſe to doe thus is worſe, to marry is ſaid to be better, for better hath reſpect unto the compariſon of worſer, not to the ſimplicity of the incomparable good: as if a man ſhould ſay, it were better to have one eye than none at all.

Tho. Aquinas in 1 Cor. 7. lect. 1.

To burne is to be overcome of concupiſcence, for concupiſcence is a certaine hurtfull heat, to bee aſſaulted where-with is to bee heat thereby, but not to burne, unleſſe the humidity of grace being overcome be deſtroyed. The compariſon here uſed is abuſive, for marriage is good, though the leſſer, but to bee overcome of luſt is evill: hee teacheth therefore, that it is better to have the leſſer good, than to incurre the evill of incontinency.

Mayer.

The doubts of this place are two. Firſt, what it is to burne: to this *Thomas Aquinas* ſpeaketh moſt fully, with whom *Calvin* agreeth, when a man is ſo aſſaulted with luſt, as that hee is not able to reſiſt, it is not in the caſe of any aſſault, that a man is to flye to marriage, but if after much reſiſtance and prayer againſt incontinency there bee danger ſtill. Secondly, whether marriage bee compared with burning as a leſſe evill, becauſe *Anſelme* hath it ſo, taking it from *Ierome*, who followed *Tertullian* herein, though hee taxed him for hereſie, even about marriage matters: for he uſeth notwithſtanding his very words and compariſon ſet downe by *Anſelme*. Touching this conſult with *Auguſtine* before, whom *Thomas* followeth, and *Gorran*, and all ſound writers in this point, and thou ſhalt finde that the compariſon is not made here betwixt a leſſer and a greater evil, for to give in marriage is ſaid afterwards to be well done, but betwixt good and evill, as we are wont to ſay commonly, it is better to obey God than men, it is better to abſtaine from wine altogether, than to be drunken.

Ieron. contra Iovin. De caſtitate & monogamia.

Text 53. Verſ. 10. *But to the married command not I, but the Lord, that the wife depart not from the husband.*

12. *But to the reſt I ſay, not the Lord, &c.*

Auguſt. lib. ad Pollent.

O Apoſtle, why haſt thou ſaid thus? may a woman depart from her huſband? If ſhe may, is there any more cauſes than one, namely fornication? and if therefore ſhe departeth, muſt ſhe remaine unmarried, or elſe bee reconciled to her adulterous husband againe? Or let us otherwiſe conſider of it. It pleaſeth the wife to live in continencie, but not the husband, the wife hath hereupon departed, and beginneth to live continently, but the husband is in danger of going to another. What is to bee ſaid in this caſe, but that which is the ſound doctrine of the Church, *Let the wife give due benevolence to the husband:* but the woman anſwereth, I will not doe it, but remaine unmarried, for I am commanded onely to doe one of the two: either bee reconciled, or live unmarried. What ſhall wee ſay to this, but that thou doeſt not well underſtand the Apoſtle? He doth not preſcribe remaining unmarried to any but to ſuch as upon juſt cauſe depart, which is onely fornication. *To the reſt ſay I:* who are theſe reſt? for he ſpeaketh ſtill of the married. They before ſpoken of were ſuch as both beleeved: theſe ſuch, as that one onely was a beleever, the other remained ſtill in infidelity. In that hee ſaith, *I ſay and not the Lord,*

Deſer. Dom. in monte.

Lord, it is to be taken as the Apoſtles advice, as unto a thing good to be done, but if a man doth otherwiſe, hee ſinneth not, as if hee doth againſt the precept of the Lord. He ſpeaketh likewiſe of remaining in virginity, but notwithſtanding he ſinneth not, that marrieth, ſo neither doth he ſinne, that putteth away his unbeleeving wife, though through indulgence and in hope of her converſion hee may keepe her ſtill. But is not this againſt Chriſts Commandement forbidding a man to put away his wife, but onely for fornication? Out of this caſe then by vertue of the Lords precept, ſhe muſt be kept, though ſhe be an infidell, which if it bee ſo, how ſaith the Apoſtle, *I ſay and not the Lord?* The Idolatry of unbeleevers is a ſpirituall fornication, and therefore for it ſhe might bee put away, but becauſe putting away even for fornication was not commanded but permitted, hee might keepe her ſtill. *The unbeleeving wife is ſanctified by the beleeving husband, &c.* that is, either by converting one another, and becauſe the beleever ſo prevaileth with the unbeleever, that the children are made Chriſtians, or elſe (which the words ſeeme rather to inforce) becauſe learning that by the law of God they ought to containe whileſt the woman was in her bloud, they did containe, or becauſe of ſome other aſperſion of holineſſe not named here. Certaine it is, that they are not ſo ſanctified being ſtill Infidels, as that their ſinnes are forgiven them: for this is not but onely by converſion and participation of the Sacrament. There is a ſanctification of our meat: For every *creature of God is ſanctified by the word and prayer*, but this ſanctification doth not make, but that it goeth through the belly and into the draught notwithſtanding, ſo the infidell by being joyned with a beleever is ſanctified, and the children are holy, but they are not ſimply by this preſerved from damnation. *If the unbeleever will depart let him*, that is, in this caſe, the faithfull is to take notice of his liberty, and not to thinke himſelfe ſo ſubject unto bondage, as that hee ſhould rather let goe his faith, than his unbeleeving wife. *I ſay, and not I but the Lord*, hath this difference, that the one is manifeſtly the Lords command, the other onely ſeemeth good unto the Apoſtle, and yet leſt it ſhould be leſſe eſteemed, as humane, he addeth, *I thinke that I have the ſpirit of God.* Now what is it, that the Lord commandeth here? A ſeparation betwixt man and wife is ſometimes made for continency and for other reaſons, which though it ought not to have beene at the firſt, yet ſeeing it is now ſo, let the wife ſtill remaine with her husband, though hee have no more carnall knowledge of her, let her not take any other man. But what is it, that he permitteth the infidell to remaine with the unbeleever? Is Idolatry and infidelity a leſſer ſinne than fornication for which hee or ſhee muſt bee put away? I confeſſe it is not, but becauſe fornication polluteth ſo, as that a man cleaving ſtill to his adulterous wife, becommeth himſelfe uncleane alſo by her, ſeeing that adultery diſſolveth the marriage-band, and having afterwards to doe with her, he is made the member of an harlot. But it is not ſo in living ſtill with an infidell, which is uncleane alone, the beleever ſtill remaining holy, and therefore to arme them againſt the feare of the contrary he ſaith, *That the unbeleeving wife is ſanctified by the beleeving husband, &c.* The wife doth not communicate with the huſband in that, wherein ſhee is uncleane through infidelity, as the adulterous doth. Hee doth not ſpeake here of marriages to bee made, but of thoſe who being already married, one converted, the other yet hardened, yet not without all hope of being turned alſo. But how is the unbeleever ſanctified? doth the marriage make him holy? hee doth not meane ſo, but to take away feare of pollution from the beleever, and to draw the unbeleever into the deſire of the truth. He is ſanctified therefore is as much as he is not uncleane in body, of which his infidelity is not, but of the minde, and ſo the children are not uncleane, which hee meaneth by ſaying, *They are holy.* But if the unbeleever be alwayes urging the faithfull to Idolatry, and will not otherwiſe abide with him,

Lib. 3. ad Marcellinum.

Lib. de baptiſ. parvulorum.

Lib. ad conſulta Hilarii.

Chryſ. Hom. 19. in 1 Cor. 7.

him, *A brother is not in ſubjection herein,* rather than continuall quarrels ſhould ariſe hereabout, let her goe, *For God hath called us in peace,* not to make ſtrife when we need not.

Anſel. in 1 cor.7. *Anſel.* followeth *Auguſt.* but only that he addeth, the unbeleever is ſaid to be ſanctified prophetically, becauſe he did foreſee, that many ſhould by their beleeving wives or husbands be converted: *Otherwiſe your children were uncleane,* that is, if there ſhould be a ſeparation, both they ſhould be baſtards, & the opportunity of getting thē to be baptized ſhould be loſt, wheras now continuing together in wedlock, they are legitimate, & may be made Chriſtians by baptiſme being little ones, the unbeleever being drawne to be willing by the beleever.

Tho. Aquin. in 1 Cor.7. *Thomas Aquinas* alſo followeth *Auguſtine*, and addeth ſeven caſes, wherein it is not lawfull for a man to put away his wife for fornication. Firſt, if he hath proſtituted her. Secondly, if he be alſo a fornicator. Thirdly, if hee hath denied his body unto her. Fourthly, if ſhee upon good ground beleeving her husband to be dead, hath married with another. Fifthly, if it hath beene by violence. Sixthly, if another hath come under colour of her husband. Seventhly, if after the adultery manifeſtly found out, ſhe hath beene ſtill detained by her husband. And there is the like reaſon for a womans departing from her husband. If upon juſt cauſe there bee a divorce, neither of them may marry againe during the others life, becauſe howſoever there be a ſeparation from bed, yet the marriage band is not broken. The innocent perſon therefore muſt either remaine unmarried, or be reconciled to the delinquent being reformed; but if there be no reformation, to be reconciled, and to live together with him, is to partake of his pollution. *If the unbeleever will dwell with the beleever*; This is ſpoken of ſuch as were both Infidels in their marriage, for an unequall marriage is not at all to be allowed, and if any ſuch be made, they are againe to be ſeparated, according to the example of *Ezra*. *The unbeleeving husband* is alſo ſaid to be ſanctified, becauſe the beleeving wife doth not contract any pollution from him by companying with him. *Your children were uncleane,* that is, either they already borne, who would upon your ſeparation be ready to follow the greater part in infidelity; or elſe to be borne, becauſe marrying againe after this ſeparation, your children ſhould bee baſtards. But if the unbeleever will depart, the beleever may contract marriage againe, he is no longer by reaſon of his former marriage in ſubjection.

Calvin in 1 Cor.7.10. The Apoſtle dealeth here with divorces, which were uſuall amongſt the Gentiles upon any diſlike, ſhewing, that they are againſt the Lords ordinance, who hath joyned a man and his wife ſo nearely together, as that they ought no more to be ſeparated. But if any hath departed, that is, being put away by her husband, let her not thinke that ſhe is now at liberty to marrie with another; he doth not meane, by ſaying, let her remaine unmarried, or be reconciled, that ſhee may, having voluntarily gone from her husband, live as a widow for time to come, but onely hee ſheweth, that by reaſon of this departure, or being by him put away, ſhe hath no liberty to marry againe: but if there be a neceſſity impoſed upon her by reaſon of her husbands pertinacie, that will not receive her againe, ſhee muſt remaine unmarried, or if it may be, rather yet be reconciled. *The unbeleeving wife is ſanctified by the beleeving husband*; This is ſpoken to exempt them from feare of pollution, if they ſhould dwell together with Infidels, he is ſanctified ſo, as that there is an holy uſe of the marriage bed through the faith of the one, notwithſtanding the infidelity of the other, for to the cleane, all things are cleane. And this he proveth by the ſanctity of their children, which are not ſaid to bee holy, becauſe without ſinne more than the children of unbeleevers, but becauſe they are within the covenant of grace, together with their parents, as *Abraham* being taken into the covenant, his ſeed alſo is taken in with him, according to that, *If the root be holy, the branches are holy.*

Thus

Thus have I ſet downe in effect all the different expoſitions that are found in any about this Text. The queſtions here offering themſelves are many. *Mayer.* 1

Firſt, whether the Apoſtle be not ſtricter than the Lord, in whoſe authority he ſpeaketh, ſeeing he exceptetH the caſe of fornication, but *Paul* ſeemeth to forbid any departure or putting away of the wife; Is not a divorce lawfull in any caſe? *Anſw.* Saint *Paul* doth not reſtraine the Lords direction, but mentioning ſome part, which concerned the preſent caſe, hee leaveth the exception of fornication to be underſtood. His ſpeech therefore doth not make againſt divorcements for adulterie, but upon any other occaſion of diſlike taken betwixt man and wife. Divorcements for adultery are plainly allowed, *Matth.* 5. 31, 32. according to the expoſitions of all ſound writers, as may be ſeene in that Text more at large.

Secondly, why doth the Apoſtle propound ſome precepts as the Lords, and ſome as his owne, but not the Lords? *Anſw.* It is agreed by all, that the reaſon hereof is, becauſe there were expreſſe lawes ſet downe by the Lord before, about ſome things concerning theſe arguments, but forſomuch as there was none occaſion then to give inſtructions for ſuch married perſons as were of unequall conditions, the one a beleever, the other an infidell ſtill, it was left for the Apoſtle to determine in this caſe, yet not as from himſelfe, but from the ſpirit of God. Onely herein is the difference, *Auguſtine* and other ancients, underſtand this but as a counſell for the beſt, ſo that hee ſinneth not which putteth away his unbeleeving wife; but our writers as a precept binding to obey, ſo that to ſeparate upon this occaſion is ſinne. And indeed it muſt needs be ſo, becauſe otherwiſe another cauſe of divorcement beſides fornication, ſhould be conſtituted againſt that of our Saviour Chriſt. The ſolution of this yeelded by *Auguſtine*, that idolatry is ſpirituall fornication, cannot hold, becauſe that fornication onely which polluteth the marriage bed, is meant, when it is appointed for fornication to put away a wife, ſo as infidelity doth not, ſeeing the unbeleeving husband is ſanctified by the beleeving wife, &c. *Queſt.* 2.

Thirdly, what departure of the wife is here meant, whether a lawfull departure for fornication, or an unlawfull, to ſerve God the more freely in a continent life, or upon falling out hapning betwixt them? *Anſw.* A lawfull departure cannot be meant, though *Auguſtine*, and *Anſelme*, and *Thomas Aquinas* following him, ſtand for it, becauſe as *Calvin* rendreth the reaſon, the delinquent being but a dead man in law, a reconciliation, or to live unmarried, could not be preſcribed, and if the law ſhould not bee exerciſed upon him, he living ſtill, to command her to continue unmarried, were more than is to be found in the command of the Lord. As for departing for continencie, which *Chryſoſtome* inclineth to, it ſeemeth not to be ſo agreeable to the place, becauſe he biddeth, let her be reconciled, which argueth a falling out, whereupon ſhe departed. Now ſuch departing is ſimply forbidden, but if hereupon ſhe hath departed; *Let her remaine unmarried, or be reconciled*; this affordeth the hardeſt queſtion of all. *Queſt.* 3.

Fourthly, If having unlawfully departed, ſhee either remaine unmarried, or be reconciled, is ſhe no further to be blamed? ſhould it not rather have beene ſaid in this caſe, let her refraine from marrying with any other, and be reconciled to her husband? *Anſw. Calvins* reſolution of this expounding it of a wife put away, cannot ſtand, becauſe here are two caſes handled, firſt, of a wife departing from her husband, and then of an husbands putting away his wife, *Let not the wife depart, &c. Let not the husband put away his wife:* theſe then are not to be confounded, by interpreting the womans departing to be upon her husbands putting her away. *Pareus* therefore ſeemeth to me to reſolve this doubt beſt; if ſhe be upon contention divorced from her husband, let her not thinke ſhe is free to marry with another, but remaine unmarried, or returne *Queſt.* 4.

returne to her owne husband againe: which is ſpoken, not to juſtifie her ſeparation, but to prevent adultery; as if he ſhould have ſaid ſhe muſt either want the comfort, company, and benefit of an husband altogether, which will be but a peeviſhneſſe in her, and cannot ſtand with the peace of a good conſcience, or elſe ſhe muſt be reconciled againe.

Queſt.5. Fifthly, whether if any be lawfully divorced, the guiltleſſe party may not marrie againe during the life of the adulterous, by vertue of this precept, *Let her abide unmarried, or be reconciled. Anſw.* The difference amongſt the learned hath made this queſtion the more difficult, there being many that utterly deny any liberty of marriage in this caſe; but they goe altogether upon a deceivable ground, *viz.* that a lawfull departure is here ſpoken of, which is not, as I have already proved, neither can it be underſtood of ſuch a departure, becauſe the Lord, from whom Saint *Paul* profeſſeth to ſpeake, doth not enjoyne to remaine unmarried in this caſe, and it were injuſtice indeed, that the liberty of one innocent, ſhould be abridged for the fault of another. See *Text* 28.*part*.1.

Queſt.6. Sixthly, what if a man hath put his wife away, is there no order ſet downe for him, becauſe the wife having departed, is directed what to doe, but of the husband he ſaith onely, *Let not the husband put away his wife.*

Anſwer. This is thus ſet downe onely for brevities ſake, it being underſtood, ſeeing the reaſon is alike, that hee alſo ſhould be reconciled or live unmarried. The not conſidering of this made *Ambroſe* upon this place to ground that errour, that a man being divorced might marry againe as being the ſuperiour, but the woman not, which was alſo partly touched, *Text* 28.*part*.1.

Queſt. Vers.14. Seventhly, what is meant by ſaying, *That the unbeleeving husband is ſanctified by the beleeving wife, &c.*

Anſw. Having ſpoken the Lords expreſſe will touching man and wife, both beleevers, and having likewiſe given his direction to the reſt, that is, men and their wives, of whom the one beleeveth, the other not, being at their firſt comming together both in the ſtate of infidelity, but now by Gods grace one of them converted, hee here rendreth a reaſon, why without ſcruple they ought ſtill to continue together: And that is, becauſe the ones infidelity doth not pollute the other, as the adultery of the one doth, but there is more vertue in the faith of the one to ſanctifie the marriage to them both, than force in the infidelity of the other, to pollute it, according to *Chryſoſtome*, followed by *Calvin* and *Oecumenius*: neither doth *Auguſtine* in one of his expoſitions diſſent here-from. It cannot bee meant of converſion, which oft times happeneth by meanes of the beleever, becauſe hee ſpeaketh of a thing that is alwayes ſo, not ſometimes onely, and already done, and not afterwards to bee done. That which followeth, *Otherwiſe your children were uncleane, but now they are holy*, is added as a reaſon, why the unbeleever is ſanctified in the beleever. From a polluted father or mother muſt needs come an uncleane childe, but the children of ſuch as of whom the one is a beleever, the other an infidell, are not uncleane, and therefore neither of them is uncleane, but the infidell being ſo of himſelfe is ſanctified in the beleever. It is not a reaſon againſt their ſeparating, as *Anſel*. and before him *Ambr*. would have it, and *Th. Aquin*. for what needeth it to be referred to any thing further off, when it ſo fitly anſwereth to the ſanctification ſpoken of in this verſe, according to *Calvin*? The children are ſaid not to bee uncleane but holy, that is, free from any aſperſion of pollution by the infidelity of the one of their Parents, the faith of the beleever over-ſwaying the infidelity of the unbeleever to make them members of the holy Catholike Church, to whom by right of birth therefore, all benefits of the Church doe belong, as they doe not unto the children of both Parents unbeleevers. And this I take it is *Chryſoſtoms* meaning, who ſpeaketh ſhortly to this effect. See here, what great cauſe there is that we ſhould highly eſteeme

of

of the moſt holy Chriſtian faith, even for the ſake of our children, and the comfort of our marriage, where faith is not, as amongſt Turkes and Pagans, the marriage is impure, and the iſſue uncleane, they are but baſely married and baſely borne: but where this faith is, marriages are honourable and children borne holy, which is the greateſt honour, they are beleevers children. But in that, howſoever he aſcribeth ſanctification to the infidell for the beleever, yet he ſpeaketh afterwards of ſalvation, as a thing that may haply befall the unbeleever by the beleever, and not neceſſarily appendant to this ſanctification: let none truſt to the faith and vertue of another to be ſaved thereby, unleſſe he be converted, for every one ſhall ſave his owne ſoule only.

Eighthly, what is meant by ſaying, *If the unbeleever will depart let him, a brother or ſiſter is not in bondage in ſuch a caſe.* Is the bond of marriage betweene a beleever and an Infidell diſſolved by the Infidels voluntary departing, ſo that the beleever (as a ſingle perſon and out of all marriage-bands) may marry againe? And if ſo, how doth this agree with the Lord, who hath forbidden a ſeparation and marrying againe but only for adultery? *Queſt.* 8. Verſ. 15.

Anſw. *Ambroſe* plainly reſolveth, that they which are thus forſaken, are at liberty to marry againe, proving it by the example of *Eſdras*, who having ſeparated the ſtrange wives from the Iſraelites, allowed them to marry againe, therefore much more when the Infidell doth voluntarily depart. And againe ſaith he, The contumely offered to the Creator ſolveth the right of marriage to him that is left, ſo as that he may not be taxed, though he be coupled to another. So alſo *Thomas Aquinas*, yet the Pontificians utterly deny it, urging ſuch to live unmarried. But ſuch as the Apoſtle pronounceth to be free, how dare any compell to live as bound ſtill? But then there may ſeeme to be more cauſes of divorcements than one. To this *Auguſtine* anſwereth, that idolatry is fornication. But this ſatisfieth not here, ſeeing not for idolatry, but for an idolatrous Infidels departing, the Apoſtle pronounceth the relict free. It is therefore to be underſtood, according to *Calvin*, that this ſeparation is an utter going from God, and ſo a diſſolving of all bands, which maketh the party forſaken free. And if it be well obſerved, here is nothing againſt that of the Lord, becauſe here is no putting away or going away on the part of the beleever, who is ſaid to be at liberty, in which caſe only he forbiddeth marrying againe: but he is left, the infidell will depart, unleſſe he will leave his faith and play the Apoſtata: and being thus left, and not for any other cauſe, he is pronounced free. If the like caſe ſhould happen betwixt a Papiſt and a Proteſtant, there is plainly the ſame liberty. *Ambroſ. in* 1 Cor. 7.

Laſtly, in what ſenſe is it ſaid, *But God hath called us in peace?* 9

Anſw. This is ſaid, to ſhew that we may live peaceably and quietly with our wives though unbeleevers, and not make any ſtrife by putting them away; howſoever if they will (becauſe of our Religion) be gone, we cannot hinder it. And this the adverſative particle *but* ſheweth; *But God hath called us in peace:* If the unbeleever will depart and make a breach in regard of the faith, let him; but God hath not impoſed a neceſſity of thus doing upon us by calling us, but to live quietly in that eſtate and condition wherein we are, if we may by any meanes, and in thus doing we may haply win the unbeleeving, as in the next verſe; if not, *verſ.* 17. εἰ μὴ, yet this is a generall rule in all Churches, that every man goe on quietly in that eſtate and calling wherein he was called. *Beza* and our new tranſlation rendreth it *but*, which is neither ſo uſuall for theſe words, nor ſo ſenſible. *Calvin*, *unleſſe*, ſupplying nothing more remaineth, unleſſe it be this generall rule, &c. Verſ. 16.

Verſ. 23. *Ye are bought with a price, be not the ſervants of men.* Text 54.

FRom the 17. verſe to the end of the 24. the Apoſtle by occaſion of ſpeaking of ſuch as are in a married eſtate, when they are called to bee Chriſtians, *Mayer.*

ſtians, and how they ſhould continue with their yoke-fellowes, though ſtill infidels, reckoneth up (as his manner is) other eſtates and conditions of men alſo, as the circumciſed and uncircumciſed, the bond and free, from none of which wee need to depart for Religions ſake, ſeeing they nothing further or hurt us to God-ward. Here is little difference amongſt Expoſitors, but only touching ſervants, and therefore a ſingle paraphraſe ſhall ſuffice to explaine the reſt of all this paſſage.

Verſ. 18. *Is any called being circumciſed? let him not draw to himſelfe*; that is, the fore-skin which was cut off, as thinking himſelfe in a better eſtate if he had not this badge of a Jew about him; for ſo *Epiphanius* expoundeth it.

Epiphanius.

Verſ. 19. *Circumciſion is nothing, &c.* that is, nothing availeable now to ſalvation, but rather an hinderance. *But the keeping of the commandements*; that is, obedience to God, becauſe though this doth not merit ſalvation, yet without it there is no ſalvation.

Verſ. 21. *Art thou called being a ſervant? care not for it, but if thou canſt be made free, uſe it rather.* *Chryſoſtome* being moved with the reaſon immediatly added, *For he that is called in the Lord being a ſervant, is the free man of the Lord*, underſtandeth this of the ſervile eſtate, though thou maiſt be free, yet continue a ſervant rather, for ſo thou ſhalt bee the Lords free man. But all others underſtand it of freedome. Let it not trouble thee that thou art a ſervant, yet if by lawfull meanes thou maiſt be made free, accept of this benefit. And this agreeth beſt, becauſe he ſheweth an exception to the generall rule thus, and for the reaſon added, it belongeth to the former part of the verſe, Care not, though thou be a ſervant, for ſuch an one being called is the Lords free man. He is a free man in reſpect of ſinne and Satan, from whoſe thraldome he is delivered; and the free man Chriſts ſervant, becauſe bound to ſerve him and to keepe his ordinances all the daies of his life.

Chryſoſt.

Verſ. 23. *Be not the ſervants of men*, that is, although ye be the Lords ſervants, yet ſerve not mens humors and evill affections, by doing what may bee pleaſing to them, be it right or wrong, but doe as thoſe that ſerve the Lord onely for conſcience towards him, doing your duties and abhorring from ſinne, though by your Maſters commanded. And thus, as *Chryſoſtome* ſaith, this concerneth free men as well as ſervants, for they by doing evill, flattering, or diſſembling to pleaſe men, become ſervants of men, when ſervants refuſing thus to doe, and being in all things guided by a conſcience towards God, are free men of God. He doth the ofter repeat, that all ſhould continue in that calling wherein God hath called them, becauſe it ſeemeth they were much out of order at Corinth, and would hardly be kept in their ſervice when they were converted, but under the colour of the liberty of Chriſtianity, were ready to ſhake off the yoke of bondage. Hee doth not, as *Calvin* well teacheth, hereby confine men ſo to their particular trades of life, as that they might not paſſe from one to another, but only if any bee in ſuch an eſtate as that he cannot without injuſtice or indignity offering goe from it, then he is to know that the Chriſtian faith requireth not a departure from it, but a continuance in it, and therefore he mentioneth for inſtance onely the bound by marriage and in ſervice, in whom it were injuſtice to depart; and the circumciſed, which by ſeeking to hide it ſhould offer indignity to the Jewes, as unworthy therefore to be Chriſtians. If any ſhould inferre, then it ſeemeth a Turke being called ſhould continue a Turke ſtill, and a Monke a Monke, &c. I anſwer, that theſe eſtates are ſuperſtitious and wicked, and therefore not to be brought within the reaſon of this precept.

Calvin.

Note. Note, that there is no calling or condition of life, unleſſe it be ſimply evill, but may agree with Chriſtianity, and he that diligently followeth his calling, and doth the workes thereof faithfully, ſerving the Lord withall in prayer and holy exerciſes of the word, is the only true Chriſtian, when as they

they that for Religion leave their callings, applying themſelves onely to duties of devotion, whatſoever their pretence be, are in all their glorious ſhews made hereby but vaine and ſuperſtitious, and ſo in the way of taxation rather than of commendation. And therefore Monkes and Fryers amongſt the Papiſts, and the like, and ſuch circumcellious amongſt us, as being but meane in eſtate, ſpend all or moſt of their time in travelling to heare certaine Preachers, and in frequenting of conventicles, under the colour of being moſt religious (whilſt for want of following their callings their wives and children are in penury at home) are to be admoniſhed of the Apoſtles precept here, and to returne to their callings, as they would have true comfort in the Chriſtian profeſſion, which doing ſo they cannot have.

Verſ. 26. *I thinke therefore that this is good for the preſent neceſſity, that it is good for a man ſo to be, &c.* Text 55.

WHat is this that thou thinkeſt? It is good for a man to live unmarried for the difficulties that are about marriage and the evils thereof. *Photii.* I thinke that he ſpeaketh of the perſecutions which they did endure by infidels, in regard of which it was better for a man to be alone, than in his flight from place to place to lead about wife and children with him, for this would much aggravate his miſery. But if any ſhall hereupon infer, then it is better for him that hath a wife to put her away, that hee may bee thus free alſo, he preventeth that by ſaying, *Art thou bound to a wife? ſeeke not to bee looſed. But I ſpare you*; that is, I deſire that you may be free from the troubles of the married eſtate, and therefore doe give you this advice out of a fatherly affection, to ſpare you from the tediouſneſſe of marriage incombrances. *The time is ſhort*; this is ſpoken to prevent an objection: but there is great pleaſure in marriage, for what pleaſure is there, when the diſſolution of the world, and the comming of Chriſt to judgement is ſo neere. He therefore that is married ſhould be as if he were not married, abſtaining from the fooliſh concupiſcences of the world, and ſeeing an end of all is ſo neere, no reckoning is to be made of any other thing in this world, but a preparation to be made for that time. *He that ſtandeth firme in his owne minde, not having neceſſity, &c. Photii.* That is, not being compelled by the neceſſity of any Law, but becauſe hee preferreth Virginity as the beſt, keepeth his daughter a Virgin. Or elſe it may be taken more familiarly another way, if the neceſſity of his daughter doth not require that ſhe ſhould bee married; for if it doth, to keepe her unmarried is not acceptable to God. Or elſe it may be underſtood of neceſſity, in reſpect of a vow made by the daughter, for if ſhee hath vowed Virginity, the father is not free either way, but ſhee muſt neceſſarily live unmarried. *Oecumenius.* By neceſſity, underſtand againſt his will; if hee keepeth her a Virgin againſt his will, becauſe he cannot beſtow her in marriage, in this caſe her being kept a Virgin is not ſo acceptable.

Oecum. in 1 Cor. 7.

The Lord hath given no command to live in Virginity, leſt hee ſhould cut off the ſeminary of man: ſo that it is not of neceſſity, but of free liberty; wherefore Chriſt loveth Virgins the more. For it is a point of more grace to give what thou oweſt not, than to pay what is exacted of thee. *For the preſent neceſſity*; that is, for the neceſſity at hand to the married, to thinke of temporall things, to be diſtempered by ſorrow in conceiving and bringing forth children, &c. when there is need, that all ſhould prepare themſelves preſently for the comming of the Judge, and wholly apply their minds hereunto. He hath his wife as if he had none, who (as is after expreſſed) doth ſo ſeeke to pleaſe his wife, as that he doth not diſpleaſe his Maker, who knoweth ſo to performe the dues of the fleſh, as that he is not hereby drawne altogether to adhere to the world. Hee weepeth as if he wept not, which ſorroweth ſo for temporall loſſes, as that his minde is ſtill alwaies comforted by conſidering

Anſelm. in 1 Cor. 7.

ſidering his heavenly gaines. He rejoyceth as if he rejoyced not, who rejoycing in worldly proſperity thinketh of the future torments, being preſſed downe with a continuall weight of provident feare. Hee that buyeth, but is as if he poſſeſſed not, is he that having his minde lifted up, foreſeeth that hee muſt ſoone leave all theſe things. Hee uſeth the world as if hee uſed it not, which ſuffereth not the world to have dominion in his minde. *She ſinneth not if ſhe marry:* He that giveth not his daughter in marriage, is ſaid to doe well; he that giveth her, not to ſinne. Now it is commanded to ceaſe from evill and to learne to doe well; in the one is vice, in the other perfection. *And there be no neceſſity*; that is, if the daughter be not laſciviouſly diſpoſed, whereby it may appeare, that if ſhe ſhould be kept a Virgin, there would be danger of incontinency.

Mayn. From the 25. verſe to the end of this Chapter, the Apoſtle paſſeth on from men to women, both maids and widowes: Concerning maids, hee prefereth the continuing ſo in ſuch as have the gift. *I have no commandement*, ſaith he, *of the Lord*, to injoyne virginity to any, as neceſſary, but *I thinke it good for the preſent neceſſity ſo to be*; that is, to live unmarried, as all agree. But what is meant by the preſent neceſſity? herein there is great difference. *Oecumenius* is for the neceſſity of perſecutions then. *Anſelme* for the troubles of the married eſtate, inſtantly neceſſary to hinder from better things; ſo alſo *Calvin, Thomas Aquinas, &c. Ambroſe* for theſe troubles and the ſtreights of time, the day of judgement being at hand, for which we had need to bee ſeparate from worldly incumbrances to watch for that time. And this ſeemeth to me to be the very meaning, both becauſe hee further expreſſeth it thus, *verſ.* 29. and elſewhere ſpeaketh as one that thought the day of judgement not farre off, 1 *Theſſ.* 4. 15. whereas he giveth no touch in all this place of the troubles by perſecution, as having reference hereunto. It is therefore to be underſtood, as ſpoken not to contradict the Lord, who ſometime ſaid, *It is not good for man to be himſelfe alone*; for that was in the beginning of the world, but now the end approaching, it is good for him that can containe to be alone, and to bee wholly taken up, without diſtraction, with heavenly meditations.

That note of *Anſelme*, and of other Romaniſts upon this, that ſhe which marrieth *ſinneth not*, that it is one thing not to ſinne, and another to doe well, is plainly forced, becauſe to marry is afterwards ſaid to doe well, *verſ.* 38. For the Apoſtles ſparing them, and the married being as not married, &c. ſee the Expoſitors already cited. For the directions to parents following, *verſ.* 36, 37. about the giving or not giving of their daughters in marriage, to keepe them Virgins is alſo preferred, unleſſe there be neceſſity of marriage, which neceſſity is to be underſtood of the diſpoſition of the maid, being unwilling to continue ſo, according to *Anſelme*, and almoſt all other Expoſitors. So that it is beſt, according to the Apoſtles counſell, for a father to prefer the keeping of his daughter a Virgin, if it may be, yet not in any worldly reſpect, but out of a tender regard unto her beſt good, that ſhe may the more freely ſerve God: but if ſhe hath not this gift, to diſpoſe of her in marriage in time.

Note. Note, that the daily more and more neere approach of the day of judgement, ought to reſtraine us from being over-much affected with, or addicted to any worldly thing, how much ſoever wee bee naturally delighted therein. For will a man ſet his heart upon that which ſhall ſhortly vaniſh? or if a great change of his eſtate be at hand, which may be to his everlaſting weale, if hee prepareth againſt that time, will he not be wholly taken up in making ready againſt that bleſſed time, even neglecting all other things in compariſon of this?

CHAP.

CHAP. VIII.

The Analysis and Sense.

THE Apostle having in the former Chapter decided one question about marriage and virginity, wherein they by writing had craved his advice, doth here proceed to resolve them touching another point, which it seemeth did no lesse trouble them, *viz.* about meats offered to Idols. Now there were two sorts of Christians at Corinth, some learned and intelligent, some unlearned and ignorant, and therefore he directeth his discourse accordingly.

First, to the learned, he yeeldeth that they all had knowledge, but yet because it oft times puffeth up, and men of knowledge and learning grow into conceitednesse of their learning, he sheweth, that in effect such knowledge is no knowledge, *vers.* 1, 2. Secondly, he commendeth love, as being alwaies in whomsoever such, as that it maketh a man acceptable to God, *vers.* 3. Thirdly, he doth more particularly declare what knowledge they had, *viz.* touching Idols, that they are nothing; and touching God, that he is but one, *vers.* 4, 5, 6. 1

Secondly, for the unlearned and ignorant, he first sheweth that there were such, in whom there were still some relikes of their old superstition, and did eat in honour of the Idols as of Gods, thinking that they might doe thus and yet not prejudice their Christian profession, and all by meanes of the more learned, who in eating of these meats give them an ill example herein, *vers.* 7. Secondly, he prepareth to the impugning of this liberty, that they tooke to eat of such meats, by yeelding that meats doe not simply commend or discommend us unto God, *vers.* 8. Thirdly, hee yet sheweth that their eating was sinfull, because it was an occasion of sinne in others, who did as they saw them doe, but for want of like understanding, proved superstitious in so doing to their destruction, *vers.* 9, 10, 11. Fourthly, he aggravateth their sinning against the weake in this, by teaching that they sinned thus against Christ, from which hee professeth for his owne part to bee alwaies farre, *vers.* 12, 13. 2

Vers. 1. *We all have knowledge, knowledge puffeth up, but love edifieth. But if any man seemeth to know any thing, hee knoweth nothing as yet as hee ought to know.* Text 56.

7. *But all have not this knowledge.*

THat wee may understand this place the better, it is to be considered, that some (forsomuch as they held no pollution to be in any meats or Idols) went usually into Idols temples, and ate of their meats, whereby others that had not the like understanding, were imboldened to doe likewise, and thus a preparative was made to idolatrie, neither were they themselves without all hurt hereby. Now in speaking against this he beginneth first with the more learned, as his manner is, saying, *Wee know that wee all have knowledge.* He seeketh to abate their pride in respect of their knowledge; First, by shewing that it was common to all: Secondly, by preferring charitie before it, because knowledge oft times hurteth and hindreth from grace, by lifting up the mind, but love prevaileth both for the attaining of knowledge, which is needfull, and all graces else. Thirdly, by shewing the vanitie of the knowledge of them that know most, being without charitie, they know nothing of God in regard of that which is to be knowne, this being reserved to another time, when wee shall know as wee are knowne. Fourthly, by extolling love yet further, *If any man loveth God, he is knowne of him.* Howsoever no man indeed *chrys. Hom. 20. in 1 Cor. 8.*

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can know God as he is, yet hee that loveth is knowne of him, and so that knowledge which is to bee had comming from God, it is communicated to him that loveth, but hidden from such as through conceitednesse of their knowledge are puffed up.

Oecumen. in 1 Cor. 8. When they which were of more knowledge went into the Idols Temples, &c. both themselves received hurt, because they did partake of the Tables of devils, and others not so understanding, taking this to be done by them in veneration to the idols, were imboldened by their example to offer unto them. These scholists therefore are here disgraced, as whose knowledge did more hurt than good, for it puffed them up: and it was imperfect even about the case propounded, or about any other matter, and lastly, the perfection of it standeth in love, which yet doth not make a man perfectly to know, but he is knowne of God, and so becommeth more worthy of divine revelation.

Anselm in 1 Cor. 7. Having given directions about marriage, hee sheweth, that there was no need to instruct them about meats offered to Idols, because all teachers had this knowledge. But if any were through his knowledge puffed up so, as that he neglected to use it to the benefit of others, *Hee knoweth nothing as hee ought to know*, because hee knoweth not, that hee ought to use his knowledge so, as that hee hurt not others: for thus much every one ought to know, that hee should use his knowledge to benefit others and not to hurt them. *He that loveth God is knowne of him*, that is, which by the love of his neighbour sheweth, that he hath in him the love of God, is elect and approved of God, for of the reprobate he saith, *I know you not.*

Calvin in 1 Cor. 8. The Apostle doth not here discommend knowledge, for it is an excellent gift of God, but the abuse of it to pride and the contempt of others, when it is without charity. Such knowledge puffing up, and against charity is not to bee accounted of: but charity, which hath a care of the good and edification of others. *If any man thinketh that hee knoweth any thing, &c.* this is spoken of such as are puft up in the opinion of their knowledge, they know nothing, because the beginning of true wisdome is the feare of God, which maketh men humble. *If any love God, &c.* for this is ever accompanied with the love of our neighbour, which onely maketh us knowne, that is, acceptable and approved of the Lord.

Mayer. This Text hath beene so sufficiently explained by these authors, that I here adde no more. This and the two following Chapters are about the same argument disswading from licentiousnesse about eating meats offered to idols. First, from the scandall in this Chapter. Secondly, from his owne example *Chap.* 9. Thirdly, from the consideration of Gods judgements, *Chap.* 10.

Quest. 1. The first question here offering it selfe, is in generall, why the Apostle doth not shortly referre them to the decree made by the Councell at Jerusalem, *Act.* 15. wherein Idolothytes are expresly forbidden? For answer, let the reader looke backe to that place in my first part.

Quest. 2. The second question, wherein did the sinne about these meats consist?

Answer. First, in communicating thus with devils, *Chap.* 10. 20. when they were eaten in the idols Temples at the times of sacrificing. Secondly, in giving occasion to others, that were newly converted from idolatry to retaine still in their mindes a reverence towards idols, whilest they saw them which were of more understanding come thus to idolatrous feasts, taking it to be done in honour of them, as *vers.* 7, 8. Thirdly, in animating some to doe as they did the thing being against their conscience.

Quest. 3. The third question more particularly is, how he saith, that all have knowledge, but *vers.* 7. contratiwise?

Answer. This is well answered by *Chrysostome*, and all agree that the more learned are here meant.

Quest. 4. The fourth question is, whether knowledge is not rather by some to bee shunned,

ſhunned, than ſought after, ſeeing it puffeth up and is dangerous.

Anſwer. To this *Calvin* ſpeaketh well, it is only knowledge abuſed to the contempt of others, which is here diſgraced: but ſimply it is excellent by all to be ſought after, as other places of Scripture doe abundantly prove.

The fifth queſtion is, how it can bee ſaid, all have knowledge: and yet hee that thinketh he knoweth, knoweth nothing, as he ought to know? *Queſt. 5.*

Anſ. It is ſpoken in diſgrace of ſuch as were conceited of their knowledge, according to *Chryſ.* they failed even in that wherein they inſulted. He doth not therefore contradict what hee had before granted, but explaineth what this their knowledge was being againſt charity, *viz.* but a ſeeming knowledge void of true underſtanding of that which ought to bee knowne, becauſe in the matter of edifying or ſcandalizing others, they did not carry themſelves accordingly, as *Oecumenius* hath further expreſſed. For the expoſition of theſe words, *Love edifieth*, I ſubſcribe to *Calvin*, it hath a care of the edification of others. And for ſuch as love God being knowne of God, it is plainly an oppoſing of their worth to the conceited, in that God approveth them, when for the love of God they have a naturall care of their weake and ignorant brethren, not to doe any thing whereby they ſhould be miſled.

Note, that pride and conceitedneſſe is moſt apt to grow upon a man of learning, and if it doth, his learning and knowledge is nothing, and the ſimpleſt man that hath love, that is, is humble and ſtudious in all things to pleaſe God, is the man which the Lord taketh notice of, when as the greateſt clerke that is proud is rejected by him, as baſe and unworthy to be lookt at. Let us therefore, that be teachers, watch againſt pride above all ſinnes, ever humbling our ſelves the more, the more learned or dignified in the Church therefore we be, thus following that old Rule, *Quanto doctior es, tanto te geras ſubmiſſius.* *Note.*

Verſ. 4. *Concerning the eating of idolothytes, wee know that an idoll is nothing in the World, &c.* *Text 57.*

Photii. An idoll is nothing, that is, none of thoſe things that are in the world, but a fiction or picture made, according to a vaine opinion. *As there are many Gods and many Lords.* The Gods in heaven and in earth, are the Sunne, Moone, and Starres in heaven, and great men worſhipped as Gods upon earth, and accounted Gods by the Grecians. *Cyril. There are many Gods*, is ſpoken of the Angels, who are called principalities, and powers, and dominations, and here Gods. *One God, and one Lord Ieſus Chriſt:* this is ſo ſpoken, not becauſe the Father onely is God, and the Sonne Lord, for as here the Father is called God, ſo in other places hee hath the title of Lord, as *Pſalm.* 110. *The Lord ſaid unto my Lord, &c.* and as Chriſt is here called Lord, ſo is he called God, *Pſalm.* 45. *O God, even thy God hath annointed thee, &c.* But this is ſpoken in oppoſition to the many falſe Gods and Lords of the heathen, and he ſaith not God and God, or Lord and Lord, one God the Father, and one God Chriſt Jeſus, leſt the ignorant Greekes ſhould thinke, that hee taught a plurality to be in the God-head, whileſt hee ſtudied to ſet forth an unity. For which cauſe hee alſo omitted the mentioning of the holy Ghoſt in this place. *Oecum. in 1 Cor. 8*

An idoll is a diminutive of the Greeke word εἶδος, ſignifying a forme, and ſo an idoll is a little forme, that is, a ſhew of a thing conceived onely in the minde, but never ſeene with the eye, as if a man ſhould picture a man with a dogs or rams head, or the like, this is ſaid to bee nothing becauſe there is no ſuch as is hereby repreſented, it is not ſo with an image or ſimilitude. Againe an idoll is ſaid to bee nothing becauſe it hath in it no divinity, it hath nothing profitable to ſalvation. *As there are many Gods, &c.* that is, in name, this title by grace being conferd unto them, whether they be Angels or Rulers here, yet when wee ſpeake of divine worſhip, there is but one God thus to be worſhipped, *Anſelm. in 1 Cor. 8. 4.*

ſhipped, and one Lord Jeſus Chriſt, the ſpirit of them both being underſtood and God the Father and the Lord Jeſus Chriſt onely being mentioned in oppoſition to many Gods and Lords before ſpoken of.

Mayer. *Chryſoſtome* ſpeaketh to the ſame effect with *Oecumenius*, but not ſo fully: and therefore I have alleaged *Oecumenius*, and omitted *Chryſoſtome*. *Anſelme* alſo rendreth the ſenſe of *Auguſtine*; but that about idols being formes of things that are not, he hath a new invention by which the Popiſh worſhipping of images, not before heard of, is coloured over. Others differ not much from one of theſe expoſitions. An idoll then is ſaid to bee nothing, becauſe there is nothing in it, for which it is taken to bee; if it repreſenteth God, it is nothing, becauſe God hath no parts or members of a body, and cannot be repreſented to the bodily eye; if any thing elſe to be worſhipped as a God, it is nothing, becauſe there is no ſuch God in the world, for God is only one, as *Calvin* further explaineth it. There are ſuch things as are by the Idols repreſented, for there bee ſuch creatures, but there is no divine power, or wiſdome in them to doe good or evill, wherefore they are called in Hebrew אלילים vanities. Here is no ground then for that diſtinction of the Papiſts betwixt images and idols, for there were never any ſuch idols ſet up, as *Anſelme* putteth for inſtance. That which followeth after, that hee had ſpoken of many Gods ſo called, *As there are Gods many, and Lords many*, is not to be underſtood, as a yeelding, that there are many Gods allowed to be called ſo, as meant of Angels and Magiſtrates, for this were not ſo pertinent to the matter in hand, but an inſtance to prove, that idolaters called many Gods and Lords, for to them they were ſuch. But to us there is but one God, for this is moſt agreeable to *Chryſoſtome*, and followed by *Calvin*, and others of our ſide. That which followeth of ſome held with the conſcience of the Idoll, *verſ.* 7. is to bee underſtood of thoſe, that being converted from idolatry, did yet through ignorance make ſome reckoning of the idoll, ſticking the faſter to this errour by meanes of their going to idolatrous feaſts. So that howſoever the truth bee acknowledged, an idoll is nothing to pollute meats offered unto it ſimply, yet in regard of ſuch as were ignorant being intangled hereby, the eating of them was to be avoided. Wherefore a good conſcience will not only conſider what is lawfull or unlawfull in it ſelfe, but what hurt or good may redound to others hereby, and doe accordingly in all outward things.

Concerning other paſſages in the reſt of this Chapter, they are ſo conſonant with the 14. to the *Romans*, that I will not handle them here againe, but onely in ſhort paraphraſe upon them, *verſ.* 8. *Meat doth not commend us unto God, &c.* This is ſpoken by way of conceſſion, if wee uſe our liberty of meats or uſe it not, this thing ſimply doth neither amend nor impaire our ſpirituall eſtate, but when it is eaten with ſcandall to the weake, *verſ.* 9. and wherein this danger lieth is ſhewed, *verſ.* 10. when the weake ſhall ſee thee communicating with Idolaters in their feaſts, their conſcience ſhall be edified, that is, they ſhall bee confirmed in their old ſuperſtition about thoſe Idols, which they were beginning to leave, returning now againe afreſh, to a reverent eſteeme of them to their deſtruction. And he ſaith, *That a weake brother is thus deſtroyed for whom Chriſt died*, to aggravate the fault, being of force to effect this, but that by the power of God, they are preſerved unto life. And to aggravate it yet more, hee ſheweth, that thus *they ſinne againſt Chriſt*, becauſe againſt his members. And in concluſion, becauſe examples are moſt forcible to move, he propounderh his owne reſolution not *to eat fleſh whileſt the world ſtandeth, rather than offend his weake brother*: in things indifferent hee would have that good reſpect unto a ſpirituall good of another. The reaſon which is hence drawne by ſome, for abſtaining from fleſh in caſe of offence to the Papiſts, is not good, becauſe they are no weake brethren, but obſtinate Idolaters, neither are they benefited by our abſtinence to pleaſe them, but rather more hardened in the obſervation of their ſuperſtitious faſts.

Verſ. 9.
Verſ. 10.
Verſ. 11.
Verſ. 12.
Verſ. 13.

Note

Note, that although outward things in themſelves cannot extend to the hurting of the ſoule, yet to uſe them ſo, as that others are occaſioned to ſinne hereby, is to ſinne againſt them that are thus drawne to ſinne, yea, it is to ſinne againſt Chriſt to the inevitable hurt and danger of the ſoule. And therefore in all things wee ought to have a regard to the ſequele, that may bee of our liberty-taking in any outward thing: for if any bee confirmed or incouraged in their ſuperſtition hereby, grievous will bee the anſwer that they ſhall have to make therefore another day. They are greatly miſtaken that inferre hereupon, that in things in their owne nature indifferent wee ought to bee regulated by the offence, that is taken or not taken hereat, ſo that if any brother or ſiſter bee grieved at it, wee ought not to uſe them: for it is not in the caſe of their being grieved or diſlike that wee are to refraine upon paine of being in danger of ſinning againſt Chriſt, but when we ſee, that any are hereby drawne to or confirmed in ſuperſtition. It doth not indeed ſtand with love to grieve any godly brother, if by authority there bee not a neceſſity impoſed upon us, to doe that, whereby hee is grieved, for in this caſe the command of ſuperiours muſt weigh againſt the diſlike of inferiours upon their owne private opinions. But when wee ſee apparantly, that ſuperſtition is confirmed by the uſe of any thing, to command to uſe it, is to give a counter-command unto Gods, and to obey herein is to diſobey God, who ſtreightly injoyneth us to carry our ſelves ſo in the uſe of outward things, as that we may not occaſion ſinne in others.

Note.

CHAP. IX.

The Analyſis and Senſe.

HAving exhorted to refraine from ſuch things, as whereby the weake and ignorant were made to ſinne, and profeſſed his owne reſolution to doe the ſame, as touching meats, hee doth in this Chapter ſhew, how hee refrained from things, from which hee could more hardly refraine, and might lawfully uſe, becauſe hee would not bee an occaſion of ſinne to any Chriſtian, but by all meanes further the Goſpell in the heart of every one, premiſing, Firſt a proofe, that hee might lawfully have uſed ſuch things. So that in this Chapter is firſt a propounding and proving of his liberty to eat and drinke, to marry and to require maintenance for his preaching, not working therefore as he did. Secondly, a declaration of his abſtaining from the uſe of this liberty.

Touching the firſt, he beginneth with eating, and drinking, and marrying, by way of interrogation, ſeeking to draw a confeſſion from them, that he had as much libertie as the other Apoſtles, becauſe he alſo was an Apoſtle, and if he were an Apoſtle, and they being Apoſtles tooke libertie herein, and in taking this libertie they did not offend, as it is not to be thought that they did, being ſo guided by the ſpirit of God as they were, it is not to be doubted but that he might have uſed the like libertie alſo, *verſ.* 1, 2, 3, 4, 5. Secondly, he proceedeth to the point of requiring maintenance, and not labouring with his hands for his living: that he might juſtly ſtand upon this he proveth by divers reaſons. Firſt, by the like: The ſouldier in his warfare, the labourer that planteth a vineyard, and the ſhepherd that feedeth a flocke, have all maintenance according to their ſeverall callings; therefore the Lords ſouldiers, planters, and ſhepherds, ſhould have maintenance alſo out of their warfare, planting, and feeding, *verſ.* 6, 7. Secondly, from the decree of God in the law touching oxen, that their mouthes ſhould not be muzzeled whileſt they trod out the corne, myſtically meaning the Miniſters about holy things

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liuing of their miniſterie, *verſ.* 8, 9, 10. Thirdly, by comparing ſpirituall things and temporals together: for he that miniſtreth to any people ſpirituall things, which are of farre greater worth, may in equitie require of his temporals for his maintenance, *verſ.* 11. Fourthly, from the practice of other Teachers; they tooke of them for their maintenance, therefore the Apoſtle being a chiefe Teacher, might doe ſo much more: but leſt he ſhould be miſtaken in his meaning, when he preſſed this point ſo hard by thus many reaſons, he preventeth all conceit that he argued thus as having reference to his owne benefit, *verſ.* 12. Fifthly, he argueth from Gods ordinance of old, that they which miniſtred about the altar ſhould liue of the altar, *verſ.* 13, 14.

2 Touching the ſecond part, he firſt profeſſeth that hee had ever refrained from this libertie of taking, neither did he write as willing to draw them to any penſion for his maintenance, *verſ.* 15. Secondly, he yeeldeth a reaſon hereof, *viz.* becauſe to preach the Goſpell was his dutie, and if hee did it freely, he ſhould be rewarded in heaven; if he ſhould ſtand upon maintenance, and therefore be ſlack in preaching, as hearers were in giving, a woe would be unto him, *verſ.* 16, 17, 18. Thirdly, he declareth more at large, how much he did both in this and in other things refraine from libertie taking, *viz.* ſo farre forth, as that of a free man he had made himſelfe a ſervant, obſerving what might be a meanes to hurt any, and to diſcourage them from the Goſpell, and ſo forbearing for their ſakes to uſe it, though otherwiſe hee might, whether they were Jewes, under the law, or without law, or weake, &c. *verſ.* 19. unto *verſ.* 24. Fourthly, he addeth another reaſon of this his forbearing to uſe his libertie, wherein he joyneth them with himſelfe, exhorting them to doe likewiſe, *viz.* becauſe both he and they were like to thoſe that run in a race, who are wont to refraine from any thing that might hinder them from obtaining the prize, though it be but corruptible, whereas they had an incorruptible crowne ſet before them, *verſ.* 24, 25. concluding therefore touching himſelfe, that he uſed the ſame courſe, to draw them on the more by his example, *verſ.* 26, 27. For the reſolution of every doubt here more fully, ſee the Texts here following.

Text 58. Verſ. 5. *Have wee not power to lead about a ſiſter a wife?*

WHether *Paul* had a wife, ſee before *Text* 51. where this place hath beene already touched. Divers of the Ancients by a ſiſter here underſtand rich women, that followed the Apoſtles about and miniſtred unto them of their goods, and therefore in the old Latine tranſlation it is read *a ſiſter a woman*, and by *Ierome* in the plurall number, *ſiſters women*: and ſo likewiſe readeth it *Ambroſe*, *Auguſtine*, and *Tertullian*. But *Clemens Alexandrinus* *Clem. Strom. l. 3.* ſheweth, that the Greekes underſtood it of the Apoſtles wives, and ſo the word γυναῖκα is often taken, as *Matth.* 19. 22. 24. 27. *Luk.* 14. 20. *Apoc.* 21. 9. and this is moſt agreeable to ſenſe, that they might lead about their owne wives, and not other mens, or women over whom they had not that power, and by meanes of whom they might have beene ſcandalous where they ſhould have come.

Text 59. Verſ. 6, 7, 8, &c. *Have not I and Barnabas only power not to worke? Who goeth a warfare at any time at his owne charges,* &c.

Chryſ. hom. 21. in 1 Cor. THe Apoſtle ſheweth his humilitie here in joyning unto him *Barnabas*: for they which executed the office of Apoſtles together, might well challenge to live as Apoſtles, without working, taking meanes of thoſe whom they inſtructed. *Who goeth a warfare*, &c. He uſeth moſt fit ſimilitudes, wherein both the dutie of Chriſts Miniſters is ſet forth, they muſt be valiant as ſouldiers, diligent as husbandmen, and carefull as ſhepherds; and the great burden that is laid upon them by Chriſt, who will not have them worſe dealt with

with than the servants of Tyrants, who all live of their office, and yet not seeke great gaines by the execution of their office, but onely necessary meanes to live upon, therefore it is not said, *Who goeth a warfare and is not inriched thereby*, or who planteth a vineyard and gathereth not gold, or who feedeth a flocke and doth not sell the lambes: but more modestly, *Who goeth a warfare at his owne charges, &c.*

It is written in Moses Law, Thou shalt not muzzle the Oxe that treadeth out the corne, &c. After examples taken from men, hee proveth it by Gods owne Law, which is not to bee taken so, as aiming at nothing else, but at the good of Oxen: for hereby and by other like lawes about beasts, and birds, and seeds, and garments, the Lord would have other things learned. The labour of the oxe is great, so of Ministers, &c. Vers. 9.

All other Expositors agree with *Chrysostome*, so that I shall not need to adde any more, this being a full exposition of this place. For the drift of it is to shew that Ministers which preach the Gospell, should live of the Gospell, and not bee so scanted in their meanes, as that they should need with bodily toile about earthly things to seeke more necessary supply. *Mayer.*

Wherefore ingrossers of Benefices, turning a Curate over to a poore pension, and alienaters of Benefices, thus spoiling the ministerie of the greatest part of the meanes belonging unto it, must needs be censured for injustice. Christ by such meanes is made a worse master than men, who provide that they which serve them may be maintained by their service, when the servants of Christ are in want. *Note.*

Vers. 14. *So God hath appointed to them that preach the Gospell, to live of the Gospell.* *Text 60.*

I Finde no difference about this Text, but all with one consent understanding it as an answer to an objection that might have beene made, What dost thou tell us of the law of *Moses*, and how they that served about the altar lived then? Wee are now under the Gospell, and so not tied to those rules. To this he saith, *God hath appointed*, &c. But where hath he appointed this? Doubtlesse where he sendeth the Apostles out to preach, and forbiddeth them to make provision for themselves, pronouncing that *the labourer is worthy of his hire*, and threatening such as receive them not as well by giving them meanes as by hearkening unto them. It is not appointed to sacrificers and such as attend upon altars now, as the Romish Priests doe, as *Calvin* hath well noted, but to Preachers, neither saith he that they should live upon those to whom they preach, as depending upon almes, as the Anabaptists would have it, but upon the Gospell. For so saith *Theophylact* well here: The Lord hath so ordained, making lawes conformable to the old Testament, that as it was said before, he that serveth about the altar must live of the altar, so here, he that preacheth must live not of the Disciples wealth, but of the Gospell, lest haply they should be proud that gave meanes unto him. These meanes then ought not to be almes, or a benevolence, but a certaine set maintenance affixed to the ministerie, which whilest the Minister receiveth, he may be beholding to no man, such as is the tithe of the increase of the fruits of the earth. For that these are the fittest meanes appeareth by the Lords owne ordinance, allotting these to the Leviticall Priesthood, and though now there be a change of the service, yet there is no need to change the meanes of maintenance, but rather to set up the same order in all places, seeing whatsoever may else be devised, there will be inevitable inconveniences. *Mayer.* Matth. 10. *Theoph. Dominus ita instituit, dans leges vet. test. conformes, ut quemadmodum superiùs dixit de sacrarijs edendi, sic hoc loco manducandum asserit non ex discipulorum facultatibus, sed ex evangelio, &c.*

Text 61.

Verſ. 19. *Being free from all men, I have made my ſelfe a ſervant unto all; that I might win the more.*

20. *To the Iewes I became as a Iew, that I might win the Iewes, &c.*

Chryſ. Hom. 22. in 1 Cor.

THe Apoſtle, to ſet forth his great forwardneſſe about the Goſpell, ſaith, that he did not onely not take maintenance to preach it, but in preaching gave himſelfe away to be a ſervant, which is more than to give great riches, and that when he was *free from all men*, that is, had no need of any man to contribute unto him. *To the Iewes I became as a Iew*; that is, by circumciſion, which he uſed by diſpenſation, and therefore hee ſaith not, I became a Jew, but *as a Iew*. *To thoſe under the Law, as under Law:* Here he doth either expound the former words, or elſe meaning by the Jewes, ſuch as this people was at the firſt; by thoſe under the Law, he meaneth the Jewes converted to the faith, which yet did ſtrive about the obſerving of the Law. Now he was made ſuch, when he ſhaved his head, and ſacrificed out of charity to them. *To thoſe without Law*; that is, neither Jewes, Grecians, nor Chriſtians, but ſuch as *Cornelius* was: but ſome thinke that the Athenians are here meant, with whom he diſputed about the inſcription of the Altar. *To the weake, &c.* hereby hee underſtandeth the Romans, which were weake about meats, becauſe he had hereof accuſed them.

Aug. in 1 Cor. 9.

The Apoſtle did not theſe things through the ſubtilty of diſſimulation, but according to his free and manifeſt opinion: for as he had wiſhed others, *Art thou circumciſed, ſeeke not to gather againe thy fore-skin*; ſo he being circumciſed, when he ſaw cauſe, lived as one circumciſed, doing the workes of the Law, not ſervilely but freely and voluntarily. It is one thing to bee under the Law, and another to be in the Law, as hee ſaith, that he was in the Law unto God. Under the Law were the carnall Jewes, in the Law the Chriſtian Jewes, who obſerved their countrey rites ſtill, but did not impoſe theſe unwonted burthens upon the Gentiles that beleeved. Without Law were the Gentiles that yet beleeved not, conformable to whom hee was made by compaſſion, that he might helpe them, as he would have beene holpen if he had beene in their caſe. And this his compaſſion hee immediatly ſheweth what it was. *To the weake I became as weake*; that is, not uſing my power to take maintenance, leſt I ſhould ſeeme to make merchandize of the Goſpell.

Calv. in 1 Cor. 9. 19.

When the Apoſtle ſpeaketh of his being without Law, he is to be underſtood as ſpeaking of the ceremoniall Law: for otherwiſe hee could not gratifie them that were without Law, with a good conſcience, wherefore he interpoſeth, *Though I am not without Law, but within Law unto God.*

Mayer.

1 The doubts of this place are: firſt, what is meant when he ſaith, *I am free from all.* *Calvin* expoundeth it of things, but all others of men, and ſo the words following doe declare, *I have made my ſelfe ſervant unto all.* Hee was free from all men, according to *Chryſoſtome* and others, becauſe he tooke no reward for preaching.

2 Secondly, what is meant by the Jewes, and ſuch as are under the Law, &c. According to *Chryſoſtomes* ſecond expoſition of it, I thinke that by the Jewes are meant the unconverted Jewes, conformable to whom he was in circumciſion and ſacrificing, becauſe they would elſe have abominated him, that doing theſe things he might obtaine copy of conference with them to doe them good: by thoſe under the Law are meant ſuch of them as beleeved, but yet held it neceſſary to keepe the ceremoniall Law, as is further declared in *Oecumenius*: I cannot thinke with *Thomas Aquinas*, and *Anſelme*, that the Samaritans are meant, who received only the Law contained in the five bookes of *Moſes*, to whom he conformed by arguing with them out of the Law. For why ſhould they in ſpeciall be underſtood here, when as it is the

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uſuall deſcription of all the Jewiſh Nation, *They which are under the Law?* By thoſe without Law, *Oecumenius* underſtandeth well the Gentiles unconverted, diſputing with whom he ſought to convince them by the teſtimonies of their owne writers, as at *Athens*, *Acts* 17. not uſing any proofe out of the Law, as if he had beene without Law, when as notwithſtanding his minde was conſtantly ſetled, he not ſwarving any whit from the Law of holineſſe and righteouſneſſe. To the weake he became as weake, that is, according to *Chryſoſtome*, to the converted Gentile hee conformed abſtaining from meats which they abſtained from; for that they were weake about meats, hath been before declared, *Rom.* 14. I like not that of *Oecumenius*, underſtanding it of his preaching of eaſie things, and not of the deep myſteries of the Trinity, &c. for weakneſſe is no where ſpoken of in this ſenſe. That of *Auguſtine* may haply have place here, alſo underſtanding their weakneſſe about bearing the charge of the Goſpell.

Thirdly, whether after *Pauls* example a man may not transforme himſelfe into any ſhape for a good end? 3

Anſw. A man may in things indifferent, but not to the tranſgreſſing of any the leaſt of Gods Commandements: for no further went the Apoſtle, as *Calvin* and all our Writers doe well obſerve.

Fourthly, what is meant, *verſ.* 23. *I doe all this for the Goſpell, that I may be partaker of it?* 4

Anſw. All conſent, that hereby nothing elſe is meant, but that hee might partake of everlaſting life, together with other beleevers by the Goſpell, which is the benefit of it. And therefore it is added, *verſ.* 24. *That all runne in a race, but one obtaineth.*

It is not enough to be a Preacher of the Goſpell, that a man may partake of that happineſſe which commeth by it, for many miſſe, but he muſt be ſo wary and circumſpect, as that he may by all meanes further the ſalvation of others. *Note.*

Verſ. 27. *I beat downe my body and bring it into ſubjection, leſt preaching unto others, my ſelfe ſhould become a caſt-away.* *Text 62.*

THE luſt and deſire of the fleſh is untractable, but I reſtraine it and give not my ſelfe up to theſe vile affections, but doe indure all labour that I may not be diſtracted by them. He ſaith not, I deſtroy and puniſh, which were the part of an enemy; but *I chaſtiſe and bring into ſubjection*, which is the part of a maſter. *Leſt I ſhould become a caſt-away*; If *Paul* feared this, being ſuch a Maſter, what ſhall we ſay? Doe not thinke that faith alone is ſufficient for your ſalvation: for if to teach, to preach, and bring an innumerable multitude to ſalvation is not ſufficient for mee to ſave me, unleſſe I bee alſo irreprehenſible, much leſſe will your faith be ſufficient for you to ſave your ſoules. *Chryſ. Hom.* 23. *in* 1 *Cor.* 9.

I doe ſo leade my life, as that I may not ſtumble any where, or doe any thing raſhly, or abuſe my liberty, but attaine the prize propounded. *Theophylact.*

I beat not the aire, as ye uſe to doe whilſt ye diſpute, that an Idoll is nothing, eating things ſacrificed to Idols to the ſcandall of others: but I have that care of my body, that I will not abuſe my liberty, but refraine from whatſoever might bee ſcandalous, *leſt I ſhould become a reprobate*; hereby teaching us, that it ſufficeth not to preach Chriſt, unleſſe our lives be free from offence. *Bulling. in* 1 *Cor.* 9.

To *ſubdue* here, is put for uſing like a ſervant, which is by reſtraining the body from the luſts thereof, and framing it to obedience, and not cockering it to the hurt of others. *Leſt when I have preached unto others, my ſelfe ſhould prove a caſt-away.* This is better underſtood with reference unto men than unto God. Thus I labour to carry my ſelfe ſo, as that my life and doings may *Calv. in* 1 *Cor.* 9.

not

not be found contrary to my doctrine, to my great diſgrace, and to the offence of my brethren.

Mayer. There are two articles of Popery founded upon this place: Firſt, that it is neceſſary to weare haire cloth, and to whip the body, and to ſubdue it by often faſtings, otherwiſe there will be danger of damnation. Secondly, that there is none aſſurance of ſalvation to be had, ſeeing *Paul* was in danger of reprobation, as is here intimated. For both theſe are collected hence by *Cornelius a Lapide*, a Ieſuit. Touching the firſt, howſoever he alleageth *Ambroſe*, *Gregory*, *Baſil*, and *Chryſoſtome*, yet in none of them is to be found a word of whipping the body, or wearing haire cloth, no nor in the chiefe of their owne writers foure hundred yeares agoe. For *Anſelme* and *Thomas Aquinas* ſpeake of none other ſubduing of the body here meant, but by faſting. And indeed it were unreaſonable (there being no premiſes whereupon hee might come to ſpeake thus) to expound it of offering violence to the body. For the whole drift of this Chapter is to ſhew how in tenderneſſe to others hee did even wrong himſelfe in reſpect of his bodily eſtate, in not taking maintenance for his preaching but when he had preached, labouring with his hands to ſupply his neceſſities, and in becomming a ſervant to all. And having exhorted others to uſe the like care of the ſalvation of mens ſoules, under the ſimilitude of ſuch as runne in a race, hee calleth them againe to looke upon his example, whoſe endevours conſiſted not in beating the aire by vaine diſputings without a ſound care of doing ſo, as that he might not be any let, but a furtherance of the ſalvation of others: for he got ſuch maſtery of the Spirit over the fleſh, as that he did frame his body as ſpirituall reaſons and reſpects required, and was not ſwayed by the appetite thereof to doe ſo as might have beene moſt pleaſing unto it. For this had beene to further others to ſalvation, and to have beene a reprobate himſelfe, as all they are, which having preached a godly care in all things, are yet moſt diſſolute themſelves. And thus the other point againſt the certainty of ſalvation is overthrowne alſo, ſeeing he ſpeaketh not of any doubting, which he had: for ſo he ſhould have beene contrary to himſelfe, *Rom.* 8. 38. 2 *Tim.* 4. 8. but onely putteth the caſe in his perſon, of the dangerous eſtate of ſuch as whoſe practice is contrary to their teaching. To the firſt ſubſcribe all ſound Expoſitors both old and new. About the other there is ſome difference, ſome underſtanding by reprobate here, unapproved or diſgraced amongſt men, but the common ſtreame of antiquity runneth the other way, acknowledging that there is here implied a feare of reprobation in *Paul*. For if the Ram feareth, ſaith *S. Auguſtine*, what ſhall the Lambs doe? Let this bee admitted, yet the pretended uncertainty will not follow in the Apoſtle: for hee might doe thus, fearing otherwiſe to be damned, and yet not be wavering or doubtfull about his ſalvation: even as a man may feare to be robbed, if hee ſhould come into ſuch a dangerous place whereinto he hath no meaning to come, yet hee cannot bee ſaid to bee uncertaine whether he ſhall fall into that danger there or no, for he is ſure hee ſhall not, becauſe he will by no meanes come there.

Note. The true notion of this place is, that no man can ſafely truſt unto faith alone, as *Chryſoſtome* hath ſpoken, that is, a bare faith without works: but if he would not prove a reprobate at the laſt, he muſt hold the godly care of Saint *Paul*, to live ſo as becommeth his Chriſtian vocation, and thus is it with every choſen veſſell, after that he is once effectually called, although hee relyeth upon faith only for his juſtification, yet hee cannot through the vertue of this faith but follow after holineſſe, for *he that hath this hope purgeth himſelfe.*

CHAP.

CHAP. X.

The Analysis and Sense.

BEcause he had put the case of becomming a cast-away in the last verse of the former Chapter, after the grace received to preach the Gospell to others, hee proceedeth here by instancing in the ancient people of God, to prove, that a man notwithstanding such grace, or any other outward privilege communicated unto him, might perish, if he were any way accessary to Idolatry, or otherwise provoked the Lord, answering to such objections as might be made against this doctrine.

So that in this Chapter hee doth two things: first, hee proveth by many examples, that what outward grace soever a man doth partake of, hee shall yet be in danger of destruction, if by sinning hee provoketh God to anger against him. And here againe hee first reckoneth up the graces communicated to the people of Israel of old, *vers.* 1,2,3,4. Secondly, he sheweth the offence afterwards taken at them, and their destruction in generall, *vers.* 5. Thirdly, hee applyeth this to Christian people, capitulating more particularly their sinnings, and sufferings therefore, from *vers.* 5. to *vers.* 12. Lastly, from hence he admonisheth him, whosoever hee be, that is now in grace, to take heed, lest by his licentiousnesse he fall there-from againe, *vers.* 12. 1

Secondly, he answereth two objections: 2

First, that he needed not so to admonish them, for though they had beene tempted by living amongst Idolaters, yet they had not beene carried away hereby: to this he answereth, both that the temptations had beene but weake hitherto, and by referring their withstanding unto God, *vers.* 13. Secondly, reflecting upon the former admonition, hee exhorteth to flye all idolatry, by having any communion with Idols or Idolaters, arguing strongly to this purpose from *vers.* 13. to *vers.* 22. *Object.* 1.

The second objection is, that herein a man shall not need to be so cautelous, for all outward things are lawfull, and may be used without sinne. To this he answereth by yeelding for Arguments sake, but yet because they tend sometimes to the destruction of others, hee exhorteth to bee wise and circumspect herein, shewing in what case they might, and in what they might not use them, from *vers.* 22. to *vers.* 31. Secondly, he propoundeth the glory of God, as the marke, at which wee should in all things aime, and to bee without offence, as he gave them example, *vers.* 31,32,33. *Object.* 2.

Vers. 1. *For I would not have you ignorant (brethren) that our fathers were all under the cloud, and all passed thorow the sea.* Text 63.

2. *And all to Moses were baptized, &c.*

THe Apostle reckoneth up here the enjoying of many great gifts, notwithstanding all which they upon whom they were bestowed, perished, because they did not as they ought. In like manner, our faith and spirituall gifts, if we had a thousand of them, would not profit us unlesse wee carry our selves worthy of these graces. For there was no difference of the graces bestowed upon them then, and upon us now, and therefore hee doth so particularly parallel our baptisme, body and bloud of Christ amongst them. The cloud under which they were, signified the holy Ghost; the sea, therow which they passed, signified the water of baptisme; hee saith they were baptized in the cloud and in the sea, that by the manner of his speech hee might bring the type as neere to the thing typified as might be. In that hee saith, they were baptized unto *Moses*, hee intimateth a covenant of observing the Lawes of *Moses*, to which they were hereby bound, as wee are by baptisme to observe the ordi- *Oecumen. in 1 Cor. 10.*

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nances of the Gospell. They are said to have eaten of the same spirituall meat, and to have drunke of the same spirituall drinke, because it was by his vertue, who is the spirituall meat and drinke, that the heavens sent downe Manna, and the rocke water, wherefore the spirituall rocke is said to be Christ: and it followed them, because the spirit was alwayes with them to minister to their necessities, *vers. 6. These were figures for us*, that is, hereby it was shewed that we may expect the like judgements, if we abuse Gods mercies as they did.

Anselme in 1 Cor. 10.

These things are spoken to shew that all men ought to have that care which the Apostle had in running and fighting, lest after the example of the ancient Hebrewes, they perish notwithstanding all the graces received. The cloud did signifie Gods protection defending them from the Ægyptians. They passed thorow the sea, wherein their persecutors were drowned, and by the leading of *Moses* were thus baptized, that is, purged from their sinnes, and death the sequele of sinne, and from ignorance, that they might bee fit to receive Gods law: for all these things did their passing thorow the sea, the figure of baptisme, exhibit unto them, as truly as baptisme doth unto us. *They all ate the same spirituall meat, &c.* that is, which wee receive in the Lords Supper, the same body that we eat in the bread, and the same bloud that we drinke in the wine. Manna was called Angels food, because it was created by the same vertue, by which the Angels subsist. *The rocke followed them*; that is, Christ, who was alwayes present unto them to supply their necessities. *The rocke was Christ:* hee saith not, signified Christ, because the Scripture is wont to call things signifying by the name of things signified, because they seeme to represent them, as if they were the same, so that the rocke was Christ, not in substance but in signification. *These were figures*, that is, shewing, that as they could not come to the land of Canaan for their sinnes, but perished, notwithstanding all the grace received, so wee shall never have entrance into heaven granted us, if we abuse our privileges.

Vers. 6.

Mayer.

I spare to bring in more Expositors here, because all the rest say the same with these, and this may fully suffice for the understanding of this Text, as touching the coherence and the sense in generall. But there are many of our new writers which referre this unto the eighth Chapter, where it was intreated of eating things offered to Idols, as needfull to bee avoided for feare of scandall: but here, his owne example being interposed, *Chap. 9.* he admonisheth to flye the eating of these things, as being utterly unlawfull, and so they understand the entrance of the Chapter thus, but that I may returne to the matter, *I would not have you ignorant, &c.* To mee the former coherence seemeth to bee most agreeable, for having spoken of becomming a reprobate, what could more fitly have followed, than an enumeration of examples of those that had beene made partakers of much grace, and yet through their owne corruptions perished. There bee also some particular passages here, which give occasion of further question, as first, what is meant, when hee saith, *They were all baptized unto Moses.* This is answered well by *Iunius* following *Oecumenius*; that following *Moses*, who was their guide, and from whom they received the Law, they were baptized, being thus bound to the obedience of the Law. Secondly, how is Manna said to be spirituall meat, seeing it was their corporall food? *Answer.* Because there was another end of it, than to nourish their bodies, namely to strengthen their faith in Christ, who was hereby signified and exhibited unto them, as most Expositors agree. Thirdly, how is the rocke said to bee Christ? *Answer.* By the rocke is meant the water flowing out of the rocke, which was Christ, as the thing signifying is usually called by the name of the thing signified, as hath beene already shewed. Fourthly, how is the rocke said to follow them? Some hold, that the waters ran along after them, as they journeyed, but this is confuted by *Iunius*, both because no such thing is mentioned in the history,

Paral. lib. 2. Paral. 36.

There is a fiction of some Hebrewes that the rocke being reduced into a flint, was carried about by *Miriam.*

ſtory, and becauſe a little while after, as having need ſo to doe, they are ſaid to have digged for water, *Numb.* 21. and were bidden to buy water of their brethren, *Deut.* 2. and during their abode in Kadeſh Barnea, which was 38. yeares, they had no need of water; the place affording plenty. The rocke therefore that followed them was Chriſt, who was ever ready to ſupply their neceſſities, as was ſhewed before. Fifthly, what luſting is meant when hee ſaith, *verſ.* 6. they luſted after evill things? *Anſwer.* Doubtleſſe hee meaneth their luſting after fleſh according to *Oecumenius*, though ſome will have other luſtings alſo underſtood. Sixthly, *verſ.* 7. why in ſpeaking of their idolatry, he doth amongſt all other paſſages ſingle out this ſpeech; *The people ſat downe to eat and drinke, and roſe up to play?* To this *Iunius* anſwereth well, that this ſentence onely is mentioned with reference to the whole hiſtory, meaning that the reader ſhould have recourſe unto it to finde out the whole matter. But yet this ſentence in ſpeciall is remembred, as beſt fitting the argument in hand, which was about idolatrous feaſts, wherein there was eating and drinking with dances and playes, to ſet them forth the more, they might therefore take warning by them, not to communicate with Idolaters in ſuch things, leſt they did partake of like puniſhments. Seventhly, how doth *Paul* agree with *Moſes* in ſaying, *verſ.* 8. that of thoſe which fornicated there fell in one day 23000. when *Moſes*, *Numb.* 25. 9. hath it 24000. *Anſwer.* To this alſo *Iunius* and others ſay, that by *Moſes* all that fell are numbred together, but becauſe there were two executions done; Firſt, upon the chiefe, *verſ.* 4. then upon the people, *Paul* omitting the firſt, which haply might bee 1000. mentioneth onely the reſt, as concerning the common ſort, to whom hee wrote. Eighthly, how is it ſaid, *verſ.* 9. they tempted Chriſt, when as *Numb.* 21. they are ſaid indeed to have tempted God, but of Chriſt there is no mention? *Anſwer.* Chriſt is God, and was undoubtedly preſent unto them to lead them in the way, and that which is ſaid there of God, is ſet forth to be of Chriſt here, the rather to move the Chriſtians mindes amongſt the Corinthians. Laſtly, *verſ.* 10. what is meant in that hee ſaith, the murmurers were *deſtroyed by the deſtroyer? Anſwer.* This is commonly underſtood of thoſe that periſhed, after the returne of the twelve men, which went to view the countrey, *Numb.* 14. *Iunius* contendeth for thoſe who were ſmitten after the deſtruction of Corah. I ſee no reaſon, but that all the deſtructions wherewith they were conſumed, after their murmuring, to which they were moved by the ſearchers, ſhould be here meant. And thus much for the underſtanding of this place. There is one great controverſie here, which I muſt not omit, and it is about theſe words, *They did all eat of the ſame ſpirituall meat, &c.* Some of the ancients interpret this as ſpoken of all their fathers both good and bad, who did communicate together in thoſe miraculous favours: and of this *Bellarmine* layeth hold, denying that they received the ſame ſpirituall meat and drinke together with us: for if this may appeare to bee the Apoſtles meaning, their ſo earneſtly maintained tranſubſtantiation will ſoone fall to the ground, ſeeing as wee, ſo they did eat and drinke Chriſt, though by diverſity of outward ſignes, but that they did eat and drinke Chriſt any otherwiſe but ſpiritually and Sacramentally, none will affirme: wherefore it muſt needs follow, that we doe only thus eat and drinke him alſo. Now that they did eat and drinke Chriſt, as wee doe, the Apoſtle maketh it plaine, when to prove that they dranke the ſame ſpirituall drinke he ſaith, *They dranke of the ſpirituall rocke which followed them, and that rocke was Chriſt.* And thus *Auguſtine* underſtandeth it, for hee ſaith, the faith of the fathers and our faith is one and the ſame, onely they beleeved in Chriſt, that ſhould bee borne and ſuffer, we in Chriſt, who was borne and hath ſuffered. They had indeed diverſity of Sacraments, but the ſame Chriſt; they did all drinke of the ſame ſpirituall drinke, not of the ſame corporall: for what did they drinke? *They dranke of the ſpirituall rocke, and that rocke was*

Lyra and Dionyſ. interpret, which followed them, which obeied and ſatisfied their deſires.

Paral. 37.

Cornel. à lapide reſerreth this number of 23000. to Exod. 32. 28. but there is mention made but of 3000.

Whether they did all eat the ſame ſpirituall meat &c. be ſpoken with reference to us

Aug. Tract. 45. in Ioh. Eundem potum ſpiritualem biberunt, ſi ſpirit. eundem, nam corporalem non eundem. Quid enim illi bibebant? Bibebant de ſpirituali ſequenti Petra: Petra autem erat Chriſtus, videte ergo fide manente ſigna varia. Ibi Petra Chriſtus, nobis Chriſtus quod in altari Dei ponitur. Bertram de corp. & ſang. Chriſti.

Chriſt, there the rocke was Chriſt, to us that which is laid upon Gods Altar is Chriſt, and they did drinke the water flowing out of the rocke, for a great Sacrament of the ſame Chriſt, and the faithfull know what we drinke. If thou intendeſt the viſible appearance, it was a divers thing; if the intelligible ſignification, they dranke the ſame ſpirituall drinke.

And all this is ſpoken to ſhew, that the fathers were ſheepe of the ſame fold, and ſaved by the ſame meanes that wee are, the onely difference being in the outward adminiſtration, ſo that as wee partake of Chriſt, they did partake of him, and as they, ſo we, and no otherwiſe.

Bertram, that lived in the time of *Carolus magnus*, ſaith likewiſe: Peradventure thou wilt aske, what ſame ſpirituall meat and drinke did the fathers eat and drinke? Verily the ſame that faithfull people doe eat and drinke in the Church at this day. And *Anſelme* who was alleaged before, and *Luther contra bullam Leonis Tom. 1.* and *Brentius exeg. in Iohan. Cap. 6.* doe all agree upon this expoſition. And indeed, if the ſcope of the Apoſtle here be conſidered, it will moſt plainly appeare, that it is meant of the ſame ſpirituall meat with us, and not one of them with another. For he propoundeth to feare them by the Hebrewes example, and that they might not elude what he ſhould ſay, by thinking, that there was a difference betwixt the Hebrewes of old and them now, forſomuch as they were baptized into Chriſt, and did receive him in the Lords Supper, which thoſe Hebrewes did not, he ſheweth that in theſe greateſt privileges there was a parity, what wee receive now they received then, onely there was a difference in the ſignes. If he ſhould be underſtood, as comparing them amongſt themſelves, many of them, after that they had beene made partakers of ſo great graces, periſhed notwithſtanding, therefore it may fal out unto us likewiſe now; the argument might eaſily be eluded, though many of them periſhed, yet it followeth not, that wee may periſh likewiſe, becauſe thoſe meanes, of which they were partakers, were not ſo effectuall as our Baptiſme and Supper of the Lord, as being onely figures, and not having the ſubſtance in them that our Sacraments have. If it bee demanded, how the wicked eat the ſame ſpirituall meat, ſeeing it becommeth ſuch onely to thoſe that ſpiritually receive it? I anſwer, they eat that, which ſetteth forth ſpirituall food, and therefore hath a name accordingly, as ſignes uſually have, yet they partake not of any thing ſpirituall hereby, but onely corporall, which profiteth not.

Note. Note, that no grace is ſo great, of which wee are made partakers by any of Gods ordinances, but ſinne fruſtrateth and maketh it void, ſo that though in baptiſme ſinne be remitted, and grace ſufficient unto ſalvation is communicated to the infant baptized, yet growing up to yeares of diſcretion, if he ſinneth by infidelity, or otherwiſe leading a wicked life, hee ſhall periſh and his baptiſme ſhall not ſave him. It cannot hence yet be inferred, that grace, whereby a man doth truly beleeve actually can bee loſt, for of ſuch it is ſpoken every where, as inſeparably joyned unto God in love. It is the ſacramentall grace onely, that may be loſt, and whatſoever exhortations are made to the beſt to take heed, they being feared with falling, if they ſhould not take heed, are to be underſtood, as neceſſary excitations only, whereby as by effectuall meanes they are kept alwayes vigilant and ſtudious of good workes, and not as implying a poſſibility of falling to be damned.

Note. Note againe, that what is recorded of others ſinning, and being plagued therefore, is not ſimply a relation of what hath beene done, but an admonition to us to take heed of doing likewiſe, being aſſured, that if wee doe, the like or greater judgements ſhall be executed upon us. Let the Idolater therefore tremble at the ſtory of Idolaters, in times paſt deſtroyed, as repreſenting the deſtruction that ſhall likewiſe betide him, and ſo the oppreſſor, and drunkard, and wicked ſwearer, &c. at the ſtories of ſuch being deſtroyed in theſe their foule ſinnes.

Verſ. 13. *No temptation but humane hath taken you: but God is faithfull, who will not ſuffer you to be tempted above that you ſhall be able,* &c. Text 64.

THe Apoſtle having terrified the Corinthians by the foregoing examples, to beat downe their pride yet more, he addeth theſe words. If yee ſhall ſay, Why doſt thou terrifie us with remembring the fals of others? wee have ſuffered perſecution, and beene in many dangers, and yet have ſtood, and therefore doubt not but to ſtand ſtill: To this he ſaith, Alas ye have not beene aſſaulted yet by any temptation, but ſhort, eaſie and meane, for that which is humane, is eaſie; be not therefore proud, as though yee had overcome the tempeſt, for ye know not yet what the danger of death is, as to the Hebrewes he ſaith, *Yee have not yet reſiſted unto bloud.* And having thus humbled them, he perſwadeth them againe, ſaying, *but God is faithfull, who will not ſuffer you to be tempted,* &c. Although there be temptations which ye cannot overcome, yet ye ſhall have ſtrength from God, for all ſtrength is from him, both to beare and to be delivered from them. *Chryſ. hom. 24. in 1 Cor.*

Photii. That which is added, *God will not ſuffer you to be tempted above that yee ſhall be able to beare,* is to be underſtood either of the ſhortneſſe of the temptation, or of the patience and conſtancie wherewith God will inable them to beare it, ſo ſoone as ever any temptation ſhall aſſault them, ſo that no hurt but benefit ſhall accrue unto them hereby. *Oecum. in 1 Cor. 10.*

Anſelme following *Auguſtine*, readeth it, *Let no temptation but humane take you.* Howſoever ye cannot ſtand without any falling, yet let there be no delight in ſinne, for this is to be taken with more than humane temptation. Humane temptation wee cannot be free from, that is, from ſinning of humane frailtie, but the devils temptation muſt be taken heed of. The one is to ſuffer temptation in the heart, the other to be overcome in the worke; the one is to miſconceive of things and ſo to erre, the other to cleave to errour, to the breaking off of communion, and to the breeding of ſchiſme, contrary to knowledge. *But God is faithfull,* &c. that is, I exhort you thus, but God only is able to keepe you that you may doe thus, and will doe it, for he hath promiſed, *Loe I am with you to the end of the world.* *Anſelm. in 1 Cor. 10.* Matth. 28.

Vnto *Chryſoſtome* conſenteth *Ambroſe*, and *Theophylact* ſpeaking to the ſame effect, and *Cyprian* readeth it likewiſe, *No temptation but humane hath come upon you, lib. 3. ad Quir. c. 91.* So likewiſe is it in the Greeke and Syriacke copies, and to this expoſition ſubſcribeth *Bullinger*, &c. and hereunto doe I ſubſcribe, as the moſt genuine. As for the other reading in the imperative mood, howſoever it be received by the Roman Church, yet it is not found ſo in any Greeke copie, and therefore worthy to be rejected. *Calvin*, and *Parens*, and ſome others underſtand theſe words altogether conſolatory, as if he ſhould have ſaid, Be not diſcouraged though I have reckoned up the examples of Idolaters, Whoremongers, and Murmurers, for I doe not thinke that yee have offended thus maliciouſly, but of humane frailtie, and therefore need not to deſpaire of pardon. And for the time to come he incourageth them, becauſe *God is faithfull, and would not ſuffer them to be tempted,* &c. But the other of *Chryſoſtome* is moſt agreeable to the place: for having warned him *that thinketh he ſtandeth, to take heed leſt he fall, verſ. 12.* nothing could more fitly follow than this of the weake temptations, wherewith they had beene hitherto aſſaulted, ſo that howſoever any man had ſtood hereagainſt, yet he had need to take heed leſt he fall by the aſſaults of ſtronger temptations. And yet leſt they ſhould be over-much feared hereby, he addeth, *But God is faithfull,* &c. Wee are not therefore to preſume upon our ſtrength, though wee have borne ſome brunts in our ſpirituall warfare, but feare and prepare for the ſtrongeſt encounters: and yet whatſoever commeth, our comfort is, that God will ſtand by us in all our trials, either to ſhorten

them, or to inable us againſt them. The concluſion of all this argumentation from examples followeth, *verſ.* 14. *Wherefore my beloved flee from idolatrie*; that is, ſeeing there is ſuch danger notwithſtanding all your privileges, if yee be tainted with idolatrie, flee from it, be farre off from any communion with Idolaters, leſt hereby yee be made guilty of it.

Text 65. Verſ. 16. *The cup of bleſſing that wee bleſſe, is it not the communion of the bloud of Chriſt? The bread which wee breake, is it not the communion of the body of Chriſt?* &c.

Chryſ. Hom. 24. in 1 Cor. 10.

THe meaning of theſe words is; That which is in the cup, which wee receive with bleſſing God for delivering us from Idols, is the bloud of Chriſt, which flowed from his ſide, whereof wee are made partakers; and how then is it that yee run to Idols tables? If yee deſire bloud, goe not to their altars, where is nothing but the bloud of beaſts, but come to Chriſts altar ſprinkled with his owne bloud. In the old teſtament indeed he did accept of the bloud of beaſts, when they offered it, that he might keepe them from Idols: but now he hath ſhewed much more love, in that he hath commanded for the killing of beaſts, the offering of himſelfe. *Is it not the communion?* He ſaith not the participation; and ſo in ſpeaking of the bread, becauſe wee are made partakers of Chriſt by union, and not by receiving only: for even as the bread is united unto Chriſt, ſo wee are by it joyned in union with him. *Which wee breake.* Vpon the Croſſe this was not to be ſeene, for *a bone of him was not broken*; ſo that he ſuffereth that in oblation for thee, which he ſuffered not upon the Croſſe. And to ſhew more fully this our union, he addeth, *We being many, are one bread and one body*; as if he ſhould correct himſelfe: What doe I ſpeake of communion? we are the very ſame body. What doth the bread ſignifie? Chriſts body. What are they made that receive Chriſts body? not many things, but one body, even as many graines are united to make one loafe of bread, remaining many graines ſtill, but conjoyned by an uncertaine diſcretion, which being conſidered, ſhould make you all to bee of one heart and one minde, and not to be divided as now ye are. If he that was ſo much ſuperiour to us, hath in love united us unto himſelfe, how much more ſhould we that are one by nature maintaine unity one with another to our mutuall benefit?

Verſ. 18. *Beeſee Iſrael according to the fleſh, that they which eat of the ſacrifices are partakers of the Altar.* Here hee propoundeth an example from thoſe that were more groſſe and rude, if they knew that by eating of the ſacrifices they were partakers of the Altar, then much more ye that are ſpirituall ſhould know, that by eating ſacrifices of Devils, yee have communion with Devils. And leſt he ſhould ſeeme to aſcribe ſomething unto Idols, by this compariſon taken from Gods Altar, he addeth,

Verſ. 19. *What doe I ſay, that an Idoll is anything, &c.* which is ſpoken to bring Idols into the more contempt with them, that although they cannot hurt them, yet for the dignity of their calling, they would not ſo farre abaſe themſelves as to goe to their feaſts, as a Kings ſon will not goe to dine with baſe malefactors in the ſtinking priſon.

Auguſt. in Serm. de Sacram. Iſta (ſcilicet) dicuntur Sacramenta, quia unum videtur, aliud intelligitur. Quod videtur ſpeciem habet corporalem, quod intelligitur fructum ſpiritualem.

If ye deſire to know how the bread upon the Altar becommeth Chriſts body, and the wine his bloud, becauſe that which is not underſtood is not believed: Theſe (brethren) are called Sacraments, becauſe in them one thing is ſeene, and another underſtood; that which is ſeene hath a corporall appearance, that which is underſtood hath ſpirituall fruit; if therefore thou wilt underſtand Chriſts body, heare the Apoſtle ſaying to the faithfull, yee are Chriſts body and members, which if it be ſo, your myſtery is laid upon the Lords Table, ye receive the myſterie of the Lord to become what yee are. When ye were exerciſed, ye were ground as it were, when ye were baptized, ye were ſprinkled as it were, and when yee received the Spirit of ſanctification, ye were ſodden as it were, and made one bread.

The

The cup of bleſſing is ſo called, becauſe Chriſt bleſſed it, the Prieſts bleſſe it, and the faithfull are hereby made partakers of a bleſſing, and it is placed before the bread here, becauſe he had more to ſpeake of the bread. *Is it not the communion of the bloud of Chriſt?* that is, doth it not make thoſe that drinke it worthily, partakers of the life of Chriſt? (for by *Moſes* the life is ſaid to be in the bloud) and ſo partakers of his glory, and thus to be one with him by a communion of glory. And on the contrary ſide it is intimated, that they which drinke of the cup of Devils partake of death and miſery with them. *The bread which we breake, is it not the communion of Chriſts body?* that is, doth it not worke this in us, that we ſhall one day partake of the glory of our body, ſo that by the bread and wine we attaine the glory of ſoule and body, by being joyned unto Chriſt who is full of glory. This doth then come to paſſe by the Sacrament, when that which is viſibly taken is ſpiritually eaten and drunke in the very truth. *We are one bread*; that is, becauſe as bread becommeth one of many graines, ſo the faithfull by the ſpirit are joyned together in one. *Anſelm. in 1 Cor. 10.*

The cup of bleſſing is ſo called, becauſe it was by the Lord conſecrated to be a ſymbol of his bloud unto us by vertue of his promiſe, when the faithfull aſſemble together to celebrate this ſupper according to the Lords inſtitution, that is, in remembrance of his death. It is the communion of the bloud of Chriſt, becauſe as the body partaketh of the Wine, ſo the ſoule of Chriſts Bloud. *Calv. in 1 Cor. 10. 16.*

The plaine meaning of this place is, that the Sacraments doe incorporate us into Chriſt and into the Chriſtian Religion, ſo that hereby we become his body and members. And this *Auguſtine* teacheth, ſaying, men cannot bee incorporated into any name of Religion, true or falſe, unleſſe they be bound together by ſome agreement of ſignes or Sacraments, the force of which ſignes doth unſpeakably prevaile very much, and therefore being contemned doth make men ſacrilegious. So that the meaning here is, they which partake of this Bread and Wine, are made a company and Church waſhed by the Bloud of Chriſt, and ſo his very body and members. And this to bee the meaning is confirmed by that which followeth, as a reaſon, *For wee being many are made one bread and one body*; that is, I have therefore ſaid, that the Bread is the Communion of Chriſts Body, becauſe wee the whole Church, which partake of the ſame Bread are made one body, namely, the ſpirituall Body of Chriſt. *Bulling. in 1 Cor. 10.* *Aug. adverſ. Fauſtum, lib. 19. cap. 11.*

By that which hath beene already laid downe, the ſcope of this place doth appeare to be, to make the Corinthians flee idolatrous feaſts, becauſe they ſhould by them come into communion with Devils. For this is the effect of all ſacred rites; comming to the Lords Supper makes a communion with the Lord, eating of the ſacrifices makes a communion with the Altar, and ſo likewiſe eating of Idols ſacrifices makes a communion with Devils, ſeeing Idols are Devils; and hereupon all are agreed. And for that correction, *verſ.* 19. *What doe I ſay? that an Idol is any thing, &c.* It is alſo agreed, that here it is ſpoken, leſt he ſhould ſeeme to aſcribe ſome dignity to Idols, by entring into a compariſon betwixt the Lords Table and Altar, and them. The only queſtions here are, Firſt, what hee meaneth by calling the Cup in the Lords Supper, The Cup of bleſſing? Secondly, how it is the communion of Chriſts Bloud? Thirdly, whereunto that reaſon hath reference, *Wee being many are one bread and one body?* Fourthly, what is meant by Iſrael according to the fleſh? *Mayer.*

Touching the firſt, I doe not thinke with *Chryſoſtome* and *Theophylact*, that it hath this name, *The Cup of bleſſing*, from our bleſſing of God and giving him thankes, but rather with *Calvin*, from that which is recorded in the Inſtitution, *He tooke the Cup and bleſſed it*, which was when hee praiſed the Father for *Queſt. 1.*

for this holy Sacrament, appointed for the benefit of the faithfull in the new Testament, and prayed for grace hereby to be conveyed and sealed up unto them: for thus doubtlesse it was consecrated and blessed, so as that the Cup and the Bread here now are no more to be used as common, but sacramentall and holy, having force to incorporate the right receiver into Christ, which is the greatest blessing in the world. Our blessing indeed, that is, the Ministers prayers together with the peoples, assembled to be made partakers of it, are a thanksgiving: for this commeth in also, *which we blesse*, but it hath not the denomination from hence, but from Christs once blessing, which is available alwaies. The Papists teach, that the consecration is in the rehearsing of these five words, *Hoc est enim corpus meum*, softly murmured by the Priest; but the holy Text saith, *He blessed it*, and then uttered these words.

Quest. 2. Touching the second, The Papists laying hold upon that passage of *Chrysostome*, that in the Cup is the bloud flowing from Christs side when he hung upon the Crosse, and of other like in him and in other Ancients, teach that the Cup is the communion of his bloud, because his very Bloud, into which the Wine is turned, is drunke out of it. But for so much as the Apostles drift here is only by an induction, to shew that such as goe to idolatrous feasts have communion with Devils, that meat being the communion of Devils, as the Cup and the Bread upon the Lords Table are the communion of the Lord; no more can be rightly concluded hence, but that the faithfull by this holy Sacrament have communion with the Lord by a secret vertue, operating so when these mysteries are received, that they are made the same flesh and bloud with the Lord, as they which goe to Idols feasts are made one with the Devill. He that will argue from these words to prove Transubstantiation, must doe it thus: That which is the communion of Christs Body and Bloud, is substantially his Body and Bloud: but the Bread and Wine are the Communion; Therefore, &c. The *major* here is overthrowne out of the Text, because the communion of a thing doth imply a difference of it from that whereby a man hath communion with it, and not a reall and substantiall identity with it, as in both the instances taken from the sacrifices & idolatrous feasts. The Jewes by eating of the sacrifices did partake of the Altar, the Adiaphorists by eating of idolatrous meats had communion with Devils: now who doubteth but that those sacrifices were different substances from the Altar, and these meats different from devils? and why not the Bread and Wine then in the Lords Supper from the Lords Body & Bloud? If the Apostle would have taught transubstantiation, he would rather have said, Is not the Cup the substantiall and reall Bloud of Christ? &c. or at the least comming to yeeld a reason of this communion, *vers.* 17. he would have spoken something to this effect, whereas he diverteth quite another way. *For we being many are one bread and one body, seeing we all partake of one bread.* Giving occasion to thinke that he spake not of his naturall, but mysticall body, which is the Church, as *Augustine* also expoundeth it. As if he should have said, hereby it appeareth that the bread is the communion of Christs body, that is, by it broken and distributed into many parts, the Church, which is Christs body, whereof he is the head, attaineth an holy union together: because hereby, when we thus partake of the same bread, although we be many (as that is divided into many parts) yet wee are all as one loafe of bread and one body, from which benefit they are debarred that are made one with devils. Or take it to be spoken of Christs naturall body, as most understand it, and I doe rather incline, and then the meaning must needs be this; The Lords supper is the communion of Christs body and bloud, for wee are hereby made one body with him: and how is this? We partake of the same bread, consecrated to this end and purpose; he saith not, We feed upon the very substance of his body, as he would have said, if he had meant that wee receive

him

him bodily. To conclude therefore, if yee aske the Apoſtle, What doth a beleever partake of at the Lords Table? he will anſwer, *Wee all partake of the ſame bread*, that is, outwardly: but what benefit doth hence redound unto us? he will anſwer, *The bread is the communion of Chriſts body*; in receiving this bread worthily, we receive Chriſts body ſpiritually, ſo as that wee attaine a true union with him, he becomming our head, and we his members. For the Father alleaged, his words muſt not be taken as they ſound, but figuratively, ſeeing he doth no where teach this tranſubſtantiation, but ſpeaketh ſo (when properly) as that he plainly overthroweth this doctrine: for comming to the reaſon of this communion, affirmed to be in the Lords Supper, he ſaith, What doth the bread ſignifie? Chriſts body: ſpeaking upon this, *for we all partake of one bread.* If of one bread, then of one body of Chriſt ſignified by the bread, and if ſignified, then not made of the bread; for that which ſignifieth alwaies is one thing, that which is ſignified another, but by a common figurative ſpeech in Scripture called by the ſame name. Where now are the brags of Jeſuits, that challenge *Chryſoſtome* for theirs wholly in this point, and deride our expounding of him as ſpeaking rhetorically? And for Saint *Auguſtine*, he maketh two diſtinct things in the Sacrament, the viſible and the inviſible, as hath beene already ſhewed.

Touching the third queſtion, it is well reſolved by *Bullinger*. The Bread is the communion of the Lords body, becauſe by partaking of it we all partake of his body, to the making of us one with him and through him with one another. The Syriacke and Arabicke Interpreters make the ſpeech more eaſie to be underſtood by reading it thus; Wee are all as one bread and one body; for as the bread (howſoever divided into many parts) is one, ſo wee being many, are one in Chriſt, for as much as by receiving we are all united unto him. *Pareus* excepteth againſt this expoſition, and fetteth forth another, becauſe thoſe words, *Is it not the communion of the body of Chriſt?* are ſpoken of his ſubſtantiall body, but the reaſon here rendred is of his myſticall body, the Church, and from the myſticall to the ſubſtantiall is no good conſequence. Hee referreth this reaſon therefore to the firſt words only, *The bread which we breake*; as if it were demanded, Why doe ye breake the bread? becauſe as the bread divided into many parts is one, ſo wee (though many) are one body. But this ſeemeth to bee more forced, and for the exception brought by reaſon of a different body here ſpoken of, I can ſee no difference, for Chriſts myſticall body is meant in both places, though I grant that his naturall body alſo bee meant in the firſt. For wee doe ſo partake of Chriſts body naturall, as that we have a common union together with his body myſticall, which appeareth by this, that we are hereby made one body, which is the communion of Chriſts body. *Queſt. 3.*

Touching the fourth queſtion, I have ſhewed how *Chryſoſtome* underſtandeth the Jew according to the fleſh. *Calvin* underſtandeth by the fleſh, fleſhly and outward rites, wherewith our ſpirituall ſervice is compared. *Anſelme* and *Pareus* underſtand ſuch as were deſcended of Iſrael onely according to the fleſh, who notwithſtanding by eating of the ſacrifices were made partakers of the Altar; and therefore they which ate of meats ſacrificed to Idols, came thus into the communion of Idols. And hereunto doe I ſubſcribe: for ſo the phraſe is alſo uſed, *Rom. 2. 29. Hee is not a Jew that is one outward and in the fleſh.* If it be demanded, Doth he which receiveth the Lords Supper likewiſe partake of Chriſt, though he be yet carnall and in his ſinnes? I anſwer, the Apoſtle hath no meaning to ſhew this, but only that by Idolothytes men have communion with Devils, though they intend it not, no more than the carnall Jew regarded to be made partaker of the Altar, yet by eating of the ſacrifices was made partaker. In ſpeaking therefore of the unity of the body, he ſaith, *We are one body*, meaning himſelfe and ſuch as he was, *Queſt. 4.*

viz.

viz. true beleevers; and then going on to another degree, he ſaith more, *Iſrael according to the fleſh, &c.* as if he ſhould ſay, If this inſtance will not ſatisfie, becauſe it may be replied, we Chriſtians indeed have communion with Chriſt by receiving, becauſe wee come in faith deſiring it: but it is not ſo in our going to idolatrous feaſts, wherein we have no ſuch intent to be joyned to Devils: to take away this, he bringeth in Iſrael according to the fleſh, as being yet more appoſite, as hath beene already ſhewed.

To conclude this Text, I wonder that the Papiſts can without bluſhing alleage this Scripture to prove tranſubſtantiation, being ſo plainly ſacrilegious and preſumptuous againſt it, ſacrilegious in denying the Cup to the laitie, which is the communion of Chriſts bloud, whereby the ſoule communicateth with Chriſt, as the body by the bread, as one of their learnedeſt ancient writers ſaith, namely *Anſelme*; and preſumptuous in altering the ceremony of breaking, and giving whole Cakes to every Communicant, againſt the cuſtome of all antiquity.

Note. Note, how farre they are deceived that are preſent at the popiſh Maſſe, but yet thinke, ſeeing they goe but to ſee, or upon other occaſions, that they have no communion with that Idoll. I tell you your very being preſent maketh you guilty of idolatry, as well as theſe Chriſtians became guilty by being at Idols feaſts, or eating the meat ſacrificed to Idols, when as they did ſo without any intention to communicate with them. And ſo they which are familiar, and commonly keepe company with notorious wicked perſons, though they be not agents in the ſame wickedneſſes, yet they doe hereby become guilty of theſe ſinnes.

Text 66. Verſ. 23. *All things are lawfull for mee, but all things are not expedient; all things are lawfull, but edifie not, &c.*

Chryſoſt. in 1 Cor. Hom. 24. IN theſe words the Apoſtle wiſely meeteth with an objection, if any man ſhould ſay, I am a man of my ſelfe and my owne maſter, I will eat thoſe things that are ſet before mee, not regarding the offence of any man. O but this is not ſo much to be conſidered, as what is to the edification of others, and what to their deſtruction: for in ſaying, *not expedient*, he meaneth to deſtruction; in ſaying, *edifie not*, he meaneth ſcandall. He might not doe all lawfull things, becauſe it would tend to their deſtruction, and be a ſcandall in him. And leſt they ſhould thus be intangled in a curious ſearch into all meats,

Verſ. 25. whereſoever they ſhould come, he addeth, *Whatſoever is ſold in the ſhambles, eat, making no queſtion for conſcience ſake, &c.* as if he ſhould have ſaid, I have not ſo condemned the eating of idolatrous meats, as that whoſoever now ſhall accidentally eat of ſuch meats, ſhall come within the compaſſe of this condemnation, for if any ſuch be ſet to ſale in the ſhambles, or ſet before you being invited to a neighbours houſe being an Idolater, yee may without ſcruple eat thereof, never inquiring whether they be ſuch or no.

Mayer. I finde no great difference here amongſt Expoſitors, ſo that I ſhall not need

1 to delay the Reader, but come directly to the doubts. Firſt, it may ſeeme ſtrange, that the Apoſtle having condemned the partaking of idolatrous feaſts, as having communion with devils, ſhould now affirme all things to be lawfull. But it is to be underſtood, that he commeth here to a new argument, to make his former the more forcible, as if hee ſhould have ſaid, Not onely becauſe to eat ſuch meats is to communicate with devils, are they to be avoided, but it being admitted, that they were lawfull, yet forſomuch as the eating of them tendeth to the ſcandall and deſtruction of others, they are to bee avoyded, but now much more, it being both wicked in it ſelfe to eat, and dangerous to our brethren, ſuch feaſts are in any caſe to be ſhunned. So that it is ſpoken but by way of conceſſion for arguments ſake, according to *Bullinger* and *Thomas Aquinas*, and yet hath truth in it, being underſtood of indifferent

things,

things, as it is used, 1 *Cor.* 6. 12. All meats are lawful, as they are Gods creatures, though becomming unlawfull, if they be taken, as was said before. As for that referring of expedient to others, and not edifying to the Apostle, as hindering his course, I find it followed by most, and doe my selfe also rest in it. Secondly, 2
how may a man safely eat meats sacrificed to Idols, set to sale in the shambles, or in the houses of Idolaters, and yet in going to Idols feasts become guilty of Idolatry? This hath beene already in effect answered, because it is one thing to eat such meats, we not knowing or regarding whether they be such or no, and another to be parties in celebrating feasts made to the honor of Idols by comming unto them. Touching that which followeth more in this Chap. about abstaining in regard of offence to weak consciences, it hath been already handled, 1 *Cor.* 8. together with some notes therupon, and therfore I adde no more here.

CHAP. XI.

The Analysis and sense.

IN this Chapter the Apostle first closing up that which hee concluded the former withall, by commending his owne example to their imitation, *vers.* 1. and commending them that they did so farre forth follow him, as to observe the precepts that hee had formerly delivered unto them, *vers.* 2. that he might thus the rather insinuate into them, and his reproofes following might be the better taken, he passeth on to treat about womens being covered, and about a due order in comming to the holy communion, wherein it seemeth they had great need to be admonished.

So that of this Chapter there are three parts: first, an insinuation to draw their affections, the exhortation concluding the former Chapter being first premised, *vers.* 1, 2.

Secondly, an instruction touching the covering of women, and the uncovering of men, being about the duties of religion in the assembly. Wherein first 2
is laid the ground, *Christ is every mans head, the man the womans, and God Christs, vers.* 3. Secondly, it is inferred, that because dishonour should thus bee done to Christ our head, wee ought not to cover our heads, but women should cover, because otherwise man the womans head should bee dishonoured, because for a woman to bee uncovered in the view of others is a kinde of immodesty, redounding to her husbands disgrace, and for a man to bee covered is a kinde of being ashamed of his Christian profession, to the dishonour of Christ, whom he ought with all boldnesse and open face, to confesse, publish, and set forth, *vers.* 4, 5, 6.

Thirdly, to prove that neither of them should dishonour their head, an argument is brought from this, that man is the glory of Christ, and the woman the glory of the man, and therefore man must bee farre from dishonouring Christ, and the woman her man, *vers.* 7.

Fourthly, he proveth that man is the womans head, because she was made out of the man, and she should be covered because of the Angels: and yet that man might not insult over his woman, he sheweth that by ordinary generation man commeth of the woman, as at the first, extraordinarily woman was made out of the man, *vers.* 8, 9, 10, 11, 12.

Fifthly, and lastly, hee putteth it to their owne judgement, whether it bee not a shame for a man to weare long haire, and contrariwise a glory to a woman; and if so, nature going herein before to teach each sex what is fit to bee done, the man may learne hence that hee should not bee covered, and women that they should, *vers.* 13, 14, 15, 16.

Thirdly, here is a reprehension for their disorder in comming to the holy 3
communion, which is first related, and how hee came to know of it, *vers.* 18,

19, 20, 21. Secondly, taxed, as a despising of the Lords Temple, and a shaming of the poore, *vers.* 22. Thirdly, the institution of this holy Supper is recorded, being farre different from that use, that had crept in amongst them: for it was to feed the soule by commemorating the death and passion of Christ, and not the body to excesse, *vers.* 23, 24, 25, 26. Fourthly, it is hence inferred, that to come to the holy communion in a carnall manner, not looking at this end of it, is damnable, wherefore he exhorteth to examination, *vers.* 27, 28, 29. Fifthly, hee sheweth what things they had suffered because of this disorder, some were weake, and some dead, directing them to examine and judge themselves for such faults hereafter, that they might not bee judged thus any more, but for the present hee comforteth them, in that the Lord in judging his, doth but nurture them to reforme them, that they may not perish as the wicked shall at the last day for ever, *vers.* 30, 31, 32.

Sixthly, hee concludeth all with an exhortation to tarry one for another, and not to abuse the house of God, to eat and drink therein for their bodily repast, but at their owne houses, sequestring the house of God, for their spirituall repast onely, *vers.* 33, 34. The sense of all see in the Texts here following.

Text 67. Vers. 4. *Every man praying or prophesying, having ought upon his head, dishonoureth his head.*

5. *But every woman praying or prophesying with her head uncovered, dishonoureth her head, &c.*

Chrysost. in 1 Cor. Hom. 26. NOt onely men, but women also prophesied in those dayes, as the foure daughters of *Philip*, who were Prophetesses, and some before and after them, of whom it was fore-told, your sonnes and your daughters shall prophesie. The man in praying or prophesying is prescribed here to be uncovered on his head, but not at all times, the woman to be covered both then and at all times. And why should it bee thus? Because there ought to bee a distinction betwixt these two sexes, as in their apparell, so in other Symbols ordained as signes of either sex, of which sort this is one, for a man to have his head unveiled, and for a woman to have it veiled. But what reason is there why it should be thus appointed? First, because Christ is the head of every faithfull man, in whose name, and in acknowledgement of whose headship he prayeth or prophesieth, but man is the head of the woman. Secondly, because man is the glory and Image of God, so that as a Prince commeth not unto a King without his Princely ornaments (for otherwise he should dishonour the King) so a man ought not to come unto God without the signe of that honour, which God hath conferred upon him, namely, a head uncovered. And woman being the glory of the man, ought to have her head covered in token of subjection. Thirdly, because the Angels are present to behold the faithfull in their assemblies. Fourthly, because it is a thing constituted in nature, and hence it becommeth a shame to a man to nourish his haire, or to bee covered, (which the Apostle here maketh all one) and to a woman it is a shame to bee uncovered, because it is a transgressing of the bounds set by God for every one to keepe within: to keepe within which it is an honour, to breake out a shame. But if to nourish the haire and to be covered, be all one, why doth he appoint women to bee covered? The haire is a naturall covering shewing what the woman should bee, a covering put upon it declareth her voluntary subjecting of her selfe, as shee is by nature directed to doe. But why is it said, *Vers. 10.* *she ought to have power on her head because of the Angels.* A covering is an argument both of subjection and of power, of the one because it teacheth to looke downward, as one that doth reverence; of the other, because by being covered a woman keepeth her vertue. A covering then to a woman is as a diadem set upon her head, and she that uncovereth her selfe is as one that casteth away a Kings Crowne, and putteth on a slaves cap. The Angels are mentioned, because,

cause, if they contemne their husbands, yet they will reverence them, and beare this signe of reverence and subjection before them. He speaketh of the creation of man and woman, not that the woman was made subject by creation; for nomore was said then, but this is flesh of my flesh, and bone of my bone, intimating a parity: but having abused her dignity, she heareth, *thy desire shall be subject to thy husband, and he shall rule over thee.* Woman is said to be of the man, to prove her to bee his glory, forsomuch as that which is of any thing is the glorie of it.

Having ought upon his head: he saith not, his head being covered, because although hee putteth on no covering, yet if hee nourisheth his haire upon his head, hee offendeth. In saying, that a woman being uncovered, is as if shee were shaven or shorne, it is implied, that not onely at prayer-time, but alwayes shee ought to bee covered, because there is no time, wherein it is not a shame for her to be shorne. Man is said to be the image of God, because hee is set over all earthly things, as God is over all, and the woman the image of the man, because shee is onely under her husband, but over all the rest of his family. The man is the glory of God, because the most excellent of his creatures in this world, and by the like reason the woman is the glory of the man: Wherefore man having no superiour upon earth, should come to God in prayer, with the signes of liberty; woman having a superiour, with signes of subjection. *The woman ought to have power on her head*, that is, a covering, in token that she is under the power of her husband.

Oecum. in 1 Cor. 11.

A man ought not to have any thing on his head, because there is nothing betwixt Christ and him, but a woman ought to have a covering, because shee hath her husband next unto Christ above her. The man is the image of God, because of one man all people are propagated, as all things are made of one God. The woman ought to be covered because of the Angels, that is, the Ministers of God, lest being open faced they should be tempted by their beauty, or else the Angels are properly to bee understood. *The man is not without the woman, nor the woman without the man in the Lord*, that is, one is not partaker of his grace without the other, but jointly together.

Anselme in 1 Cor. 11.

By prophesying here, I understand the declaring of the mysteries of salvation before the people, by praying, a going before the congregation in a conceived prayer at their meetings. Now it is not to bee thought, that any covering being upon the head, as a little cap for the necessity of warmth, is against this ordinance, but such as whereby the distinction set betwixt man and woman is taken away, and a confusion is brought in, for although there bee something upon the head for necessity, yet it is uncovered in the sense here spoken of. But why doth hee speake of women prophesying, seeing it is not permitted to them to speake in the congregation? 1 *Cor.* 14. It is spoken but by way of supposition, if she should prophesie, and it is spoken to good purpose to direct her when shee commeth forth to any solemne meeting. But how is this a reason of the mans being covered and of the womans being uncovered, *because he is the Image of God*, for the woman also was made after Gods image? There is an Image in common to man and woman, that is, righteousnesse and holinesse, and there is an image peculiar to the man, which is in authority over all the things of this world, and of this it is here spoken, not of the other.

Calvin in 1 Cor. 11. 4.

There bee more diversities of expositions yet upon this place, but I shall touch them, as I come to the doubts in order. The first verse hath reference to the last of *Chap.* 10. and therefore might have well beene affixed to it, according to *Calvin*: for having propounded his owne example, it is a fit conclusion, *Be yee followers of mee, as I follow Christ*. Touching his praising of them for keeping all his sayings, there are some that understand it ironically, as *Ambrose* and *Anselme*; but I preferre *Chrysostome*, who is also followed by *Calvin*, and most, that hee speaketh thus of the state of the Church, wherein the

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forme and order by the Apoſtle eſtabliſhed was ſtill kept, but that there were ſome which tranſgreſſed, for this is alſo intimated where afterwards hee ſaith, *If any liſt to be contentious, we have no ſuch cuſtome, nor yet the Church of God.* In that he ſaith they held faſt *his traditions*, the Church of Rome taketh occaſion to inſult, as though it were plaine from hence, that beſides the written word of God, there are unwritten traditions delivered by the Apoſtles, which ought alike to bee obſerved: and this collection is made by *Theophilact* alſo. And *Stapleton* bringeth in *Baſil* ſpeaking to the ſame effect. *Lib. de S. S. c.* 27. whereupon they referre all their ſuperſtitious obſervations and eroneous tenents to theſe kinde of traditions, as the doctrine of ſeven Sacraments, the ſacrifice of the maſſe, the communion under one kinde, the ſigne of the croſſe, auricular confeſſion, invocation of Saints, prayers, and offerings for the dead, &c. Now wee grant that there were ſome generall traditions for order, which it is commendable to obſerve, as the feaſt of Eaſter and Pentecoſt, the celebrating of the holy communion in the morning, the orders of Biſhops and Deacons, &c. which are agreeable to the written word: but under this colour to bring in *Dogmata fidei*, which have no ground in, but are altogether againſt the word, is impious and deteſtable: for though *Baſil* ſpeaketh of the holy Trinity, the Creed of the Apoſtles, and the conſubſtantiality of the Sonne with the Father, as being received from tradition, yet hee doth not meane, that theſe things, but the words came by tradition, ſeeing they are plainely grounded upon the written word. The third verſe is a preparative to the following doctrine. *Chriſt is the head of every man.* Being to ſpeake of covering or not covering the head, hee doth elegantly begin with Chriſt our head, we are from him and under him, hee ſubordinate to the Father, the woman to man.

Queſt. 1. Some by propheſying here underſtand praiſing God in ſinging, as the word is uſed, 1 Chron. 25 1. 1 Sam. 10. 10.

And ſo I come to the doubts of this Text. Firſt, what is meant by praying and propheſying here? To this *Bullinger* and *Piſcator* anſwer, that nothing elſe is meant, but being preſent at the publike prayers, and preaching of the word: but becauſe propheſying is no where uſed in this ſenſe, and the ſpeech is ſet forth ſingularly as of one in a congregation, and not as of the multitude (for he ſaith, a man praying or propheſying, and not men or women,) I cannot receive his expoſition. That of *Chryſoſtome* is beſt, underſtanding it of extraordinary gifts beſtowed in thoſe dayes both upon men and women, and ſo ordinary propheſying will come under this direction alſo, ſeeing there is the like reaſon of the one that there is of the other.

Queſt. 2. Popiſh Prieſts are hereby made like to Pagans: for the Prieſts of *Serapis* amongſt the Athenians were ſhaven, *Epiph. Hæreſ.* 64. and the Prieſts of *Iſis* amongſt the Ægyptians.

Secondly, what is meant by having the head covered or uncovered? Some underſtand by the cover the very haire of the head growing upon it, as the Popiſh ſide, whereupon the ſhaving of crownes is uſed. *Oecumenius* underſtandeth long haire or any covering put on like the covering of a woman, which commeth ſo farre downe upon the face, as that it maketh one looke downward. That of the Papiſts is ridiculous and abſurd, the other doth excellently agree, for to have long haire is womaniſh, and ſo an abuſing of a mans ſelfe and confounding of ſexes, and to have the head covered downe unto the face doth the like. *Chryſoſtome* ſheweth, that it was the manner of the heathen Grecians to come to prayer covered thus, and *Beza* alleageth *Plutarch* ſpeaking of the Romans, that they worſhipped their Gods being covered and bowing their heads. Wherefore it was neceſſary for the Apoſtle to admoniſh them hereof, there being ſome doubtleſſe, who notwithſtanding the order before ſetled at Corinth, did cleave to this their ſuperſtitious manner ſtill, and women, which for the oſtentation of their beauty came uncovered to the congregation. Here is no ground then for being bareheaded in the congregation, as ſome imagine, nor yet for the Preachers being bareheaded, but that he may weare a little cap to defend him from the cold, as *Calvin* alloweth, or an hat, where the order of the Church is ſuch in token of authority, as *Beza* contendeth,

deth, and is the manner of the French Church, becauſe howſoever it was then, now it is a ſigne of authority amongſt men to bee covered, and of ſubjection to be uncovered. The onely thing to be gathered hence is, that all ſhould be held with ſuch reverence of the publike place, as that they ſhould doe nothing unſeemely there, of what ſex or condition ſoever they bee. This care is to be had alwayes, but ſpecially in the congregation, women ought to bee moſt modeſt and ſober in their attire, habiting themſelves as becommeth their ſex, and not ſeeking to draw mens eyes unto them, and men ſhould ſhun the putting on ſuch apparell, curling of their haire, hats and feathers, whereby they may ſeeme rather to goe to a ſtage-play to bee inamoured mutually one upon another, than to come to worſhip God, as *Bullinger* ſpeaketh. *Thomas Aquinas* troubleth himſelfe about anſwering this, how preachers are allowed now to preach covered, and how propheſying can agree to woman: hee ſaith, that whilſt a man is preaching, he ſpeaketh of his owne, but when he readeth hee uttereth the propheſies of God: and that women read in their houſes amongſt themſelves publikely; how fitly this is ſpoken, let the reader judge.

Why is it a ſhame for a man to be covered and for a woman to bee uncovered? This hath beene already ſufficiently anſwered by *Chryſoſtome* and *Oecumenius*, becauſe as of other members of the body, there is a comelineſſe and a uncomelineſſe, ſo there is of the head, a mans head in nature is moſt comely, when hee goeth with open face maintaining the difference and liberty of his ſex, by keeping off all tokens of ſubjection, as long haire and veiles, but the womans head is moſt comely, when ſhee hath long haire and is veiled, theſe being tokens of her ſubordinary, and every thing being moſt decent in the proper place. How it is a ſigne hereof hath beene already ſhewed. *Queſt. 3.*

Doth this order hold onely in the congregation, whileſt the man or woman is performing this publike office? *Chryſoſtome* anſwereth well, that the woman is bound hereby at all times, and therefore the Apoſtle inſiſteth upon that which concerneth her, making it all one to bee uncovered and to bee ſhorne: ſo that if ſhee ſhall diſgrace her ſelfe, by being ſhorne at any time, ſo ſhee ſhall be by going uncovered. Which, as I take it, is to bee underſtood of any time of her comming abroad. But this kind of covering is not uſed in theſe cold countreys, but inſtead thereof hats, or other dreſſes, a difference being yet ſtill retained, in that the womans cover upon her head is fixed, but the man moveth his in ſalutation and for reverence at any time, if any women doe otherwiſe, they are Monſters amongſt women. As for men, their being covered is not ſo generally impugned, but in executing this publike office, wherein they ſit, as it were together with God, as when the nobles come forth with the King in ſolemne manner, at what time every one is in his robes beſeeming his degree: for ſuch is a mans being without a cover, that might hide any part of his face. But this as hath beene already touched out of *Beza*, holdeth not but in ſuch countries, where to ſit with the hat off, argueth authority; and to bee covered, ſubjection; In theſe parts it is contrariwiſe, and therefore our preaching uncovered doth not ſeeme to bee grounded upon this, but rather to have beene taken up in reverence to God: forſomuch as we doe not propheſie as they, by inſpiration, but by ſtudy, and the divine aſſiſtance ſeconding our our ſtudies. And upon the like reaſon men are appointed to heare the word of God read being uncovered, and to follow the ſame order at the preaching of the word is moſt commendable in all, that are not conſtreined by their bodily infirmity to cover. Onely I ſay it is altogether from the purpoſe of this place, to teach a neceſſity of ſo doing. *Queſt. 4.*

Is not the woman the Image of God as well as the man, and how then is this a reaſon for the mans being uncovered more than for the womans? To this *Calvin* hath anſwered well, and *Auguſtine* alſo anſwereth to the ſame effect. Others, as I have ſhewed, make this Image to bee in unity, but I preferre the *Queſt. 5.* Verſ. 7. *Aug. lib. de Trinit. 12.*

the former, becauſe even ſtill man being multiplied into ſo many, yet he is the Image of God.

Queſt. 6. Vers. 10. What is meant by the womans having power on her head, *And becauſe of the Angels?* To this moſt Expoſitors conſentingly anſwer, that by power is to bee underſtood a cover in token of her husbands power over her, and that ſhee might bee moved the rather hee maketh mention of the Angels, before whom, and not before men onely a ſhamefull thing is done, if ſhee bee uncovered.

Queſt. 7. Vers. 17. If a woman hath her haire given her for a covering, is it not ſufficient to be covered with her haire only? There is little difference from that of *Chryſ.* in any mans anſwer to this, her haire is a naturall covering, upon which ſhe muſt put on another, that ſhe may expreſſe that by a voluntary action, which by an affix of nature ſhe is directed unto. Such women therefore, as ſlight this whole tract ſo far as that they think to evade al by this one paſſage, comming forth in their haire without any other covering, are to be admoniſhed of more modeſty, and to ſubmit to better judgements, all Expoſitors of note being againſt them, and none for them in their thus doing. As for Virgins, which yet have no husbands, if it bee demanded, whether they come under the ſame Law, ſeeing all which is ſaid here, ſeemeth to bee peculiar to the married, who are in ſubjection to their husbands? *Calvin* hath well reſolved it, that by the woman here all woman-kinde, that ſex is to bee underſtood, and therefore all muſt bee covered, though with diſtinction of more or leſſe, according to their divers conditions.

Note. Note, that the manner of womens going for their dreſſe is not a thing to be ſlighted: to goe either covered or uncovered, ſo as that pride and vanity or modeſty is expreſſed by the outward habit, is not all one before God: but they are utterly diſliked by him, that goe uncovered or otherwiſe offend in this kinde; but they are regular and well-pleaſing, that ſhew all ſobriety and modeſty this way. It is true indeed, that an immodeſt ſoule may lurke under the covert of a modeſt dreſſe, but ſhee is alwayes certainly an immodeſt woman, and the ſhame of her husband, that goeth out in an immodeſt manner. Would the Apoſtle have argued ſo much againſt a womans going uncovered, if it had not beene of great conſequence to goe thus, or not to goe thus? And would the Apoſtle *Peter* have urged women to ſhew modeſty in their dreſſe by the example of *Sarah*, telling them, that thus onely they may become her daughters and heires with her of eternall glory, if the Lord did not give great regard to theſe things? Let every woman then that caſteth not off the feare of God, not caſt off theſe inſtructions, but bee directed in her habit and manner of going hereby.

Note. Note alſo touching men, that it is moſt naturall and ſo moſt commendable to keepe the haire cut, and not to nouriſh it to ſuch a length, as the ſwaggerers of theſe times doe, as if they would herein turne women, and preferre the inferiour before the ſuperiour ſex, thus ſhewing themſelves unworthy the ſex that God hath made them of. For to goe againſt that, which is by a principle in nature, is to ſeeke to put out that little light of grace, that remaineth in our nature ſo much corrupted, and ſo to be indangered of becomming altogether graceleſſe, as wofull experience teacheth, that it is brought about in moſt of the ſhacke-haired ruffians of this diſſolute age, being alſo common ſwearers and drinkers, if not whore-matters alſo, and prophane every way like *Eſau*.

Text 68. Vers. 21. *For every one taketh his owne ſupper afore, and one is hungry, and another is drunken, &c.*

THere is no difficulty in all this paſſage from the 18. verſe to the end of the Chapter, if it bee but underſtood, how the Corinthians were divided amongſt

amongſt themſelves, into ſeverall ſects, and what their manner was in the primitive Church in their comming together to the holy Communion. Touching the firſt, their contentions are more fully declared in the firſt Chapter, ſome were *Pauls*, and ſome *Apolloes*, and ſome *Cephaſes*, and as they were of ſeverall ſects, ſo they did communicate apart, each company by it ſelfe, which he ſaith, was not to eat the Lords Supper, *verſ.* 20. becauſe to eat this Supper is to agree in one, it being common to all.

Touching the ſecond, *Iuſtin Martyr* ſaith, that comming together upon the Sunday, which was the day of the Lords reſurrection, they were wont to begin with prayers and ſupplications for the Church, and for the Miniſters, for Emperours and their officers, for peace and delay of the end, and chiefly for thoſe that were then baptized. Prayers being ended they ſaluted one another with an holy kiſſe, then the commentaries of the Prophets and Apoſtles were read as farre as the time would permit, after which the Prepoſitus made a ſermon to the people, which being ended, all ariſing againe powred forth their prayers. Then bread and wine mingled with water was brought forth, and after the receiving thereof by the Prepoſitus he praiſed God, and all the people ſaid, Amen. Then the Deacons diſtributed theſe holy myſteries to ſuch as were preſent, and carried them to ſuch as were abſent. Laſtly, a collection was made, and the monies gathered were laid downe before the Prepoſitus, who gave them amongſt the lame, blinde, Orphanes, widowes and ſtrangers. And this was the manner at Rome, and in the Latine Churches, where *Iuſtin* had a ſchoole. But in Grecia and Affrica, *Tertullian* ſpeaketh of one thing more, *viz.* that out of the monies gathered, a ſupper was provided: of which, all both rich and poore were wont to partake, recreating themſelves with godly conferences, and hymnes, and ending with prayer. And this cuſtome ſeemeth to have beene taken up in imitation of Chriſt, who inſtituted it after ſupper, and this feaſt was called ἀγάπη, a love feaſt. It ſeemeth, that this good order was perverted amongſt the Corinthians, one company being of one ſect comming before another, and receiving the Lords Supper, and this their owne ſupper in a moſt ſcandalous manner, departed, and then came another company doing likewiſe. So that it ſeemeth there were two vices, with which they laboured, the one in that they tooke the Communion dividedly, the other in that they made not the poore partakers of their feaſt after, and unto both theſe they added a third, *viz.* exceſſe: for though one was hungry, another was drunken. Againſt all theſe he oppoſeth the inſtitution of our Saviour, who diſtributed to all alike, and made mention of himſelfe dying remembred here, ſo that as in the night of his being betrayed and ſuffering, there was no time for exceſſe, ſo at the time of this Supper, ſhewing the Lords death, till the end of the world, all ſhould through reverence and feare bee kept in better order. Whoſo doth otherwiſe, he is an unworthy receiver, and becommeth guilty of the Lords body and blood: hee commeth not as to a ſacrifice with Diſciples, but as to the murdering of the Lord with *Iudas* and the high Prieſts, officers, and ſervants. *Verſ.* 28. *Let a man therefore examine himſelfe, &c.* This may ſeeme to have no coherence with the premiſes being about their diviſions and exceſſe accompanied with uncharitableneſſe. But *Chryſoſtome* reſolveth it well being fallen upon an argument touching the Lords ſupper, to the end that they might have a full direction, he doth not only impugne their particular abuſes, but alſo commeth to the ground of all right receiving. As if hee ſhould have ſaid, forſomuch as there is ſo great danger in unworthy receiving, doe not only take my preſent admonition, but that ye may be inſtructed againſt danger, which might happen unto you any way, examine your ſelves, queſtion with your owne hearts about the greatneſſe of this Sacrament and the death of the Lord ſet forth hereby, who ſuffered out of his infinite love towards you for your ſinnes, that ye may not commit any diſorder in comming unto it, but being

Iuſt. Martyr. Apol. 2. The order of divine ſervice in the Primitive Church.

Tertull. Apologet.

ing knit together in mutuall love and unity. For to receive unworthily is to receive judgement, becauſe it is *not to diſcerne the Lords body*, that is, not to acknowledge him, who by his ſufferings in his body hath expreſſed ſo great love towards us, in whom wee are all joyned together as members of one body. For controverſies, they have beene already touched, 1 *Cor.* 10.

Note. Note, that to come in a carnall manner and unprepared to the Lords Supper, is to run as it were upon the ſwords point: for when ſome of the Corinthians did thus, they were ſtricken with death and ſickneſſe therefore. Let our mindes therefore be lifted up by ſpirituall meditation, wee comming together to the Lords Supper, not as unto a corporall but to a ſpirituall feaſt, ſeeking to bee put in minde of Chriſts paſſion hereby for our ſinnes, and of his love therein expreſſed, that wee may bee knit together in love one to another, and not ſinne by diſſention or any other way, ſeeing to redeeme us from ſinne, it coſt the Lord ſo great a price.

CHAP. XII.

The Analyſis and ſenſe.

IN this Chapter the Apoſtle ſtriketh at the root of all diſſention in the Church of Corinth, *viz.* the diverſity of their gifts and functions: for hereupon the more gifted and ſuch as were of more eminent place grew inſolent againſt others; and as vaine-glorious *Thraſoes* never want their *Gnathoes*, ſo theſe wanted not their flatterers, who extolled them and debaſed others. But againſt this evill here is oppoſed the conſideration of that one and the ſame ſpirit, from whence all gifts proceed, being diverſly diſtributed, according to the good will and pleaſure thereof, for the beſt good of all the faithfull, who together make but one body, and towards one another are fellow-members. Here then is nothing elſe, but a declaration of the ſtate of the whole company of the faithfull, by the ſimilitude of a body inlived in all the members thereof by one and the ſame ſoule; for even ſo one ſpirit comming upon the faithfull, though they bee divers, putteth life and action into them
1 all, which that it might appeare the better, firſt here is ſet forth their eſtate before that they had faith, they were Gentiles and carried after dumbe Idols, and ſo would have beene carried away ſtill, had not the ſpirit of God comming into their hearts reclaimed them, *verſ.* 1, 2, 3.

2 Secondly, now that they are beleevers, and have divers gifts of faith, hee teacheth, whereunto it is to be referred, *viz.* to one and the ſame ſpirit. And this he doth firſt poſitively, by enumerating the divers particular gifts given, *verſ.* 4. *&c.* unto *verſ.* 12. Secondly, comparatively, by comparing all the faithfull together unto a body, whereof the members are divers, and yet they all make but one body. And here againe, he dealeth firſt generally, ſhewing that wee are all as a body, *verſ.* 12, 13, 14. Secondly, in particular hee examineth the caſe of ſome members, which are moſt uſefull, as of the hand, foot, eare, and eye: Firſt, ſhewing, that not one of theſe can ſay, I am not of the body, *verſ.* 15, *&c.* to *verſ.* 21. Secondly, that each member hath need of another, and by a ſecret inſtinct of nature is for another, as for it ſelfe, to decore and ſet it forth, and to be affected together with care, ſorrow, and joy for it; as for it ſelfe, *verſ.* 21. *&c.* to *verſ.* 27.

Thirdly, he applyeth his compariſon, enumerating all the ſeverall officers in the Church, as ſo many members of one and the ſame body, and diſtinguiſhing them one from another, *ver.* 27, *&c.* to *ver.* 31. where he concludeth with an exhortation to bee eager in purſuing after the beſt gifts, putting them in hope of more excellent things afterwards, which he ſheweth, *Chap.* 13. 10, *&c.*

Verſ.

Verſ. 4. *There are diverſities of gifts, but the ſame ſpirit. And diverſities of adminiſtrations, but the Lord is the ſame. And diverſities of operations, and the ſame God, &c.*

Text 69.

THere being great diſſention amongſt the Corinthians about their ſpirituall gifts, ſome being puffed up that abounded herein, and ſome caſt downe that wanted them, the Apoſtle laboureth here to moderate both ſorts, with the conſideration of the ſame ſpirit, wherewith all the faithfull were indued, as well ſuch as had meaner gifts, as they that had greater: becauſe without the ſpirit they could not acknowledge Jeſus to be the Lord as they did, *verſ.* 3. The devils indeed have acknowledged this, but it was by force and compulſion, they did it with joy moſt willingly. It ſeemeth that there was difference not onely amongſt the faithfull themſelves, but betwixt them and the unbeleevers about ſpirituall gifts, forſomuch as they did by the devill alſo, propheſie and foretell things to come. And therefore he firſt giveth a rule, how ſuch falſe Prophets might bee knowne, leſt any ſhould bee deceived by them, *verſ.* 1, 2. *Carried away to dumbe Idols*, hee uſeth ſuch a word as doth ſignifie a kinde of violence offered by the evill ſpirit to thoſe that propheſied thereby: for all their bodies being ſhaken, and themſelves for the time being diſtracted, the devill ſpake in them, but what themſelves did not underſtand, according to *Plato*, who ſaith that the fortune-tellers and Prophets doe tell many and good things, but know not what they ſay: and another, a Poet, ſpeaking of one that having the devill bound up in him propheſied, ſaith, that hee was caſt downe, and torne and diſtracted, that hee was about to periſh. Whereas the faithfull being unmoved and in their right minde knowing what they ſay, uttered their prophecies. Againe, theſe falſe Prophets blaſphemed Chriſt; the true honour him as their Lord. Having thus taken away the trouble about heathen men led by the ſpirit, he commeth to the evill affections, wherewith they did labour one againſt another, in reſpect of their divers gifts. Gifts, adminiſtrations, and operations doe all ſet forth one and the ſame thing, but have theſe divers names given unto them for the comfort of ſuch, as not having the moſt excellent gifts might thinke themſelves neglected. If thou beeſt not content with thy gifts, conſider, that they are adminiſtrations and operations, but if God will have one labour more than another, hee which is moſt favoured needeth not to be grieved at this. Again, there is but one and the ſame Father, Sonne, and holy Ghoſt, ſet forth by ſpirit, Lord, and God, from whom are all theſe gifts, as well the meaner as the more excellent. And all this is ſaid according to thoſe times, when it did appeare that the faithfull were indued with the ſpirit, in that immediately after their baptizing they either ſpake ſtrange tongues, or propheſied of things to come: or did ſignes by healing diſeaſes, &c. *verſ.* 8. *To one is given the word of wiſdome, to another the word of knowledge, &c.* By the word of wiſdome is meant ſuch a gift as *Paul* had and the ſonnes of thunder: by the word of knowledge another gift, beſtowed upon the faithfull to know the things of God, they being not able yet to inſtruct others: by faith is meant the faith to worke miracles: the operations of powers were by executing judgements, as *Peter* did upon *Ananias*: and *Paul* upon *Elimas*; the diſcerning of ſpirits was a gift to know who ſpake by the Spirit of God, and who by a falſe ſpirit, for the devil did then labour much to confound theſe, the gift of tongues was to underſtand the gift of interpretation was both underſtand and interpret what was ſpoken, *v.* 28. *Firſt, Apoſtles, then Prophets, 3. Doctors, &c.* Having ſpoken of the diverſity of members, he doth now rank the into their order. Apoſtles which had all ſorts of gifts are the firſt; Prophets, wch by the ſpirit foretold things to come, were the ſecond, ſuch as *Agabus*: Doctors, who by their owne induſtry became able to teach, the third: for the Prophets ſpake nothing, but by the ſpirit, without any labour of their own;

Chryſoſtome in 1 Cor. Hom. 29.

False Prophets ſpeaking by the Devill.

Verſ. 28.

the Doctors took paines to deliver the things of the ſpirit, and to make others underſtand them. Powers are the fourth, and are placed before gifts of healing, becauſe they could doe both: gifts of healing the fifth: helps and governments the ſixth, that is, helping the poore and taking care about them, for this is numbred amongſt the ſpirituall gifts to incourage us unto it, though it bee a point of a mans owne induſtry. The gift of tongues is put laſt, as alſo *verſ.* 10. purpoſely to pull downe their pride, who gloried moſt herein of all other gifts.

Anſelme in 1 Cor. 12.

As faith increaſed, ſo the gift of tongues decreaſed, at which the faithfull being much grieved, the Apoſtle writeth to comfort them in reſpect of the ſame ſpirit wherewith they were yet indued, and reproveth their immoderate affectation of tongues by preferring other gifts. Hee ſpeaketh of what they were in their idolatry, to ſhew, that as by one evil ſpirit they were diverſly led then, ſo now by one and the ſame good ſpirit they might bee inſtructed with diverſity of gifts. Now as they were led unto evill by that evill ſpirit, ſo

Verſ. 3.

I make knowne unto you, ſaith he, being led by the good ſpirit, ye cannot doe any evill, whereby ye ſhould be alienated from Chriſt, which is to call Jeſus anathema: and on the contrary ſide it is by the ſpirit, that any confeſſe Jeſus to bee Lord, that is, in heart and indeed being affected with true love unto him. Or no man ſpeaking by the ſpirit calleth Jeſus anathema, that is a divers ſubſtance from the Father, as the Arians did. Without the ſpirit one may call Jeſus Lord, as *Matth. 7. 2. Many ſhall ſay Lord, Lord, &c.* that is, in word only. The word of wiſdome is either ability to inſtruct about the eternall things to come, that men may bee drawne on by the love of them, or the true wiſdome which conſiſteth in a godly life. The word of knowledge is either ability to inſtruct in the hiſtory of things done, or in morall vertues to be exerciſed here, or elſe generally to teach in things pertaining to God. By faith is meant conſtancy in beleeving and confeſſing, although there bee no ability to inſtruct others. In other things *Anſelme* ſaith the ſame with *Chryſoſtome*, but only, that in ſpeaking of helpes and governments, he expoundeth helpes of inferiours aſſiſting their ſuperiours, as *Titus* helped *Paul*, and the Arch-Deacon the Biſhop: governments he expoundeth of ſuperiours, as of Prieſts, who are over the Deacons.

Mayer.

There are ſome ſmall differences more amongſt Expoſitors about ſome paſſages here: but it will bee fitteſt to mention them, as wee come to conſider the doubts of this place in order. As for the words whereby the Apoſtle commeth in the three firſt verſes, to the diverſity of gifts, I reſt upon *Chryſoſtome*. But onely that I thinke in ſaying, *No man ſpeaking by the ſpirit calleth Ieſus anathema*, he doth allude unto the courſe taken by the Gentiles in thoſe times: when any were called in queſtion about their religion, if they denied themſelves to be Chriſtians, they were bidden then to call Chriſt anathema, that is, accurſed, as may be gathered out of *Pliny* in a certaine Epiſtle of his to *Trajan* the Emperour, ſaying the names of many Chriſtians being exhibited, they were commanded to worſhip the Gods and thy Image, and to curſe Chriſt: this ſome, that fell from Chriſt, did, but the true Chriſtians could by no meanes be brought ſo to doe. And all the Prophets of the heathen curſed Chriſt, and the Jewes to this day in their Synagogues call Chriſt and Chriſtians Hormah, that is, accurſed, as *Cajetan* ſheweth. Now as this argued men void of the ſpirit of God, ſo to call Jeſus the Lord, to make profeſſion of him, all feare of danger being laid aſide for ſo doing, doth undoubtedly argue the ſpirit of God. For the ſignification of anathema, ſee *Rom. 9. 3.* The firſt

Plin. Epiſt. ad Trajan.

Queſt. 1.

doubt ariſing out of this Text is, what difference is betwixt gifts, adminiſtrations and operations, and why the firſt are aſcribed to the ſpirit, the ſecond to the Lord, the third to God? *Theophylact* and *Anſelme* underſtand by gifts ſuch graces, as are freely given to any by miniſtrations ſeverall offices, where-

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in men doe diversly serve Christ; by operations, extraordinary power to work miracles: *Bullinger* understandeth the gifts here, as the *genus*, and the administrations, and operations, as the *species*, for the gifts of the spirit are either administrations, whereby men are inabled to serve the Lord in some office, or operations, whereby they doe powerfully to confirme and convert men unto the faith. *Chrysostome* as hath beene shewed, understandeth one and the same thing by them all. Which way soever it be understood, it is not greatly materiall: but to me he seemeth by gifts, to understand those extraordinary indowments of the faithfull in those dayes, whereby they became able to speake with tongues, to foretell things to come, to heale diseases, &c. by administrations, the severall offices in the Church, wherein men did use their gifts, some being Apostles, some Prophets, some Doctors, &c. and by operations, the effects wrought hereby in others, amongst whom these gifts were exercised, who were diversly wrought upon. And therefore in prosecuting this argument hee speaketh first of these gifts in particular, and then of men in severall offices, and places, as the members of the body, forbearing to speake any more of the operations, till hee commeth to the fourteenth Chapter. The Spirit, Lord, and God are here mentioned, as an evidence of the three persons in the Trinity, according to all antiquity, but these things are not severally ascribed unto them, as though the gifts were of the holy Ghost, and not of the Father and Sonne: for it is a received maxim in divinity, that all the workes of the Trinity without, are undivided: Yet the spirit is properly said to give spirituall gifts, the Sonne to send out his Ministers, and the Father to give successe for conversion, for *Paul* planteth, and *Apollo* watereth, but God giveth the increase. 1 Cor. 13.

The second doubt, what difference betwixt the word of wisdome, and the word of knowledge? That of *Chrysostome* understanding by wisdome practice, by knowledge theory, doth not so well agree, because hee doth not say wisdome only, but the word of wisdome, which implyeth an utterance. *Anselme* following *Augustine*, doth neither speake so probably in expounding the word of wisdome, of ability to speake in heavenly things, and the word of knowledge to speake of things done upon earth, for the instruction of others: for I doe not thinke, but that hee which was able to speake of the one, was able to speake of the other also. There is a third exposition therefore of *Theophylact* interpreting the word of wisdome to be a greater gift of instruction, and the word of knowledge a lesser, to which I subscribe, because it is likely, that even they which were inabled by the spirit to instruct others, had a greater or lesser faculty to speake in this kinde, and the word wisdome is commonly so used, as implying somewhat more than knowledge. *Quest.* 2.

What is meant by faith, prophesying, and the gift of interpreting tongues? I cannot thinke with *Anselme* that constancy of faith is here meant, because hee propoundeth onely to speake of extraordinary gifts bestowed in those times, whereof a firme faith is none, seeing it is necessary to salvation at all times. With *Chrys.* therefore I hold, that the faith of miracles is here meant. And the like I hold touching prophesying, it was teaching out of the spirit, without any helpe by their owne industry, or a foretelling of things to come, as the spirit revealed unto them, according to *Chrysostome*. Lastly, for the gift of interpreting tongues, I subscribe to *Chrysostome*, that it was more than to speake with tongues: for they which had it, did both speake with tongues, and interpreted themselves; whereas the gift of tongues could not doe so. For any thing else in this Chapter, these things being thus premised, it is easie to bee understood: for if all have but one spirit, then as the members, which are vivified by one make but one body, so is it with all the faithfull. And that we may understand in what order they stand one unto another, hee setteth them forth in order. First, Apostles as the head. Secondly, Prophets, which spake by the spirit, and Doctors, who taught out of the word, as the eyes. Thirdly, powers *Quest.* 3.

and gifts of healing, as the hands. Fourthly, Helpes and governments, as the feet. Fifthly, tongues and the gift of interpreting, as the tongue, which though it be not the loweſt, is placed laſt to rebuke their over-eſtimation hereof. The two firſt were but temporary, for the neceſſity of the Church then. Doctors continue alwayes, and are againe divided into three, *Eph.* 4. 12. *Evangeliſts, Paſtors, Teachers*: the firſt whereof was alſo of thoſe times, the other two are ſtill in the Church to order and to inſtruct the people. Powers and gifts of healing ceaſed alſo long agoe. But helpes and governments about matters pertaining to the poore, and temporall things belonging to the Church, as *Chryſoſt.* underſtandeth theſe are needfull ſtill alwayes in the Church of God.

Note. Learne wee, as the ſpirit the author of all gifts is one, and there is one and the ſame Lord, whom wee ſerve by our gifts, ſo to live in unity and love together, as members of one body, not priding our ſelves in the ſuperexcellency of our gifts, ſeeing they are not of our ſelves, but diſtributed at the will of the Spirit, but through humility, accounting our ſelves as wee are, nothing: nor ſuffering our gifts to lye hid through negligence, but uſing them to the publike benefit, for which they were given us: nor being without naturall affection at the miſeries or welfare of others, but ſympathizing with them as fellow-members in their ſorrowes and joyes; nor vilifying ſuch as are of meaner gifts, but crediting and gracing them all that wee can, as we doe the more uncomely parts of the body: nor laſtly, confounding offices in the Church, by uſurping one the office of another, but every one attending upon his owne office, they being ſo by the divine providence diſpoſed of, as that there is not, nor ever ſhall be any want, but though at ſome times there are more, at ſome times fewer, yet there ſhall bee a continuall ſupply of all that be neceſſary, as the diverſity of times doth require.

CHAP. XIII.

The Analyſis and Senſe.

THE Apoſtle continueth in this Chapter to proſecute his argument touching mutuall love that ought to be amongſt the faithfull. And to this end he firſt preferreth it ſo farre forth, as that he ſheweth all graces elſe to be vaine where this is wanting, *verſ.* 1, 2, 3. 1

Secondly, leſt we ſhould be miſtaken about love, hee ſetteth it forth by the properties thereof, *verſ.* 4, 5, 6, 7. 2

Thirdly, hee commendeth love from the duration thereof whereas no gifts elſe are durable, *verſ.* 8, 9, 10, 11, 12. Concluding with a compariſon, betwixt not onely the gifts of the ſpirit, that were beſtowed for the time in an extraordinary and miraculous manner, but alſo the chiefe and alwayes neceſſary ſaving graces, faith, and hope, and love, before all which hee preferreth love, *verſ.* 13. Into which partition of the Chapter, and the meaning of each paſſage here, further light ſhall bee given in the Texts following, and therefore I paſſe the Analyſis over thus briefly in this place. 3

Text 70. Verſ. 1, 2. *Though I ſpeake with the tongues of men and Angels, and have not love, I am become as a ſounding braſſe,* &c.

Chryſ. Hom 32. *in* 1 *Cor.* HAving ſought to move them to mutuall love by the conſideration of their conjunction in the ſame ſpirit, he now endevoureth to move them more by the conſideration of the excellencie of love, ſo that what gifts of the ſpirit ſoever they have, yet if they want love, they doe no whit profit them. And he beginneth with the gift of tongues, as being moſt eſteemed amongſt them. *If I ſpeake with the tongues of men*, that is, of all nations, *and of Angels*,

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that is, if I could uſe ſuch language as theſe heavenly creatures doe amongſt themſelves, for they are ſpirits, and have no tongues of fleſh as wee have, and therefore this is added only to augment this gift, if I had not only ſuch a gift as is given, to ſpeake in all languages, but alſo that which is not given, neither is mortall man capable of it, *viz.* to ſpeake as the Angels ſpeake, yet being without love, *I were but as a ſounding braſſe and tinkling cymbal*, which make a vaine noiſe to no purpoſe, but rather to offend the eare. From tongues hee proceedeth to greater gifts: *If I had propheſying, and knew all myſteries*, &c. this propheſying was alſo mentioned before; that which is added ſerveth to ſet forth yet an higher degree of knowing by the ſpirit of prophecie all ſecrets and knowledge, as the tongues of Angels were added before to extoll that gift of ſpeaking divers languages. And then he commeth to the mother and fountaine of all gifts, faith, ſaying, *If I had all faith, ſo that I could remove mountaines*, wherein he alludeth to that of our Saviour, *If ye had ſo much faith but as a graine of muſtard ſeed, ye ſhould ſay to this mountaine*, &c. of which particular he ſpeaketh, as being the hardeſt thing to be done of all others, & therefore requiring the greateſt meaſure of faith. If it ſhal ſeeme, that al faith is not requiſite to remove mountaines, for this is promiſed to the ſmalleſt meaſure, it is to be underſtood that he ſpeaketh according to their groſſe apprehenſion, who ſeeing a mountaine to be ſo huge, and firmly fixed, doe admire this as the greateſt of all miracles. *If I give all my goods unto the poore*, &c. A plain hyperbole, to ſet forth the greateſt bountie to the poore, and conſtancie in ſuffering. And therefore he ſaith not, if I give two or three parts, but *all my goods*, and the word tranſlated to *give*, ſetteth forth labour and care, that they may be ſo given, that the poore may all be fed hereby, for it is ψωμίζω, *if I cut out into little bits*, that they may not only have my goods, but by my care and labour be fed herewith, the defects of any of them being ſupplied by my pains. And he ſpeaketh not only of ſuffering death for Chriſt, but the moſt cruell and painfull death, by burning. But how can wee conceive that theſe things ſhould be done without love, ſeeing he that was bidden goe *ſell all and give to the poore*, was hereby invited to it, *if thou wilt be perfect*; and it is promiſed, *He that confeſſeth mee before men, I will confeſſe him before my Father which is in heaven*. It is therefore a ſuppoſition of things that never come to paſſe, as before he ſaid of the tongues of Angels; and, *If I or an Angell from heaven ſhould preach any other doctrine*, &c. not that any ſuch thing could ever be done, but that hereby he might yet ſet forth love the more. Or elſe this is ſpoken to ſtirre up to love, as well as to give, or to ſuffer. For that the affection of the heart is another thing beſides giving all away to the poore, appeareth in that the Lord commanded the rich man to give all to the poore and follow him, ſo that here is another degree to follow Chriſt by unfained love and affection, loving one another as he loved us. For this is the true following of Chriſt, according to that, *Hereby ſhall men know that yee are my Diſciples, if yee love one another*. And that to ſuffer for Chriſt without this will not availe, the Lord ſheweth, when to the ſons of *Zebedeus* hee ſaith, *Yee ſhall drinke indeed of my cup, and be baptized with my baptiſme, but to ſit at my right hand and at my left is not mine to give, but it ſhall be given to them for whom it is prepared*: and for whom it is prepared he ſheweth immediatly, by telling them, *he that will be great, muſt be ſervant unto all*, in love ſerving all. And good reaſon that love ſhould be thus preferred, for if there were love, there would be no contending, brawling, quarrelling, fighting, or wars, there would be no deceit, oppreſſion, or wrong; the rich ſhould not need to feare robbing, nor the poore to want. Other vertues have their troubles affixed unto them, but love hath none, but as a thriftie little Bee, bringeth good things gathered every where into the ſoule of him that loveth, from whence he hath huge pleaſure.

Matth.17.20.

Matth.19.21.

Matth.10.32.

Gal.1.8.

Ioh.15.

Matth.20.23.

Love praiſed. *Charitas cum lucro ingentem voluptatem habet, laboren nullum, velut frugi apicula quædam bona undique collecta in amantis animam comportans.*

Schiſmaticks

Aug. lib. de Baptiſ.

Schiſmatikes, which ſeparate from the Church, may conſider of this, for though they ſpeake with angel-like tongues about ſacred myſteries, and propheſie, as did *Caiaphas* and *Saul*, or confeſſe the faith of Chriſt, as did the devils, or give their goods to the poore, as many heretikes may doe, or ſuffer martyrdome together with the godly in time of perſecution, yet becauſe they have no care to preſerve unity and peace, they ſhall have no benefit hereby.

In 1 Io. Tract. 6.

Let us love one another in truth, and in deed, ſaith the Apoſtle: can there be any greater deed of love than this, to give all to feed the poore, to ſuffer death for Chriſt? But ſome doe this out of vaine-glory, to get them a name, not out of love. Wherefore let a man examine his owne heart before him that ſeeth the heart, whether he doth it out of true love, that he may have true comfort in it.

Mayer.

According to one of theſe two Fathers ſpeake all other Expoſitors, neither indeed can any more bee ſaid to reſolve the doubts here.

Queſt. 1.

If then it bee demanded, have Angels tongues?

I anſwer with *Chryſoſtome* followed by *Anſelme* and *Oecumenius*, they have a kinde of language amongſt themſelves, whereby they communicate together, and doe ſuch meſſenges unto men, as whereabout they are ſent, which muſt needs bee moſt excellent, according to the excellency of their nature, and therefore to ſhew the higheſt degree of this gift of language, the Apoſtle aſcendeth to that which is not incident to man, but if it were, it would not profit without love.

Queſt. 2.

If it bee further demanded, what is meant by propheſying and knowing all ſecrets, &c.

I anſwer with the ſame *Chryſoſtome*: the gift of foretelling things to come, or ſpeaking in the myſteries of ſalvation out of inſpiration, and of them all, and of all that is to come, which yet lyeth hid with God, and is ſuch knowledge as none attaineth to.

Queſt. 3.
Queſt. 4.

If it bee further demanded, what is meant by *all faith*, whether will not a true faith profit to ſalvation?

Auguſt. ſerm. de mirac. 5. panum: Quid eſt veſtis nuptialis? Sine dubio aliquid eſt quod boni & mali non habent commune. Baptiſmus Dei donum eſt, habent illum boni & mali, altaris Sacramenta accipiunt ſimul boni & mali. Prophetavit Saulus iniquus, Dæmones credunt & contremiſcunt. Apoſtolus Paulus ſingula quodam loco excutit. Si linguis hominum loquar, &c. Si charitatem non habeam, nihil prodeſt: ecce veſtis nuptialis, induite vos (O convivæ.) Chryſ. Hom. 32. in 1 Cor.

I anſwer with the ſame Father, which is alſo more particularly explicated by *Gennadius* in *Oecumenius*, that a juſtifying faith is not here meant, but the faith of miracles, as the words following doe plainely declare, *So that I could remove mountaines*. For when our Saviour ſpake of this to his Diſciples, *If yee had faith, but ſo much as a graine of muſtard-ſeed, &c.* it is not to bee doubted but that they had juſtifying faith, and therefore his ſpeech cannot bee underſtood of that, as *Stapleton* vainely wreſteth it here to diſprove juſtification by faith onely.

If it be further demanded: can a man who giveth all to the poore, and his body to be burned, be poſſibly yet without love?

I anſwer with Saint *Auguſtine*: that it may poſſibly bee thus, either for that he is through hereſie divided from the Church, and ſo wanteth the love of unity: or elſe for that hee may aime at getting him a name, by thus doing and ſuffering through vaine glory. In ſhort, the meaning of all this is, if we had all the extraordinary gifts, which by the ſpirit were given, and did greatly grace ſuch as unto whom they were given, yea and farre greater too, ſuch as no mortall man ever had, yet without love wee ſhould reape no benefit to the ſaving of our ſoules hereby, unleſſe by love wee live in unity, be tender and ſeeke the good of one another, be like affected in ſorrowing and rejoicing, be of a quiet and meek ſpirit, and be careful of the converſion and ſalvation of one another.

Auguſtine having made inqueſt into all other graces to finde out the wedding garment ſpoken of, *Matth.* 22. can finde none other but love, all elſe being inſufficient to ſecure us, that we ſhall not be challenged, and caſt into utter darkneſſe.

Chryſoſtome ſaith, as in the court we ſee ſome, that weare ſilkes and ſcarlets, but yet wee cannot know any hereby to be the King; we ſee ſome in cloth of ſilver

ſilver and gold, but neither doe theſe declare the King, but when wee ſee one wearing a crowne of gold we know him to be the King: ſo by no gifts beſides though never ſo excellent, can it be judged that any ſhall reigne in heaven, but where the golden crowne of *love is, the caſe is made p*[illegible]

Note, that the religion of moſt men is vaine, becau[illegible]ey want love: they are not patient, they are not beneficent, they are not humble, and if they be, it is in ſeeking themſelves and not the glory of God. Apply we our minds therefore more to this vertue, let us ſeeke it with all diligence, as the Philoſophers ſtone, which if it could be attained, would turne all other graces into pure and golden, whereas if it be neglected, they will remaine but as baſe and beggerly ſtuffe, nothing profitable towards the obtaining of the kingdome of heaven. *Note.*

Verſ. 4. *Love ſuffereth long, is kinde, love envieth not, is not vaine or laſcivious, is not puffed up.* *Text 71.*

5. *Doth not behave her ſelfe unſeemely, ſeeketh not her owne, is not eaſily provoked, thinketh not evill, &c.*

BEing about to deſcribe the qualities of love, he beginneth with the chiefe, patience, or longanimity, bearing wrongs, whereof *Salomon* ſaith, *A patient man is of much wiſdome, but the impatient full of folly.* If others bee heartened hereby in their wrong doing, it is not through the fault of his patience, who in love beareth with them, but through their wickedneſſe, who turne the beſt things into an occaſion of evill. *Love is kinde*, that is, not bearing a while, till there bee an opportunity for revenge, but in bearing, ſeeking the amendment of him that doth wrong, by exhorting and comforting him. *Love is not laſcivious*, for he that loveth, is wiſe, conſtant, and grave, not admitting any levity or wantonneſſe, love being in him as a good husband-man, who ſuffereth not ſuch kinde of weeds to grow there. *Is not puffed up*, that is, although there bee the foreſaid vertues of patience and kindneſſe, &c. in love, yet all this doth not lift up the minde in pride. *Love is not diſdainfull*, that is, doth not ſcorne to beare any thing for a ſpirituall benefit, as covetous men abaſe themſelves for gaine, as Parents even which are wiſe, ſpeake halfe words with their little ones, as Chriſt vouchſafed to talke with a woman, which was thought an unſeemely thing, and admitted a vicious woman to imbrace his feet, and *Ionathan* a Kings ſonne diſdained not the friendſhip of *David*, though ſo much diſgraced by his father *Saul*. *Seeketh not her owne*, that is, if by her owne loſſe or ignominy, others may have benefit or advantage, ſhee thinketh it no loſſe or ignominy. Wherefore doe not ſeeke thine owne, that thou maiſt finde thine owne, but that thou maiſt finde thine owne ſeeke the good of others as *Paul* did: for love maketh, that men are no more two, but one certaine man. *Love is not provoked, thinketh not evill*, that is, doth not onely rule over vices, but doth not at all admit of them, it doth not onely overcome anger being provoked, but admitteth not of anger at all, and is ſo farre from doing evill, as that it doth not thinke evill, or admit it into the thoughts. *Rejoyceth not in iniquity, but rejoyceth in the truth*, that is, doth not inſult over the oppreſſed, but which is more, congratulateth the good ſucceſſe of others, as if it were his owne. *Endureth all things*, having the patience and goodneſſe, &c. before ſpoken of, whatſoever commeth, he beareth it patiently, whether loſſes, or diſgraces, or ſtripes, or death it ſelfe. *Hopeth all things, beleeveth all things, beareth all things*, that is, though he with whom hee hath to doe be naught, yet he doth not give him over, but in hope to doe him good hee applyeth his correction, providence, and ſtudy for him, yea, and though yet there be nothing to be ſeene, to make him hope well, hee beleeveth by an exceeding great meaſure of love, that hee ſhall doe him good at length, and therefore hath the patience in the midſt of ſo much untowardneſſe to adminiſter ſtill unto him, *verſ.* 8. *Love never falleth away*, it can never bee turned into hatred, *Chryſ. Hom. 33. in 1 Cor.*

Hatred of ſins, not of perſons.

hatred, no not of the enemies of the truth, a man may hate their errour and ſinne, but not their perſon. Whereas *David* profeſſeth that he hated the enemies of God, as if they were his enemies, and *Elias* called for fire from heaven to deſtroy them, it is to bee underſtood, that Prophets did not all, nor ſpeake not all things, in their owne, but in the perſon of others of another: when the Diſciples taking example from *Elias*, demanded, that they might call likewiſe for fire from heaven, they received a ſharpe reproofe, *Ye know not of what ſpirit yee are. But whether they bee prophecies they ſhall bee aboliſhed, or tongues they ſhall ceaſe, or knowledge it ſhall bee done away.* Touching prophecies and tongues, they being gifts beſtowed for the increaſe of faith in the firſt ſpreading abroad of the Goſpell, the reaſon is apparent why they ſhall ceaſe, the faith being once propagated through the world, though love ſhall ſtill continue and increaſe both here and hereafter. But, that knowledge ſhould be done away, it ſeemeth ſtrange, it is therefore to bee underſtood, that this ſhall no otherwiſe bee done away, but as it is imperfect and defective, becauſe our knowledge then ſhall not bee joyned with any ignorance, as now it is in ſuch as know moſt, as he further explaineth himſelfe in the words following, *Wee know in part, and propheſie in part, &c. We ſee now darkly thorow a glaſſe, then we ſhall ſee face to face.* This is ſpoken, not for that God hath a face, but for the plaine manifeſtation of things then, over that they are now, even as when the Sunne is fully riſen we ſee more plainly, than at the dawning of the day. *Now remaine faith, hope, and charity, but chiefe of theſe is charity.* Having ſpoken of extraordinary gifts given to edifie others, hee now aſſumeth a new argument by naming other excellent graces to extoll yet more the worth of love. This is more excellent than faith and hope, becauſe they alſo come to an end, when we enjoy that, which we beleeved and hoped for, ſeeing hope and faith are not of things ſeene and preſent, but unſeene and to come.

Anſelm. in 1 Cor. 13.

Charity is kinde, for love of ſuch as doe wrong, and for doing good and diſtributing a mans goods unto them being in want. *Doth not perverſly*, that is, by ſwarving from the rule of righteouſneſſe. *Love is not ambitious*, that is, deſirous of worldly honours by ruling over others. *Rejoyceth not in iniquity*, that is, doth not onely not thinke upon taking revenge, but if any thing happeneth ill unto an enemy, is not glad of it, *But rejoiceth in the truth*, that is, in words and workes of truth and righteouſneſſe done and ſpoken by others, as if they were his owne, for that hee joyeth in the grace of another, as in his owne. *Beleeveth all things, &c.* that is, all which the Saints of God are to beleeve and hope for, hee hopeth and beleeveth, and ſo ſtandeth in expectation of the accompliſhment of the ſame, which maketh him to endure any adverſity here. He doth not beleeve all things which men ſay, for this were contrary to a right faith, which beleeveth not but upon examination. *The chiefe of theſe is charity.* Faith, hope, and charity, are all moſt excellent gifts, becauſe without them we cannot be ſaved, but charity is preferred becauſe it is of more merit, and becauſe it hath alwayes faith and hope adjoyned unto it, but they may bee and are oft without charity; and laſtly, becauſe it endureth longer, when wee are in heaven, at what time theſe ceaſe.

Tho. Aquinas.

Becauſe all vertue conſiſteth in ſuffering evill, or in doing good, the Apoſtle ſheweth, that both theſe are in love; *Love is patient, is benigne*, he commendeth it by a word taken from fire, *benignus ab ignietas*, becauſe it is *bona ignietas*; making a mans goods to flow forth for the releeſe of the poore, as the fire by melting maketh mettals to run about. *Love envieth not, &c.* Having ſpoken of evill and good in generall, hee now proceedeth to ſhew more particularly how love keepeth a man from falling into any evill, and maketh him doe every thing that is good. Evill is either againſt a mans neighbour, or againſt himſelfe, againſt his neighbour in affection, by envying, or in action by doing perverſly or unjuſtly againſt him: evill againſt a mans owne ſelfe is either

ther in paſſion when a man is puffed up or in election, when he thinketh evill. The paſſion from which love preſerveth is ſuch, as doth diſorder a man in himſelfe, and is of three ſorts, to be puffed up, to bee ambitious and to ſeeke a mans owne things, that is, to be proud, and carry an higher ſaile than is agreeable to his condition, to affect greater honour and dignity, and to covet other mens goods, for the increaſe of his owne wealth. Evill in election is, by thinking evill out of ſuſpition or raſh judgement, or by joying in evill when his neighbour hath committed it. From all which, love preſerveth, *For it envieth not, doth not perverſly, is not puffed up, is not ambitious, ſeeketh not her owne things, thinketh not evill, and rejoyceth not in iniquity.* The good which love maketh a man doe, is both in reſpect of his neighbour, and in reſpect of God. In reſpect of his neighbour, *He rejoyceth in the truth*, when he teacheth or liveth according to the truth, *hee ſuffereth all things* when hee beareth with his infirmities, and ſuffereth with him in his adverſities. In reſpect of God, *Hee beleeveth all things, and hopeth all things*, which God hath promiſed, *He endureth all things* by waiting for the time of their accompliſhment, though they be deferred long. Having thus ſhewed, how love doth excell all other gifts in reſpect of the neceſſity thereof, and the fruitfulneſſe, hee proceedeth to ſhew how it excelleth in the continuance beyond them all, firſt affirming it, then proving it, laſtly concluding it; where hee mentioneth not all the gifts in the premiſes, but faith and hope onely, becauſe theſe doe joyne the ſoule immediately to God, ſo as the reſt doe not, but ſerve to further unto theſe. That [*ſicut,*] *We ſhall know as we are knowne*, is not a note of equality, but of ſimilitude, as God knoweth us by our eſſence, ſo we ſhall know the eſſence of God then.

The Apoſtle proceedeth here very artificially in ſetting forth the fruits and effects of love, as being oppoſite to thoſe things, which he had taxed in them. For they were impatient of wrongs, but love is patient; they were harſh and churliſh, but love is kinde, taketh all in good part, *Is not procatious*; *Theophylact*, light and inconſtant; *Eraſmus*, wicked, others, raſh and heady; others, pratling; others, flattering; *Doth not unſeemely*, is not *Contumelious* againſt any; *Theophylact, is not provoked*, is not exaſperated out of meaſure, aggravating the fault; *Thinketh not evill*, is not ſuſpitious of evill in another. *Rejoyceth not in iniquitie, &c.* by endevouring, that the wicked ſhould goe ſcot-free and without puniſhment, or to hide a fault. In the reſt of this Chapter he followeth *Chryſoſtome*. *Bullinger in 1 Cor. 13.*

All other Expoſitors follow ſome of theſe; to cleare the doubts here then, according to the moſt probable expoſition. *Mayer.*

How is this to bee underſtood, *Love is benigne?* I ſubſcribe to *Bullinger*, that it is ſpoken, as oppoſite to moroſity and churliſhneſſe, ſo alſo *Calvin*, and the ſcope of the place being doubtleſſe to meet with the Corinthians in their ill conditions doth confirme it, for they were much out of order in their mindes, and therefore hee ſeeketh to bring them to a better temper, by commending patience and goodneſſe of diſpoſition or benignity, as the mother hereof. *Queſt. 1.*

What is meant by the word tranſlated, *Is not vaine or laſcivious?* Herein I ſubſcribe to *Chryſoſtome*, for there was the fault of laſciviouſneſſe amongſt them, *When a man had his fathers wife*; which true love would not have done, becauſe it maketh a man grave and ſtayed. And for the reſt of the properties, as that *love is not puffed up*, it is oppoſed to their being lifted up in regard of their gifts, one above another. *Doth not ſhamefully*; this is oppoſed to mens wearing of long haire, and womens being uncovered, which hee had before pronounced to be a ſhame. *Seeketh not her owne things*; this is oppoſed to their going to law one with another, not reſpecting the common diſcredit of their Chriſtian profeſſion hereby. *Is not provoked, thinketh not evill*; this is oppoſed to the firſt originall of contentions, taking things done in ill part, when haply *Queſt. 2.*

there is no juſt occaſion of thinking evill, and hereupon being ſtirred up to anger and revenge. *Rejoyceth not in iniquity*, this is oppoſed to that, wherewith he had charged them, *ye your ſelves doe injury*, in ſpeaking of their going to law, and comming againſt others with falſe accuſations, if there were love, this unjuſt proceeding would not be ſo pleaſing unto them, but they would altogether delight in the truth. *Suffereth all things, &c.* this is added to ſhew, how love doth not lay a foundation of contention by thinking evill: For if any thing may be ill taken, yet for peace ſake, and to win the wrong-doer, hee will rather ſuffer all things that may be ſuffered, though grievous to him to be borne, it is not meant, that hee ſhould let ſinne goe unpuniſhed, whereby the current of it ſhould be permitted, and that he may beare. *He hopeth all things, &c.* beyond that he can ſee any probability in humane reaſon, he hopeth and beleeveth, that ſome good will redound to the ſoule of him, whom he ſuffereth hereby, and in this expectation, *Hee endureth all things*, waiteth in the midſt of all his perverſe preſent carriages for his reformation. And to this effect almoſt *Bullinger* and *Calvin* expound theſe words. There is no colour for that of *Thomas Aquinas*, and *Anſelme*, that hope and beleefe here ſhould have reference to God, ſeeing hee ſpeaketh altogether of love amongſt men, whereby unity may bee maintained, that being his common theme in this Epiſtle, as the neceſſity of the Corinthians by reaſon of their contentions required.

Queſt. 3. For the reſt of the Chapter, *Thomas Aquinas* hath reſolved it well into a propoſition, an argument to prove it, and a concluſion. Hitherto the excellency of love hath beene ſhewed, both for that all gifts are in vaine without it, and for that ſo many rare fruits and effects come from it, whereby at once all the diſorders taxed amongſt them would be reformed. Now hee taketh a new argument from the duration beyond prophecies, tongues, and knowledge, inſpired in heavenly myſteries, with which hee had compared love before, and becauſe it is plaine that neither prophecies, nor tongues endure ever (for when that which prophecie fore-telleth is accompliſhed what need is there any more of propheſying? When there ſhall be no more difference of tongues, what need of the gift of tongues?) Hee leaveth them and proveth, that knowledge, about which there might bee more queſtion, ſhall ceaſe alſo, *viz.* knowledge imperfect and defective, like unto dimme ſighted eyes, as now it is in the beſt. That this ſhall ceaſe hee proveth, both becauſe wee ſhall have perfect knowledge, as a man ſpeaketh perfectly, then his imperfect ſpeaking of halfe words in his child-hood ceaſeth, and alſo, becauſe wee ſhall immediatly know God and the heavenly glory by viſion and fruition, whereas now wee know but by the glaſſe of the word and creatures, or at the moſt by ſimilitudes and figures, exhibited to ſuch as are moſt in favour with the Lord, as to Saint *Paul*, when hee was taken up into the third heaven, and to Saint *John* in *Patmos* in the ſpirit. It being thus proved, that no gifts are comparable to love in duration, hee concludeth. *Now there remaine faith, hope, and love, but the chiefe of theſe is love*, that is, both becauſe other gifts profit not unto ſalvation without love, and becauſe love hath the rareſt and moſt excellent effects, as hath beene ſhewed; and laſtly, becauſe it endureth longeſt, for in ſtead of falling away, it is increaſed at our diſſolution. The reaſon of *Anſelme* followed by the Papiſts, that this is ſpoken for the merit of charity, and becauſe faith may be without love, but love can never be without faith, is plainely foiſted in, and hath no ground here: for here is not a word of the commendation of charity from the merit of it, neither is there any hint given, that faith may be without love, if we ſpeake of that grace, which juſtifieth, ſuch as is not the faith named before, according to the expoſition of the moſt ancient, as hath been ſhewed in the proper place: yet that ſort beare themſelves much upon this to prove juſtification by charity, becauſe it is chiefe, as though it were to be underſtood without limication, when

when as it is plainly limited, the reſpects being ſhewed, for which it is ſaid to bee chiefeſt or greateſt, and to cut off all diſpute hereabout, this ſame Apoſtle hath plainely elſe-where affirmed, that wee *are juſtified by faith without the workes of the Law*; and a little before, *Freely by his grace*, the beſt being void of all juſtice in himſelfe, which being ſo his love which is a thing inherét inhim is no part of his juſtice before God, but Chriſt only apprehended by faith. They alſo preſſe this much to prove, that juſtifying faith may be without love, and ſo doth not ſufficiently juſtifie alone, but faith and love together, and to this end they alleage fathers, and chiefly Saint *Auguſtine*: but how much wreſted it plainly appeareth from the contrary ſaying of his. *A godly faith will not be without hope and charity.* If he ſeemeth at any time to ſpeake otherwiſe, it is to make men not to reſt in a bare faith, ſuch as the devils have of the hiſtory of the Goſpell, but to joyne love to their faith; for faith, ſaith he, that worketh by love can never be without hope. Neither doth any Father inferre any ſuch poſition from this place, ſo that it is plainly new, and a ſwarving from the ancient teaching. A right faith cannot bee without charity, becauſe wee are hereby made one with Chriſt, and ſo partake of the ſame ſpirit, which is love ſhed abroad in our hearts. Wherefore the ſame *Auguſtine* alſo ſaith, *Fides cum charitate eſt fides Chriſtiana, ſine charitate eſt fides Dæmonum.* Faith with charity is the faith of Chriſtians, faith without charity is the faith of Devills. Laſtly, they found here that tenent of the Saints praying for us in heaven, becauſe they have now rather more charity, than whileſt they lived upon earth, and therefore wee may well crave their mediation. *Calvin* denieth this inference of praying for us, becauſe they know not our eſtate; but if they doe pray, yet how ſhould we ſollicite them to pray, ſeeing they cannot heare us in all places, forſomuch as this requireth omniſcience, which is of God onely.

Rom. 3. 28.

De Trin. ad Conſent.

De verb. Evang. Ser. 82.

But now remaineth Faith, Hope, and Charity, this oppoſite propounding of the remaining of theſe graces, hath bred ſome queſtion, to what this [*but*] ſhould be oppoſed. *Irenæus lib. 2. Chap. 47.* and *Tertullian de patient. Chap. 12.* hold, that this *now* is meant of the ſtate of glory, when partiall knowledge is aboliſhed, but theſe graces doe ſtill remaine: for ſtill, faith, which is a firme knowledge, abideth, and hope which is a firme adhering unto God. But this cannot ſtand, ſeeing the Apoſtle hath plainly taught, that faith is the evidence of things not ſeene, and ſo likewiſe hope doth argue the abſence of that which is hoped for. *Beza* underſtandeth now to bee oppoſed to *then* going before. *Then we ſhall know as we are knowne*; but now the neareſt, that we can come to this, is by faith and hope, &c. *Calvin* taketh it to bee oppoſed to other gifts, as if he ſhould ſay, theſe before ſpoken of, be the diverſities of gifts given unto the faithfull, but they being ſubducted, and the principall moſt neceſſary gifts being conſidered whereunto they all tend, they are no more but *faith, hope, and charity*. *Gorran* underſtandeth it, as ſetting forth the meanes to attaine the eſtate before ſpoken of, thus. But that wee may attaine this eſtate of ſuch perfect knowledge now whileſt we live, there are given, as neceſſary unto it, faith hope and: charity and to this laſt, as the moſt genuine, doe I ſubſcribe; and they are ſaid to remaine, not to bee given, their perpetuall neceſſity in the Church of God being hereby noted, when there ſhall bee no uſe of the other gifts named before. And in thus ſaying he applieth not himſelfe to the faith before ſpoken of, which is the faith of miracles, being alſo a temporary gift, but as *Chryſoſtome* hath obſerved, hee taketh to him two other Cardinall graces not yet ſpoken of, that by comparing love with them alſo, and preferring it hee might more illuſtrate the ſame. Let us then follow the Apoſtle and above all things preſſe this moſt excellent grace of love, which waxeth ſo cold, and is ſo little regarded, when as indeed our holy Chriſtian religion is hereby moſt adorned and ſet forth, it being the immediate overthrow of all inordinate affections & courſes, which are ſo great ſcandals, and the wel-ſpring of all commendable

Queſt. 4.

Iren. Tertull.

Heb. 11. 1.

Beza.

Calvin.

Gorran.

Note.

Note.

commendable qualities and conditions, which make the profeſſors and profeſſion of Chriſtianity to ſhine in glory. But whileſt we commend the daughter, let us not forget the mother, faith, from which love proceedeth, *For faith worketh by love*, ſo that the eminent vertues before ſpoken of, come ſo from love, as having another well-head, which giveth the being to this well-ſpring of love: but they are aſcribed to love, as the immediate cauſe, and the proper fountaine, and ſo love is preferred as chiefe, for theſe moſt commendable effects, adding ſuch a luſtre unto a Chriſtian before the world, and being ſo beneficiall to others, whereas faith is more inward and inviſible in the proper operation thereof, which is the reſting upon Gods promiſes through Jeſus Chriſt for ſalvation.

CHAP. XIV.

The Analyſis and Senſe.

HAving extolled love ſo much in the former Chapter, making all other gifts nothing in compariſon of it, leſt now they ſhould hereupon grow coole in their affections towards propheſying, whereof there was ſuch ſpeciall uſe in the Church of God; in this Chapter he ſtirreth up to zeale unto it, and that an overweening conceit of the gift of tongues, which was ſo admirable, might not rather draw them to dote thereupon, he compareth propheſying and ſpeaking with tongues together, ſhewing, that propheſying is farre more edifying, and therefore to be moſt affected by all Teachers in the Church of God.

1 The parts of this Chapter are three: firſt, an exhortation to follow after love, and to bee zealous of ſpirituall gifts, and chiefly of propheſying, *verſ.* 1.

2 Secondly, a compare is made betwixt propheſying, and ſpeaking with ſtrange tongues, whereby propheſying appeareth to excell tongues ſpeaking very farre. Firſt, in regard of the edification, that is in propheſying, but not in ſpeaking with tongues, and this is proſecuted at large. Firſt, it being proved, that propheſying edifieth, but ſpeaking with tongues doth not, becauſe the one is underſtood by men, the other by God onely, *verſ.* 2, 3. or ſecondly, becauſe, if he underſtandeth himſelfe, hee that ſpeaketh with tongues edifieth himſelfe onely, but the propheſier many more, *verſ.* 4. Thirdly, that he might yeeld to that gift of tongues as much as might be, hee wiſheth to them all this gift, but propheſying rather, requiring interpretation alwayes to goe together with tongues ſpeaking, *verſ.* 5. Fourthly, hee proveth that ſpeaking with tongues, if there be none interpretation, cannot edifie, becauſe it is but a vaine beating of the aire without underſtanding, by a ſimilitude taken from a trumpet giving an uncertaine ſound, *verſ.* 6, 7, 8, 9. Fifthly, hee applyeth all this, ſeeking by this conſideration to urge them to pray, and ſing, and ſpeake by the ſpirit ſo, as that they might be underſtood, and ſo edifie the hearers, adding his owne example to move them the more, *verſ.* 10, *&c.* to *verſ.* 20.

The ſecond point of the compare betwixt tongues and propheſying is, that ſtrange tongues doe not onely not edifie, but are a judgement upon them, amongſt whom they are uſed, unto which he firſt prepareth them, by exciting them to conſider as men, and not as children of the reaſon, *verſ.* 20. Secondly, he alleageth a place of ſcripture to prove it, applying the ſame, *verſ.* 21, 22.

Thirdly, propheſying excelleth tongues in this, that the one produceth none other effect amongſt thoſe, that underſtand not, but cenſuring and ill ſpeaking, to the ſcandall of the Goſpell: but the other humiliation and grace, *verſ.* 23, 24, 25.

Thirdly,

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Thirdly, a right order in ſpeaking in the Church of God is ſet downe, that all may bee to edification, which ſtandeth in two things: firſt, that not above two or three ſpeake at every aſſembly, and that one after another, and with interpretation, and if that cannot bee, ſuch muſt refraine from ſpeaking, *verſ.* 26. *&c*, to *verſ.* 32. and that they may, he proveth, *verſ.* 32. 33.

The ſecond thing in the order of ſpeaking is, that women be not ſpeakers in the congregation, but at home onely, *verſ.* 34, 35. To preſſe all which the more againſt the ſuggeſtions of inſolent falſe Teachers, hee firſt expoſtulateth with them, to drive them from their contempt, as if they were wiſer than all other men; for the Goſpell came not firſt from them, but from the Apoſtles, who therefore in all likelihood ſhould bee wiſeſt, and ſeeme worthy to bee hearkened unto by them all, neither came the Goſpell to them onely, but to many more nations, ſo that for them to bee divers in their order from other Churches, did ſpeake ſo againſt them, as that even this might bee enough to make them to hearken to theſe directions, *verſ.* 36.

Secondly, hee affirmeth the precepts here given unto them to bee Gods Commandements, not that theſe things have beene already in any place of the word of God ſet forth, but becauſe being by him delivered through the ſpirit, wherewith he was indued, they were now to bee eſteemed of, not as mans, but Gods Commandements, *verſ.* 37. *Parens.*

Thirdly, if any through neglect bee ſtill ignorant, and bee carried hereby contrary to that, which they ſhould, hee leaveth them to their ignorance, as being like to periſh herein, *verſ.* 38. cloſing up all with an iteration of his former exhortation, to bee zealous towards propheſying, and to allow the ſpeaking with tongues and to doe all things decently, and in order, *verſ.* 39, 40.

Verſ. 6. *But now brethren, if I come unto you ſpeaking in tongues, what ſhall I profit you, unleſſe I ſpeak unto you either in revelation or in knowledge, in prophecie or in doctrine.* *Text 72.*

THe Apoſtle having greatly extolled love, leſt they ſhould thinke, that he ſpake thus to debaſe other ſpirituall gifts, he beginneth this Chapter with this exhortation. *Follow after love, be zealous of ſpirituall gifts, &c.* and becauſe they were moſt addicted to the gift of tongues, whereas propheſying was moſt profitable, hee commendeth unto them chiefly the gift of propheſying. *Occum in 1 Cor. 14.* Verſ. 1.

He that ſpeaketh with a tongue, ſpeaketh not to men, but to God, becauſe although that which is ſpoken bee an excellent and divine myſtery, yet hee edifieth but himſelfe onely hereby, who underſtandeth what hee ſaith, and not other men, who are void of the underſtanding of the language wherein he ſpeaketh: as is plainly ſet forth in the words following. Verſ. 2.

After which, that it might bee the better taken, hee applyeth all this unto himſelfe. *If I come unto you, &c. unleſſe I ſpeake by revelation, &c.* that is, ſo as that I may eaſily be underſtood, *Or by knowledge*, that is, ſo as that ye may know what I ſay, *Or by prophecie*, that is, in a common and ordinary manner of teaching, *Or by doctrine*, that is, teaching ſo, as that yee may bee benefited. *Phorii.* Theſe are the *ſpecies* of gifts in ſpeaking. Revelation is the interpretation of things ſpoken in a ſtrange tongue. Knowledge is both ſpeaking in tongues, and interpreting: propheſying, and teaching, are different from theſe, and eaſily underſtood. Verſ. 6.

Here are divers words uſed, when one and the ſame thing, that I may uſe the words of *Ambroſe*, is meant. For revelation is the ſame with propheſying, *viz.* the opening of things myſticall and hidden, or the expounding of them, and this commeth of knowledge and learning; for hee muſt bee learned, and know myſticall things himſelfe, who teacheth others: but more particularly doctrine is oppoſed to prophecy, and knowledge to revelation: In that hee ſaith, the Prophet ſpeaketh *Edification, conſolation and inſtruction*, it is plaine, that *Bullinger in 1 Cor. 14.* Verſ. 3.

that by propheſying and Prophets here is meant the ordinary preaching, and Preachers of the word.

Mayer.

This verſe with thoſe that goe before it from the beginning of the Chapter, hath ſo little difficulty, as that it is not needfull to multiply more expoſitions, all tending almoſt to the ſame, which hath beene already ſet downe. Onely it is to bee underſtood according to *Dionyſius*, and *Tertullian*, that in the primitive Church, ſome were by the holy Ghoſt inabled to utter hymnes, prayers, and other divine things before the people in a ſtrange language, which the people underſtood not, but yet they were very heavenly, and herein were ſet forth the myſteries of God to their owne great ſolace and comfort: others againe were ſo inſpired, that they ſpake ſuddenly of theſe myſteries by the onely inſtinct of the ſpirit, without any labour or ſtudy of their owne taken before, and went before the people in praying and praiſing God in an heavenly manner, ſo as that all could underſtand them; ſometimes alſo by the ſpirit entring into the ſecret of mens hearts, reproving what was amiſſe there, and being thus extraordinarily inabled: firſt one ſpake, and then another, and after him a third, &c. in the aſſembly at the ſame time, till each man had uttered that which he had to deliver. And according to this the Apoſtle here proceedeth, calling the prayers, and praiſes, and myſticall things, uttered without the underſtanding of the hearers, the ſpeaking of tongues; and the ſame things plainely taught, and to the underſtanding of the hearers, propheſying. This word propheſying, is firſt and properly taken for fore-telling things to come by the ſpirit. Secondly, for praiſing God out of a divine inſtinct, ſuddenly moving thereunto; thus *Saul* propheſied with other Prophets. Thirdly, for the ordinary praiſing of God, and exciting others ſo to doe by Miniſters hereunto appointed: thus it is ſaid of the ſonnes of *Aſaph*, *Heman*, and *Ieddithun*, that they ſhould propheſie with harpes, with Pſalteries, and with cymbals. Fourthly, for teaching in the myſteries of godlineſſe out of the inſpiration of the holy Ghoſt; thus the Apoſtles and others both men and women ſpake when the holy Ghoſt came firſt downe upon the faithfull, according to the prophecie of *Ioel*, there remembred by Saint *Peter*. *I will powre out of my ſpirit upon all fleſh, and your ſonnes and your daughters ſhall propheſie.* And of this kinde of propheſying partly, and partly of the extraordinary kinde of praying, and praiſing of God out of a ſpirituall inſtinct, is it ſpoken here and in the eleventh Chapter of this Epiſtle, ſo *Chryſoſtome* and *Theophylact*: but *Theodoret* addeth further, the entring into the ſecrets of the hearers to the laying of them open, and making them aſhamed hereof, as *verſ.* 25. So that what is here ſaid of Prophets and propheſying, is not to bee applyed to the ordinary preaching and Preachers of theſe times, for ſo ſome paſſages of this Chapter will not ſo well agree, although there be the ſame uſe of ordinary preaching for exhortation, and conſolation, &c. But that which hath beene already ſaid of the gifts then given, being conſidered, all things will bee eaſie to bee underſtood. And

Dionyſ. de divin. nomine c. 3. Tertull. Apologet. 29.

Propheſying of foure kindes.

1 Sam. 10.

1 Chron. 25. Verſ. 1.

Act. 2.

Verſ. 17.

Verſ. 6.

firſt to begin with the preſent verſe, when hee would prove the unprofitableneſſe of tongues not underſtood, hee reckoneth up all the wayes of ſpeaking to profit the hearer. *By revelation*, that is, expounding any thing, which hath beene repreſented unto me in figures, as *Iohn* had his revelation. *By knowledge*, that is, delivering ſuch things to your capacity, as I have the knowledge and experience of. *By prophecie*, that is, foretelling you what ſhall come, or declaring your inward latent corruptions that yee may be convinced hereof. *By doctrine*, that is, inſtructing you concerning faith and good manners: for almoſt to this effect ſpeaketh *Anſelme*, whom I preferre here. All agree that theſe are plaine and intelligible waies of ſetting forth the will and praiſes of God, according to which only it is fit to ſpeake in the congregation yea the Papiſts themſelves agree in the ſame: but when they come to defend their latine liturgy they are miſerably put to their ſhifts, that praying & praiſing God here ſpoken of is

Anſel. in 1 Cor. 14.

private

private, not publike, and that of the publike ſervice, all the people preſent have the benefit, although they underſtand it not, &c. For firſt, all is plainly ſpoken of the publike exerciſes, of which other partake with the ſpeaker, and therefore it cannot be meant of any private devotion. Secondly, the Apoſtle is plaine, that a ſervice not underſtood doth not benefit the hearer, *verſ.* 2. for it is, as if it were not performed in their hearing, *He that ſpeaketh with tongues, ſpeaketh not unto men.*

If it be doubted what is meant, when he ſaith, *v.* 14. *If I pray with a tongue, my ſpirit prayeth, but my underſtanding is without fruit*, ſeeing *ver.* 4. he had ſaid, *He that ſpeaketh in a tongue edifieth himſelfe*: how can it be ſaid to his edification, if his minde be without fruit? The beſt ſolution of this doubt, is by underſtanding a mans ſenſe and meaning by his minde, with *Oecumenius* and *Theodoret*: for thus it is, as if he had ſaid, my ſpirit is inwardly benefited: but forſomuch as the hearer underſtandeth me not, the ſenſe of that which I ſpeak is not perceived by others, and ſo they remaine fruitleſſe, my intention being to worke piety in them, they are left as much void of it, as if they had heard nothing. If by the minde we underſtand with *Chryſoſtome*, *Theophylact*, *Ambroſe*, *&c.* a mans owne underſtanding, as if ſome could ſpeake by the ſpirit, but themſelves knew not what they ſaid, theſe two verſes can never be reconciled, but thus they agree very well, and the word νοῦς, the minde, is often uſed in this ſenſe by other Authors, *Ariſt.* ſaith, τὸ δὲ τίνων ἕνεκα ἡ διάνοια ἐστί. What is the ſenſe of theſe words? and this is further confirmed, *verſ.* 16, 17, 19. ſo alſo *Parens*, *My minde ſhall bee without fruit to the hearers*, Againe, if it bee doubted, *verſ.* 25. *So the ſecrets of his heart are made manifeſt*, How this is done, I thinke with *Chryſoſtome*, that here is an alluſion to that which was done by *Peter* towards *Ananias* and *Saphira*, for by the ſpirit he knew their ſecrets, and publikely reproved them, whereupon feare fell upon all preſent, and the Apoſtles were the more reverenced: ſo at other times it is likely, that others by the ſame ſpirit diſcovered the ſecret ſinnes of the hearers in a wonderfull manner, ſo that all taxed and cenſured them therefore to their further humiliation: and to illuſtrate this the more, hee alſo bringeth in the example of *Nebuchadnezzar* acknowledging *Daniels* God, when hee had revealed the ſecrets of his thoughts unto him. But there is alſo in the ordinary preaching of the word a ſecret direction of the ſpirit to ſpeake ſo, as that the hidden ſinnes of the hearers are brought to light, they thinking that the Preacher ſpeaketh unto them, and being accordingly moved hereby, as *Poſſidonius* telleth, how *Auguſtine* did ſometime in his ſermon deflect from his matter to ſpeake againſt Manichieſme beſides his intention, at what time a Mannichean being preſent was converted, and therefore hee exhorteth all Preachers, before they ſpeake to pray, that God would direct their ſpeech to the neceſſity of the hearers.

If it bee doubted what is meant, *verſ.* 29, 30. *Let the Prophets ſpeake two or three, and let the reſt judge, And if any thing bee revealed to another ſitting by, let the firſt hold his peace, &c.* It is to be underſtood, that this is ſpoken according to thoſe extraordinary times, when they taught by inſpiration, not by ſtudy, there being many in a congregation, which had the ſpirit of prophecie. Wherefore that the hearers might partake of the greater benefit, more did exerciſe their gifts orderly at the ſame meeting, but not more than two or three, except ſome one more were ſtirred up extraordinarily, having ſomething of moment to declare immediately moving him. And that they might hold a decent order herein, and not confuſedly ſpeake together, he ſheweth by ſaying, *The ſpirit of the Prophets is ſubject to the Prophets*, that is, they are not ſo rapt by the ſpirit like heathen Prophets, as that they cannot refraine, but muſt needs ſpeake forth-with, but are free to take the fitteſt time. Thus *Oecumenius* and others, howſoever ſome referre this being ſubject of the ſpirit, to the company of the Prophets, who are to allow, or diſallow what is ſaid: but the firſt agreeth

Verſ. 14.

Oecumen. Theod.

Verſ. 25.

Act. 5.

Poſſid. vita Aug. c. 15. Aug. lib 4. de Doct. Chriſt. c. 15.

Verſ. 29.

verſ. 32.

agreeth beſt, the circumſtances here being conſidered. Touching that clauſe, *Let the reſt judge*; *Chryſoſtome* expoundeth it of the hearers, *Anſelme* of the Prophets, and this indeed ſeemeth moſt probable, howſoever ſuch hearers as are able, are not to bee excluded, though the ſimpler ſort have no reaſon to judge of theſe things.

Verſ. 34. Laſtly, touching women forbidden, *to ſpeake in the congregation*, verſ. 34. this is added, leſt that having taught, that the Prophets might all ſpeake in order, they ſhould hence gather, that women alſo, which had the ſpirit of prophecy might take their turns, to ſpeak and teach publikely, when as it is unlawfull for them thus to doe. If it be ſaid, he ſeemeth herein to contradict himſelfe: for 1 *Cor.* 11. 5. he ſpeaketh of *women praying or propheſying*, and the Prophet *Ioel*, alleaged by Saint *Peter*, *Act.* 2. ſaith, *Your ſonnes and your daughters ſhall propheſie*, *Calvin* anſwereth, that by propheſying in *Ioel*, is meant the ability through knowledge, which ſhall abound in ſome of both ſexes, like to that, which of old was in Prophers only, and not the exerciſe hereof in publike: and that the Apoſtle doth not ſpeake of women propheſying, as allowing it, but by way of ſuppoſition, referring the taxing of this abuſe to this place. So likewiſe *Thomas Aquinas*, and *Anſelme*, and *Pareus*. Others will have propheſying, 1 *Cor*, 11. underſtood of being preſent at the preaching of the word, as *Bulling*. *Piſcator*. Others hold that propheteſſes are not meant here, for whom it is lawfull to ſpeake, and if it bee ſpoken of them alſo, they ſay that they are to ſpeake amongſt women onely, and not in a mixt congregation, as *Thomas Aquinas*, and *Cornelius à lapide*, *&c.* It cannot be denied, but that the office of publike teaching is not allowable for a woman: for this our Apoſtle hath againe forbidden it, 1 *Tim.* 2. 12. *I permit not a woman to teach*, *&c.* becauſe it is contrary to Gods inſtitution, whereby ſhe ſhould be ſubject, ſeeing to teach is to exerciſe ſome authority: and againe, in that place to *Timothy*, there is laid downe a reaſon from her being in the tranſgreſſion, once ſhe taught, and ſeduced the man, and therefore is excluded ever after from teaching, as *Chryſoſtome* ſpeaketh, yet it ſeemeth to me to be ſo plainly ſpoken of womens propheſying, and there be ſuch evident examples of ſome that have publikely ſpoken with commendation: as *Hannah*. *Luke* 2. 38. and the foure daughters of *Philip*, *Act.* 21. 9, *&c.* as that I cannot thinke this to bee a prohibiting of all womens ſpeaking in the congregation, when they have any revelation to declare, as *Hannah*; or hymne extraordinarily ſuggeſted unto them to the ſetting forth of Gods praiſe, as the bleſſed Virgin *Mary*, when ſhee brake openly out into her *Magnificat animamea*. But ordinarily in the ſet courſe of teaching publikely, let the woman be ſilent, it being not an office becomming her ſubjected ſex, nor ſtanding with the modeſty and baſhfulneſſe required in her. Now that the ſpirit hath done uttering himſelfe long agoe in an extraordinary manner, ſhe muſt without exception be ſilent, yet the words muſt not bee extended to the uttermoſt, as though a woman might not ſpeake at all in the congregation: for they may together with others ſing Pſalmes, and joyne in praiſing and praying unto the Lord by uttering of a voice: for theſe things belong to the whole congregation both of men and women, as appeareth, *Nehemiah* 8. 3. 7. 1 *Corin.* 11. 4, 5. *Pſalm.* 148, *&c.* If it bee demanded, whether they may aske to be reſolved in caſe that they doubt of any thing, it is anſwered, they muſt not, *but aske their husbands at home*; ſo that it ſeemeth the woman ſhould not only not ſpeake to teach, but alſo not to learne in the congregation; which if it be ſo, let it be conſidered, whether it ſtandeth with the modeſty of their ſex to bee required to anſwer in catecheticall points in the publike aſſembly. And thus much may ſuffice for the doubts of this Chapter, the reſt being very eaſie: we may ſee what a care Apoſtolike men have of the edification of the hearer, not preferring any thing unto this, ſo that they may well be judged Apoſtolike, who for the advancing of their hierarchy, care not how

Note.

Note.

how ignorant and without all edification the common people bee kept.

CHAP. XV.

The Analysis and sense.

IN this Chapter the Apostle handleth a new argument touching the resurrection of the dead, by many reasons most strongly proving it against those, who it seemeth, in the Church of Corinth impugned this Article, to the greatly indangering of many there.

Here is first an introduction to the point intended, by declaring that the chiefe thing taught unto them by the Gospell was the dying and rising againe of Christ Jesus, confirmed by many witnesses, which he saith, that hee delivered unto them, as he had received it from the Lord, and therefore it was no fable, but most certaine, from *vers.* 1. to *vers.* 12. 1

And here againe he first describeth the Gospell by their receiving of it, continuing in it, and being saved thereby, unlesse they beleeved in vaine, that is, unlesse they had outwardly onely received the faith without any penetration into the heart, or so as that they beleeved not the resurrection of the dead, according to *Anselme*, *vers.* 1, 2. for no man that truly beleeveth, beleeveth in vaine, but onely such as make an outward profession of the faith, remaining still unsanctified in their hearts, and so being in effect no better than Infidels 1

Anselm.

Secondly, comming neerer to the argument intended, hee capitulateth the chiefe Articles set forth in the Gospell, *viz.* the death of Christ for our sinnes, and his rising againe the third day, after that hee was buried, *vers.* 3, 4. of all which he saith, that they were according to the Scriptures; his death was foretold, *Esa.* 53. and *Dan.* 9. and prefigured by the sacrifices; and his resurrection, *Psalm.* 16. for from hence *Peter* plainely proveth it, *Act.* 2. It is also foretold, *Esa.* 53. 8. and *Hos.* 6. 2. Touching his buriall, though that were according to the Scriptures also, *Esa.* 53. yet because none impugned it, hee passeth over the mentioning of the Scriptures, when he speaketh of that. 2

Pareus.

Thirdly, for further confirmation of Christ his resurrection, hee reckoneth up his chiefe apparitions, once to *Peter*, he saith not first, for he first appeared to *Mary*, but to *Peter* hee appeared alone, before to the rest of the Apostles, first, because *Peter* had first confessed him; secondly, because hee chiefly needed comfort, after that hee had fallen by denying him so foully: thirdly, because he had chiefly committed his sheepe to his feeding. *Then to the twelve*, the vulgar Latine hath it, *Then to eleven*. It may be doubted here, how it could be said, that hee appeared to the twelve, seeing *Judas* was now dead? for that *the twelve* is the right reading, and not *the eleven*, is plaine from all Greeke copies, as *Beza* sheweth, except one called *Editio Claromontana*. 3

Chrysost.

Beza.

To this *Chrysostome* answereth, that *Mathias* is reckoned unto the Apostles, because hee was afterwards chosen, and some thinke that hee was then present. This is rejected by many, but it seemeth to mee most probable, that both *Mathias* and *Ioseph* helpe to make up the number: for it is precisely said of them, that they were together with the Apostles alwayes from the baptisme of *Iohn* to the ascension of our Saviour Christ, as witnesses of his resurrection in particular. And he doth not say that hee appeared to the twelve Apostles, but to the twelve, which might well be twelve of them, that were observed alwayes to keepe together: for of all the Apostles, when *Thomas* also was present, he speaketh afterwards. The common solution which is most followed, is that of *Augustine*, who saith, that they are called the twelve, according to the common manner of speaking, though some were absent, as the *Decemviri, or septemviri* are said to meet, though some of them come not together.

Chrysost.

Act. 1. 21, 22.

Aug. lib. 1. *qu. Evang. qu.* 117.

Beza. *Beza* not ſatisfied with any of theſe ſolutions, delivereth his conjecture, that it ſhould bee read rather *to the ten*, and not either *the eleven*, or *the twelve*, becauſe all the Apoſtles are by and by mentioned, which hee thinketh cannot avoid being a tautalogy and ſo abſurd, if it bee read here *the twelve*, or *eleven*, which were all. But the firſt taketh away all ſuch exception, ſeeing though he appeared to the twelve being otherwiſe reckoned, yet hee might diſtinctly be ſaid to appeare another time to all the Apoſtles, when *Thomas* was preſent alſo: and the like may bee ſaid touching the ſecond ſolution, hee appeared to the twelve ſo called, though the number was not full, but afterwards to all the Apoſtles. Let the Reader follow whether of theſe two hee pleaſeth, but take heed of that, whereby it is yeelded, that there is any corruption in the word of God, through the fault of the Scribe. After the apparition made to the twelve, he reckoneth up one to *Iames*, and another to five hundred brethren at once, and another to all the Apoſtles, and a laſt apparition to himſelfe, *verſ.* 5, 6, 7, 8. of which I will ſpeake more in the Texts.

4 Fourthly, he maketh a declaration touching himſelfe, both what he was of himſelfe, *verſ.* 9. and what by grace, *verſ.* 10. in which entring upon a compare betwixt himſelfe and the other Apoſtles, he cloſeth with their joynt conſent in teaching the reſurrection of Chriſt, *verſ.* 11.

2 The ſecond part of the Chapter is an argumentation from Chriſts reſurrection unto our reſurrection, from *verſ.* 12. to *verſ.* 29.

1 Wherein firſt hee evinceth, that there is a reſurrection, becauſe Chriſt being dead roſe againe: for that he roſe muſt needs be yeelded, or elſe the Apoſtles preaching were vaine, their faith vaine, and ſo many as were witneſſes of his reſurrection ſhould be falſe witneſſes, and conſent in a lye, which every Chriſtian abhorreth to thinke, much more to ſpeake, *verſ.* 12, 13, 14, 15.

2 Secondly, from the reſurrection of Chriſt, hee inferreth the reſurrection of other dead bodies alſo: for either it muſt be generally yeelded, that the dead ſhall riſe againe, or generally denied, that any dead bodies have riſen, and ſo that Chriſt hath riſen, and then the ſame abſurdity before ſpoken of will follow; our faith is vaine, we are ſtill in our ſinnes, and the faithfull were of all men moſt miſerable, *verſ.* 16, 17, 18, 19.

3 Thirdly, upon theſe grounds taking it for granted, that Chriſt is riſen, and ſo others that are dead ſhal riſe alſo, he falleth to deſcanting upon his reſurrectiō, both by comparing the fruit of it, the riſing of all againe, with the dying of all by *Adam*, *v.* 20, 21, 22. and by ſetting down the order in which he aroſe, and in which others ſhall riſe againe; he firſt, & they afterwards at his comming, *v.* 21. 23. Touching which cōming of his, if the queſtion be when he wil come againe, it is anſwered, after that all power and principality is ſubdued by him, ſo that he hath a pacified kingdom to deliver up to God the Father, *v.* 24, 25, 26, 27, 28.

3 The third part of the Chapter is an argumentation from the baptiſing of thoſe that were baptized for dead, and from the many perils undergone by the faithfull in hope of a recompence at the reſurrection, unto which is annexed a taunting redargution of thoſe that beleeve not the reſurrection, *verſ.* 29, 30, 31, 32, 33, 34.

4 The fourth part is a deſcription of the manner of the reſurrection, which he ſheweth ſhall bee glorious, and that divers bodies ſhall bee diverſly glorified, firſt; taking a ſimilitude from the corne ſowne and growing up, *ver.* 35, 36, 37, 38. Secondly, from the diverſity of fleſhes, *verſ.* 39. Thirdly, of heavenly and earthly bodies, *verſ.* 40. Fourthly, of the Sunne, Moone, and Starres, *verſ.* 41. Fifthly, hee compareth that which the body ſhall then be with what it is in this world, and at the buriall, perſiſting in the ſimilitude of corne ſowne, *verſ.* 42, 43, 44. Sixthly, hee proveth all this from the conſideration of the two *Adams*, from whom as from ſeminaries, this life followed ſoone on with death, and the riſing againe to eternall life ſpringeth, this life from the firſt

Adam,

Adam, who was earthly, and therefore they that come of him are earthly, and flesh and bloud, and so cannot but dye and be turned to the earth: the rising againe to eternall life is from the second *Adam*, who is heavenly, and so everlasting, *vers.* 45, 46, 47, 48, 49, 50.

The fifth part is a description of the time, that shall be spent in the raising of our dead bodies, and the changing of those, that shal be living at the last day, it shall be sudden; and after this he sheweth, that there shall be nothing but exulting after the manner of those, that have gotten the victory, and are triumphing over their enemies, for which he giveth thanks, and wherein he exhorteth them to be comforted. The description of the time is, *v.* 51. 52, 53. The exulting, *v.* 54, 55, 56. The thanksgiving, *v.* 57. The exhortation to be comforted, *v.* 58. 5

Vers. 6. *Afterwards hee was seene to more than five hundreth brethren at once.* Text 73.
7. *Afterwards he was seene of Iames, and then of all the twelve.*

THese apparitions to five hundred at once, and to *Iames*, are no where recorded in the holy scriptures, and therefore it may bee doubted, whence *Paul* had this, and how it could bee, that so great a number should see him before his ascension, seeing the whole number of beleevers were but one hundred and twenty, *Act.* 1. 15. Hereunto it is commonly answered, that it was left to bee declared by this our Apostle, and therefore was before omitted. And for the number of 500. it is likely, that although there were no more together at Jerusalem after his ascension, yet a greater number by farre were in other parts, as in Samaria and the parts of Galile, from whence being premonished at his resurrection, they assembled together to see him, so *Chrysostome* and *Ierome*, *Qu. 7. ad Hedib.* Touching his apparition to *Iames*, it is generally held, that it was *Iames* the lesser, called the brother of our Lord, who is said to have beene the first Byshop of Jerusalem, *Ierome* recordeth a tradition concerning him, that he vowed at the death of Christ that he would not eat till hee had seene the Lord risen againe, wherefore the Lord appeared unto him saying, (*My brother*) *eat thy bread, for the sonne of man is risen*; but this *Ierome* himselfe beleeved not, as being in the Gospell, according to the Hebrewes, an apocryphall booke, and improbable, because all the Disciples are said to have doubted, and therefore it is not likely, that any of them would make such a vow. The Lord loved this *Iames* singularly, and therefore appeared to him alone, as to *Peter*, in demonstration of his love unto him. The last apparition to the twelve was upon Mount Olivet, from whence he ascended into heaven.

Mayer.

Ma

Ieron. lib. de scrip. Eccles. in Iacobo.

Vers. 20. *But now Christ is risen from the dead and become the first fruits of them that sleepe.* Text 74.
22. *As in Adam all die; so in Christ all are made alive.*

THere being some at Corinth that erred about the resurrection of the body, he doth divers wayes prove the resurrection of Christ, whereupon he inferreth the resurrection of our bodies also. First, the Prophets did speake before of it, *vers.* 4. Secondly, the event proved it, hee shewed himselfe to many witnesses, after his resurrection, *vers.* 5, 6, *&c.* Thirdly, the Apostles preached it. Fourthly, the faithfull beleeved it, *vers.* 11. This then being evident, the resurrection of the body cannot be altogether denied. But how doth this hold to prove the resurrection of our bodies? Very strongly, because Christ did not dye and rise againe for himselfe, but for our sinnes he died, *vers.* 3. and for *our justification he rose againe*, *Rom.* 4. 25. and so tooke away the cause, that should hold us in death. Moreover, *he is the first fruits of them that sleepe*, but he cannot bee their first fruits, being risen againe, unlesse they bee raised up also: for his being of their first fruits, doth plainly argue, that as he is, so they must bee also, *viz.* raised againe; else how can he be their first fruits? why, did hee take

Chrys. in 1 Cor. Hom. 39.

flesh if not to raise our flesh? for hee needed it not for himselfe, but altogether for us. And all are made alive by him in respect of the body, as all dyed by *Adam*: for it cannot bee spoken of spirituall life and death, seeing all dye not this death by *Adam*, neither shall all bee made alive by this life through Christ. That which is added of every ones rising in his owne order, is to shew, that all the faithfull shall not enjoy the same things at the resurrection; but as there shall be degrees of punishment, so there shall bee degrees of glory also. But why doth hee say, *vers.* 18. if there were no resurrection, *they which are asleepe in Christ are perished*: for doth not the soule live in blisse notwithstanding? *Answer.* If the body should not rise, the soule should remaine uncrowned, it should remaine out of celestiall blessednesse, seeing wee must first stand before Christs tribunall, and then receive according to that which wee have done in the flesh, whether it be good or evill.

Anselme in 1 Cor. 15.

The resurrection of Christ proveth our resurrection, because as he died not in vaine, but for us, that wee might be delivered from our sinnes; so hee arose for us, that our bodies as members of him our head might bee raised also. Christ is called the first fruits of them that sleepe, because hee is the first, that arose from the dead, and is the cause of our resurrection; even as the first fruits doe consecrate the whole crop. All are said to bee raised by Christ: because whosoever is raised up, is raised by him, as none dye but by *Adam*: But this vivification properly perteineth unto the Elect; although all indeed without exception shall bee raised up, as all both good and bad dye by *Adam*; yet the unbeleevers shall not bee raised up as members of Christ, as the beleevers dye not through *Adam*, as being of the same masse with them that perish. The unbeleevers shall bee raised by Christs command and power, that they may alwayes live in punishment. *Every one shall rise in his owne order.* Married persons shall rise as married, single persons with single, Martyrs with Martyrs, or in the dignity of their merit.

Mayer.

Anselme hath for the most part followed *Augustine*, but onely in speaking of the dignity of merit, which in these latter and more corrupt times onely hath beene lifted in at every turne. All other Expositors almost in every thing agree to that which hath beene said. So that whatsoever doubt occurreth here, is thus easily answered.

Quest. 1. Vers. 12.

First, If it be doubted who they were, that denied the resurrection, and how they could bee counted Saints and the True Church of God, seeing they erred in such a fundamentall point?

Stapleton indeed inferreth hereupon, that a Church may bee a true Church, though shee erreth thus. But it is to bee noted, that hee saith, some amongst them, and taxeth not the whole Church, so that this his collection is frivolous.

Eusеb. Hist. lib. 7. cap. 23. Epiph. Haeres. 28.

And particularly *Cerinthus* is noted to have beene the man, who after *Simon Magus* denyed the resurrection, who with those that followed him abused the promises of the Gospell, by interpreting them of an earthly felicity, and of things pleasing to the flesh in this world, applying to this end also, *Apoc.* 20. and so was the father of the Chiliasts.

Quest. 2. Vers. 13.

Secondly, If it bee doubted how the argument holdeth from Christs resurrection to the resurrection of all men: for although one hath risen, it followeth that all shall rise.

Answ. It is no good argument indeed, from one ordinary man to conclude of all, but Christ is such a one in his dying and rising, as that all others depend upon him, he died to abolish death to us, and to recover life to us, he rose againe; so that his resurrection being granted, ours must needs be yeelded also, as the effect is granted upon the granting of the cause, which hee proveth by and by more largely by comparing Christ with *Adam*, upon whom the whole nature of man depended, to dye when he dyed, and by calling him the first fruits of them that sleepe, there being such a necessary relation betweene

tweene the first fruits and the rest of the fruits, as that one cannot stand without the other, no more can Christ risen, unlesse our bodies bee raised up also, for the fruits of those that sleepe are bodies raised up to live againe.

Thirdly, if it be doubted, why hee concludeth perdition to all, if there bee no resurrection, seeing the soule liveth, and why he saith, that they are yet in their sinnes? *Quest. 3.* Vers. 17.

To the first *Chrysostome* hath already answered, that if the body riseth not there shall be no crowning with glory; so also, *Augustine, Anselme, &c.* if we further adde, that they which denied the resurrection, denied also the immortality of the soule; and therefore the argument is fitted accordingly. Touching the other, wee are still in our sinnes, if Christ be not risen, because he is held of death, and so in suffering hath not prevailed for that end for which he suffered, *viz.* to overcome death, and to abolish sinne: and because our faith by which wee are justified from sinne, would thus become vaine and without effect, as all consent.

Fourthly, if it bee doubted how Christ is said to bee the first fruits of the dead, seeing some were raised from the dead before, as the widowes sonne by *Elisha, &c.* *Quest. 4.* Vers. 20.

Answer. These were raised so, as that they dyed againe, the first that rose againe to immortality was Christ Jesus. And therefore the dead bodies of the Saints, which are said to have come out of the graves, Christ suffering, are not held by Expositors to have come out, till Christ rose againe, though at his passion the sepulchers were opened: for that they rose to immortality all agree, as I have shewed upon that Text. There bee other reasons also, why Christ is called *the first fruits of them that sleepe*, because he is the most worthy: for hee is said to be first or chiefe, who is most worthy, and because the resurrection of others is the effect of his resurrection. As the seed being cast into the ground, that which first springeth up, and is first ripe, is called the first fruits; and though it bee but a little quantity, all the rest is sanctified hereby: so amongst the dead Christ is the first body, springing out of the earth, where he is sowne, and vivifieth others. So *Chrysostome, Theodoret, Ambrose, Theophylact, &c.* Matth. 27. 52. *Ierom. Calvin. &c.*

Fifthly, if it be doubted how all are said by Christ to be made alive. *Quest. 5.* Vers. 22.

That resolution of *Chrysostome*, to which most Expositors agree, liketh mee well, that Christ is the cause of resurrection, even unto the wicked, as well as to the godly, although in the manner there bee great difference; the godly are raised by vertue of their union with Christ their head, being made partakers together with him of eternall life, but the wicked by his power and command, to live a dying life: for *they shall heare the voice of the Sonne of man, and shall come forth*, &c. But to speake properly according to the Apostles scope here, the resurrection of all the faithfull only is to be understood, when he saith all shall rise againe by Christ, as the following application doth more fully declare. John 5. 28.

Sixthly, If it be doubted what is meant by adding, *every man in his owne order*; That of *Theodoret* and *Theophylact* cannot stand, who expound it of the godly and of the wicked, the godly shall rise amongst the godly, the wicked amongst the wicked: nor that of *Anselme, Chrysostome*, and others, of the dignitie of the members, compared amongst themselves, as they have more or lesse excelled: for the next words shew plainly, that this order is to be understood of Christ, the first fruits, and of the rest of the seed of dead bodies, it ought not to move any scruple in us, that all are not raised now that he is risen: for God hath appointed an order, *first Christ, then they that are Christs at his comming*: so *Oecumenius, Primasius, Calvin, Parous, &c.* *Quest. 6.* Vers. 23.

Let us without wavering or doubting beleeve the resurrection of Iesus Christ, being so many wayes here confirmed; and hold it as an undoubted *Note.*

axiome

axiome of the Christian faith, that there shall be a time of the generall resurrection, when all shall come out of the graves; they that have done good, to everlasting life; they that have done evill, to everlasting condemnation. This is so certaine a consequence of Christs resurrection, that admit the one, and the other cannot but necessarily follow: if Christ hath risen, who is the head, wee that are his members shall certainly rise also, seeing from the head life and motion is conveyed to all the body: againe, if Christ hath risen, sinne is overcome, which only is able to hold in death, seeing death commeth by sinne: for if sinne had had any power still, Christ should still have beene held under death, forsomuch as he was made the curse for us sinners, that is, subjected to accursed dying; but being risen, it argueth that the bands of death are broken, death hath lost all the power to hold any mans body still, so that the time only by God appointed is to be expected, and then all the dead shall come forth. Touching the objections against the resurrection, and the sensible demonstrations serving to illustrate this great mysterie, I shall not need to adde any thing more in this place, seeing I have somewhat largely performed this in another Treatise.

Engl. Catech. Artic. 12. of the Apost. Creed.

Text 75.

Vers. 24. *Then shall be the end, when he hath delivered the kingdome to God, even the Father, when he hath put downe all rule, and authoritie, and power.*

25. *For he must reigne till he hath put all his enemies under his feet, &c.*

Chrysost. in 1 Cor. hom. 39.

FOr the right understanding of these words, it availeth much to consider the scope and intent of the Apostle here. He had spoken very magnifically of Christ, as by whose vertue the dead are raised, and calling the faithfull such as are Christs. Now forsomuch as the resurrection shall be by the power of God, he made all things at the first of nothing, and he will make men again out of their dust at the last day; lest he should seeme to maintaine two beginnings of this wonderfull worke, and two Lords, he sheweth here the unitie betwixt the Father and the Sonne, in that the Sonne shall *deliver the kingdome to the Father*: what is this? It is immediatly explained, the putting downe of *all rule, authoritie, and power*, for this is the delivering up of the kingdome to God the Father, which is not so to be understood, as if the Sonne did now give over, and were without a kingdome, but he is said to doe thus, because he imputeth this his dominion to the Father, and to shew that all things about the salvation of the elect are common to the Father and the Sonne. Because he speaketh of the Sonne as reigning and subduing, and not of the Father doing these things by the Sonne, at once he taketh away all scruple, by shewing that this rule and dominion of the Sonne is the Fathers also. For that the Sonne shall still reigne, appeareth both from *Daniel*, who saith that his *kingdome is an everlasting kingdome*, and from *Esay*, who saith, that *of his dominion there shall be none end*. Wherefore when he addeth, *he must reigne till he hath put all his enemies under his feet*, he doth not meane that he shall reigne no longer, for his reigne is for ever and ever. And therefore he addeth further, *When it is said that all things are put under his feet, it is manifest that he is excepted that put all things under him*. Yet he saith that *the Sonne also shall be subject* unto him, to shew that the Father is the beginning and author of all these good things, and the begetter of him that had all this power, and doth all these things, and so the admirable concord and agreement betwixt them. If it may seeme strange that he speaketh such words as seeme to intimate more, he doth but imitate Christ himselfe herein, who humbled himselfe and prayed to his Father for the instruction of others, when he needed not so to have done, seeing he had all power of himselfe. *That God may be all in all.* This is further added to expresse the unitie of the Godhead, who is alone the beginning of all things, and to whom all are finally subjected: for when all enemies lie prostrate

Dan. 2. 44. Esa. 9. 7.

Ioh. 17.

ſtrate at the feet of the Sonne, and the Sonne differeth not, but every way agreeth with the Father, God ſhall be doubtleſſe all in all. Some underſtand it of the abolition of all ſinne, ſo that none ſhall any longer perſiſt herein, or rebell againſt God, but be wholly ruled and ordered by him, for thus God becommeth all in all, and it is plaine that death ſhall be no more prevailing upon the bodies of the faithfull, and conſequently they muſt live againe.

He ſhall deliver up the kingdome to God the Father. The kingdome of God are the faithfull, for ſo they are often called, *the kingdome of heaven*; theſe ſhall by Chriſt be delivered up to God the Father, when they ſhall bee brought to the contemplation of his glory in heaven: for this is promiſed unto us as the end of all our actions, and the perfection of our happineſſe. *Wee ſhall ſee him as he is*; and againe, *Wee ſhall know him as wee are knowne.* And the faithfull may well be underſtood by Chriſts kingdome, becauſe he ruleth and reigneth in their hearts. It cannot be meant, as ſome have heretically maintained, of any ceſſation of Chriſts kingdome, which ſhall be for ever. But why then is it further added, *When all things ſhall be ſubdued to him, the Sonne alſo ſhall be ſubject unto him, that God may be all in all?* The circumſtance of the place muſt be conſidered, there being two natures in Chriſt, the divine, and the humane, of which he ſpeaketh, and it will appeare that it is ſpoken of his humane nature, which roſe againe, became the firſt fruits of thoſe that ſleepe, and reigneth with great power and glory: for having premiſed all theſe things, he concludeth, *then ſhall be the end, when he hath delivered up his kingdome*, &c. and *then ſhall the Sonne alſo be ſubject unto him*, &c. The meaning therefore is, that hee ſhall be ſubject in his humanity, not as though he were not already; for hee ſaith, *The Father is greater than I*, but becauſe this his ſubjection ſhall then be made more manifeſt.

Auguſt. lib. 1. de Trinit.

1 Ioh. 3. 3.
1 Cor. 13.

Or he ſhall be ſubject in his humane nature, which ſhall ſtill remaine, and to teach this hee uſeth this phraſe, *The Sonne ſhall bee ſubject unto him*, leſt any ſhould erroneouſly conceive, that this forme ſhall then ceaſe being abſorpt of the God-head, for it ſhall not vaniſh but continue ſtill, otherwiſe it could not be ſaid to bee ſubject, but to become one and the ſame with the God-head.

Lib. ſentent. Proſper.

That God may bee all in all. Some underſtand this of the humanity of Chriſt turned into the divinity, ſo that hee ſhall not be God and man any more, but all God only: but here is nothing to inforce us to this, but rather to the contrary, for that he ſaith, *The Son ſhall be ſubject unto him*, which cannot argue a converſion but againſt it. If there ſhould be a converſion, the eternall conſubſtantiall and incommutable trinity ſhould admit of a new acceſſion, which cannot be, ſo that if it bee any thing, it muſt not bee a converſion, but a periſhing and annihilating of the humane nature, and ſo that prayer, *Glorifie me (O father) with that glory, which I had with thee from before the beginning of the world*, ſhould be of none effect, ſeeing he prayeth for the glorification of his humane nature in act, as it was from eternity glorified in Gods predeſtination, which is not done by aboliſhing, but by aſſuming the humane nature up to the heavenly glory appointed for it. It is ſaid that God *ſhall be all in all*, becauſe he ſhall be the reward of that vertue which he hath beſtowed upon the faithfull, and unto which he hath promiſed himſelfe, than whom nothing can be greater or better. For what elſe is meant by that ſaying of the Prophet, *I will be their God, and they ſhall be my people*, I will be that whereby they may be ſatisfied, I will be whatſoever can be honeſtly of them deſired, life, health, living, glory, plenty, honour, peace, and all good things.

Lib. 1. de Trin.

Ioh. 17.

De civ. Dei, l. 22. Præmium virtutis erit ipſe, qui virtutem dedit, eique ſeipſum, quo nil majus aut melius eſſe poſſit, promiſit. Quid enim aliud eſt quod per Prophetam dixit, Ego ero illorum Deus, & ipſi &c.

This ſaying, *That God may be all in all*, is inferred upon the ſonnes being ſubject unto him, and not that God may bee all in the Sonne, which had beene more correſpondent to the premiſes, becauſe the Sonne being filled in his humane nature with divine glory, the faithfull being the members of him their head, are all filled through him alſo with the like glory; and ſo God is all in all of them.

Proſp. lib. ſentent.

He

Anſelm in 1 Cor. 15.

Hee ſhall not ſo deliver the kingdome to the Father, as that hee ſhall ceaſe to reigne: for the Sonne is one God together with the Father: but this is ſpoken in regard of the forme of adminiſtration: now Chriſt reigneth by the miniſtery of his word and Sacraments, through the faith of his incarnation, it being doubted by many, whether God reigneth or no; but when the end ſhall come (this his reigne being brought to perfection, which is meant by the end, for the end of a thing is both the conſumption, and the conſummation, the finiſhing and perfecting of it, and thus, and not in the firſt ſenſe it is here to be underſtood) it ſhall appeare that God reigneth, ſo as that none ſhall be able any longer to deny it: at what time his kingdome, the Church ſhall bee preſented to the Father, having the full fruition of his ſight, and not depending upon this adminiſtration any more. But he muſt reigne *till he hath put downe all rule, authority, and power*, that is, till whatſoever creature exalteth it ſelfe bee put downe in the hearts of men, which is done, when all come to receive the faith of Chriſt, for in whom he reigneth by faith, all ſuch power is put downe. And this is in a great part accompliſhed already, ſo many Kings and Princes being made the ſubjects of Chriſts Kingdome, and this work ſhall ſtill proceed more and more, till all be ſubdued. Which is meant by ſaying, *till hee hath put all his enemies under his feet*. For when this is done, it will be ſo manifeſt, that he is King and the Saviour of the world, that none ſhall be able to deny it any more: but till then he muſt reigne in this diſpenſatory manner. *The laſt enemy which ſhall be deſtroyed, is death*, this ſhall be at the generall reſurrection, after which time they that live ſhall be ſubject to death no more: and that all things ſhall be put under his feet hee proveth out of the Pſalmes, where it is ſaid, *Hee muſt reigne, till hee hath put all his enemies under his feet*, if all, then none are excepted, yet the Father, by whom this is done, is to be excepted. *The Sonne himſelfe ſhall bee ſubject unto him*, this is added, leſt any ſhould thinke of a change of the humanity into the divinity, ſo becomming equall to God, for that which is ſubject cannot bee equall. It is not abſurd to underſtand by the Sonne, the head together with all his members the Church: when this ſhall come to paſſe, Chriſt with every of his members ſhall bee ſo ſubject unto the Father, as that there ſhall be no more any motion of the minde, or any part of the body in any member reſiſting. Now there is ſuch a ſubjection, as that in many members there is reſiſting, and ſo the Sonne with all his, cannot bee ſaid to bee ſubject. But then all ſhall devoutly in body and ſpirit adhere unto God, which is the Sonnes being fully ſubject unto him.

Oecumenius in 1 Cor. 15.

The ſonne is ſaid to deliver the kingdome to the Father by making him partaker of it, now freed from incumbrances and oppoſitions wherewith hee found it moleſted: for when Chriſt firſt undertooke the managing of this kingdome after his reſurrection, it was full of the ſeditions of men, and obnoxious to paſſions, and ſubject to the tyrannicall rapines of devils: but in the end all being quieted, and the devils force being deſtroyed, he together with the Father and the holy Ghoſt ſhall reigne for ever. When hee ſaith, *He muſt reigne till he hath made his enemies his footſtoole*, his meaning is, that hee muſt doe that which pertaineth to a King in the expugning of enemies, and the defending of his, till all be quiet, not meaning, that hee ſhall then give over, but enjoy a quiet kingdome. *The Sonne ſhall bee ſubject unto him. Cyril.* that is, his ſubjection to the Father ſhall appeare, in that hee hath in all this fulfilled and done his will, whereunto he was appointed. *That God may be all in all*, that is, no rebellion or iniquity remaining any more: for when there is no further oppoſition in the creature, and the Sonne, as becommeth him, is ſubject to the Father, he is rightly ſaid to be all in all.

Mayer.

Calvin and other Expoſitors doe not much differ from ſome of theſe. Hee acknowledgeth with *Chryſoſtome* and *Auguſtine*, a ſubjection of the humanity of Chriſt here intimated, as it is fit, and by rules, authorities, and powers, he underſtandeth

understandeth not onely devils and Tyrants, but the Magistracy and all humane government, which shall then cease. The finall subjection of the Sonne hee interpreteth of his cessation to rule, as now hee doth, wee being under the Empire of the Sonne, as hee is man, and in him having relation to the Father: this shall not bee thus in the end, for wee shall see God as hee is, neither shall the Church bee governed by the Sonne, as his deputy any more; but *God shall bee all in all*, that is, his glory and power shall appeare in all, even the devils themselves being eternally destroyed, as they have deserved. *Bullinger* followeth *Augustine*, &c.

Thus I have set forth every mans opinion, as farre as is needfull to bee knowne for the clearing of this difficult place: by the serious weighing of all which together I am fully resolved, that the meaning of this place is nothing but this. Because the faithfull might thinke long for the end, when they should bee partakers of the resurrection with the Lord Jesus, the Apostle seeketh to quiet their mindes by telling them, that the end shall be, *When he hath delivered up the kingdome to God and the Father*, that is, when as he is man, (according to which he saith,) *All power and authority is given unto me in heaven and in earth*, he shall give over the exercise of dominion and rule by the ministry of his word and Sacraments, that being perfected, for which it was committed unto him, *viz.* the reducing of all the world to the subjection of the Gospell, and so to the acknowledging and serving of God the Father of our Lord Jesus Christ onely, of whom they were before ignorant, all false gods and Idols being cast away: for thus indeed the kingdome of the whole world is delivered up unto God, when hee onely ruleth and reigneth in all places, his truth bearing downe all errours and heresies. And when this shall bee, or by what meanes, he sheweth in the next words, *When hee hath put downe all rule, authority, and power*, for this as *Chrysostome* well observeth, is an explication of the former clause, that is, when all infernall powers shall bee so annihilated in mens hearts, as that they shall no longer be carryed away hereby in infidelity and withstanding the Gospell. For hee must reigne till then, as the Prophet foretold, *Psalm.* 110. that is, in this manner, this victory being never fully obtained, till the very time of the resurrection, which is the going downe of the last enemy death, because men shall then dye no more. From this time forward the Sonne shall cease to exercise this kinde of dominion any more, for he shall ever reigne one God, with the Father, and the holy Ghost, in another manner, *viz.* the faithfull living by sight, and not by faith and hope any more, as in this world, which is meant by saying, *The Sonne also shall be subject unto him*, for we shall see as we are seene. And then *God shall be all in all* in our Lord and head Jesus Christ, being subordinate unto him as is fit, and in us his members being in every thing subject and fully adhering unto him without any resistance in any part or faculty, as here wee are not, neither can be, by reason of the flesh. For hee is rightly said to bee all in all, to whom all are perfectly and fully subject. And this is the height of happinesse, when God shall thus come to enjoy us, and wee immediately without the interposing of any helpe towards him, shal enjoy God, who is life, and health, and glory, and peace, and joy, and all that the creature can desire, as Saint *Augustine* speaketh. As for the other exposition, taken from Saint *Augustine*, and followed by most, that this delivering up of the kingdome to God is to be understood of the Church presented unto him in heaven, I cannot see how it should so well stand, because the end commeth after the delivering up of this kingdome: for he saith, *Then commeth the end, when hee hath delivered up the kingdome to God, &c.* so that this delivery must first be made, and then the end followeth after. And as for that exposition of *Calvin*, understanding by the putting downe *of all rule, authority, and power*, of earthly rulers both good and bad, the proofe of this clause added, *for he must reigne till he hath put all his enemies under his feet*, see-

Matth. 28.

meth to be against it. For when any propoſition is undertaken to be proved by argument, it muſt wholly fall into the concluſion, or elſe it is not wholly, but in part proved. Wherefore the argument here uſed yeelding none other concluſion but this, therefore all rule, &c. adverſe unto Chriſt muſt by him be put downe before the end, maketh it plaine, that by all rule, authority, and power, is meant none other but of adverſaries and enemies, ſuch as the devils the principall, and Tyrants their inſtruments. Againe their putting downe is not a cauſing of them to ceaſe, but a deſtroying of them, as is plainely expreſſed, when hee commeth to ſpeake of the laſt enemy, death; for hee ſaith, *The laſt enemy that ſhall bee deſtroyed is death.* Laſtly, it doth not agree ſo well to expound theſe words, *The Sonne alſo himſelfe ſhall bee ſubject unto him*, of the Church, which is his body: for though the Church be one with Chriſt, yet it is no where called the Sonne or Chriſt. Moreover he, of whom it was ſaid before, *Hee muſt reigne, &c.* is now ſaid to bee ſubject, but the Church hath not reigned here, but ſuffered: it is properly ſpoken of Chriſts perſon therefore, and is properly alſo to bee underſtood of him, that then hee ſhall bee ſubject, not exerciſing this former rule, by the Father to him deputed any more, and ſo God onely ſhall be all the ruler, ſeeing there was but one more before, who now giveth over, that being finiſhed, for which he ſo reigned. And thus the concluſion agreeth notably with the Antecedents of delivering up the kingdome to God, the Apoſtle ſtill diſputing *ad idem*, whereas being otherwiſe underſtood, a new thing is inferred unſeaſonably, whereunto no ground was laid before.

Note. This Text being made thus plaine, doth miniſter that unto us, whereupon wee may ſtay our ſelves, when the Lord may ſeeme long to deferre his comming: for the kingdome of the whole world muſt firſt bee delivered up to the Father, one God, and hee the Father of our Lord Jeſus Chriſt muſt be acknowledged in all kingdomes and nations, for which cauſe hee delivereth it thus, ſaying; *To God and the Father.* For though one God bee acknowledged, as amongſt the Turkes, yet the kingdome is not here brought in unto God and the Father, till they come to ſee and acknowledge this great myſtery of the Trinity. And this point is not obſcurely intimated in divers other places, as in that, *Blindneſſe is come upon Iſrael, till the fulneſſe of the Gentiles ſhall come in:* and that, *This Goſpell ſhall bee preached for a witneſſe to all nations, and then ſhall the end bee:* and that, *All the kingdomes of the earth are the Lords, and his Chriſts:* and that, *The Lord alone ſhall bee exalted in that day, and the Idols he ſhall utterly aboliſh.* If it be objected, then the laſt times ſhould bee the beſt, which is contrary to all teaching both of *Paul* himſelfe, who ſaith, *That in the laſt dayes ſhall bee perillous times:* and againe, *Some ſhall depart from the faith:* and of *Peter*, who ſaith, *In the laſt dayes there ſhall come ſcoffers*, and therefore compareth the comming of the Lord to the comming of a theefe in the night, implying, that then they ſhould bee children of the night, ſecurely going on in ſinne, and of our Saviour Chriſt himſelfe, who ſaith, they ſhall be as in the dayes of *Noah* and of *Lot*, when the times were moſt corrupt: I anſwer, that the generall receiving of the Goſpell in all parts doth not make againſt ſuch corruptions amongſt the moſt: for as when they were all of one language their conſpiracy was greateſt, ſo when men ſhall be all of one religion, truſting to the externall profeſſion, it is moſt likely, that they ſhall corrupt their wayes moſt by ſuch ſinnes as are incident to thoſe that live in peace, being voyd of the ſubſtance of religion, being proud boaſters, &c. and becauſe of their preſent immunity from troubles, mocking at the reckoning to come when they are put in minde of it. One error grounded here, of the turning of the ſubſtance of Chriſts humanity, at the laſt into the divinity, hath beene already confuted by Saint *Auguſtine*. *Calvin* ſpeaketh of two other errors; 1. That all things ſhall in the end be reduced to nothing, becauſe God only

ſhall

Rom. 11. 25. Matth. 24. 14. Revel. 11. 15. Eſa. 2. 18.

2 Tim. 3. 1. 1 Tim. 4. 1. 2 Pet. 3. 3.

Luk. 17. 26, &c.

shall be all, but this is refuted sufficiently out of the very words of the Text, which are not, God shall be all and no more, but all in all; so that all shall still continue, that God may bee all in them. Secondly, that all shall bee saved at the last, yea, the devils themselves, because God shall be in all: but the words preceding confute this, for his enemies shall all bee destroyed and thrust into their place of torment, and no more permitted to exercise any power, as they have done, God onely ruling then, and keeping them perpetually under.

Vers. 29. *Else what shall they doe which are baptized over the dead, if the dead bee not raised at all, why are they baptized over the dead?* Text 76.

THE Apostle doth sometime prove the resurrection by that which the Lord did, and sometime by that which they did, and this is no light argument to compell the adversaries out of their owne doings, to become witnesses of what hee taught. The Marcionites, if any initiated amongst them died unbaptized, were wont to put one under the bed, and standing about to aske the dead, whether he would be baptized, then he under the bed answering yes, they baptized him for the dead body; and to justifie this, they alleaged this place; but with what little colour it is easie to judge, seeing the baptizing of one for another cannot benefit him, who himselfe yeeldeth no consent: for unlesse a man himselfe be borne againe of water, and the Holy Ghost, he cannot enter into the Kingdome of heaven. That the right meaning of the Apostle therefore may bee conceived here, it is to bee understood, that when wee are about to baptize any, wee first speake the mysticall words, and repeat the terrible cannons of points ratified from heaven, and lastly bidding the party to be baptised to say, *I beleeve the resurrection of the dead*, wee baptize him into this faith; and according to this the Apostle speaketh, why are ye baptized in your bodies, which shall bee dead if they rise not againe? The descending into the water setteth forth the going into the grave, and the lifting out againe, the resurrection at the last day, and therefore it is said, *Yee are buried with Christ by baptisme.* this is by the baptized confessed in word, and by the Priest immediately baptizing, set forth in a figure. *Chrys. Hom. 40. in 1 Cor.*

Oecumenius followeth *Chrysostome* saying, why are they baptized amongst you for dead, being in your reckoning dead, so when they depart out of this life, that they shall never live againe, this baptizing which ye commonly use, if the case were thus, were but a vaine thing, *Mayer.*

Anselme understandeth it, as spoken of the Marcionites, whose custome *Coryostome* hath spoken of before, what shall those fooles doe, that are baptized, for their dead friends, thinking thus to provide for their resurrection? *Anselme.*

Bullinger also preferreth this, as though this were an use among the Corinthians themselves, from which the Apostle taketh advantage out of their owne practice to confute them denying the resurrection, and yet not approving hereby their practice herein. And herein consent *Tertullian*, *Ambrose*, *Theophylact*, *Paraphrastes*, and *Scholiastes*. Yet *Bullinger* mentioneth another exposition also, if the words be read by an enallage thus, why doe they baptize over the dead? For if they bee read thus, they may be understood as an argument from the custome of the very heathen, who almost in all places doe wash the dead, & cast water upon them in token of their springing up out of the grave againe, as the corne cast into the ground being moistened with the dew from above groweth up againe. *Thomas Aquinas* by the dead understandeth sinnes, which are dead workes, as if hee had said, why are they baptized for the abolishing of sinne, whereby death commeth, and which being removed, death shall prevaile no more? *Theodoret*, after the manner of the dead, because baptisme is a burying, &c. as *Chrysostome* spake before. *Epiphanius*, When death is at hand, why are the *Clinic.* baptised? for many deferred their baptisme, till their last sickenesse, and then, being in danger of death, would be baptised upon

Bulling.

Tertull. de resur. c. 24.
Ambros.
Theophylact.

Th. Aquin.

Theodor.
Epiph. Haref. 28.

Stapleton. *Claudius.* *Guiliandus.* *Beza.* *Calvin.*

their beds, being therefore called *Clinici*. but if there were no resurrection, this had been a vaine thing. *Stapleton* and some other of the Popish sort understand it of workes of penance for the dead, that their soules might the sooner passe out of purgatory. *Claudius*, *Guiliandus*, one of them understandeth it of martyrdome for the faith of the resurrection, because once our Saviour Christ speaking of suffering death to the sonnes of *Zebedee* saith, *Can yee be baptized with my baptisme? Beza* understandeth it of the washing of dead bodies, as was shewed before by *Bullinger*. *Calvin* expoundeth it of such as were ready to dye, but having a disposition to the Christian religion, and being *Catecumeni*, and so not yet baptised, they had this Sacrament administred unto them oftentimes when they were even at the point of death. All others follow some of these. The most common interpretation here applying this to that corrupt custome of the Marcionites cannot stand, because an argument taken from hence might easily have beene eluded, by saying they doe foolishly that follow this custome, neither is it likely that any amongst the Corinthians, if they followed it, did deny the resurrection. That of the Papists is so absurd, that it is ridiculous to children. That of *Beza*, and the last mentioned by *Bullinger*, forceth the words. That of *Chrysostome* and *Thomas Aquinas*, understanding it of baptisme in generall, seemeth not to bee right, because the case is put, as being of some onely, and not of all. *What shall they doe that are baptized for the dead?* whereas according to this sense it should rather have beene, what shall we all doe, who are baptised for the dead, or over the dead? I subscribe therefore rather to *Calvin*, following *Epiphanius* herein in some sort, that the baptised over the dead, or for the dead (for the word ὑπὲρ may bee taken both wayes) were such as in heart & affection were Christians, but betwixt the time of their conversion and of their baptising fell dangerously sick, and then there being no hope of life, were baptised. For thus the sense will agree fitly, and the reason will be strong to prove the resurrection. The sense will be good thus: why are they baptised being to be taken now but for dead men, or being over the grave, the place of the dead, and even now to be put into it? the reason will be strong thus, it is a vaine thing for any to bee baptised, when they are at the point of death, if their dead bodies should not rise againe: for to what end are their bodies washed by baptisme, that must by and by bee laid into the grave, and become wormes meat, if the resurrection of the body were not firmly held. *Luther* hath a different exposition from all, hee saith that they baptised over the sepulchers of the dead to cherish the hope of the resurrection; if it might appeare to have beene so by any hystory, this would at once decide all the controversie: but none hath made mention of any such thing, and if we looke into the history of the holy Scripture, it will appeare, that places of much water were rather chosen to baptize in, as Jordan by *Iohn: Enan*, where was much water and a river in the way, by *Philip*. I conclude therefore as I have already said, that it is meant of such as were at the point of death, they were baptised, that they might not be taken away without baptisme, and so bee in danger of losing the benefit of it, which is to rise in the body a glorious member of Christs body at the last day, for into him we are ingraffed by baptisme, and it is every where propounded as the meane of remission of sins, and of eternall salvation to beleevers,

Note. And here is a ground for hasty baptising such infants as are sicke and and weake, so that if any neglect it, and death prevent baptisme by this meanes, they are greatly to be blamed, as swarving from the Apostolicall order, and indangering their infants of being without part in Christ at the last day: whereas a common custome was hereupon taken up amongst the ancients to deferre their baptisme till the last cast, and then as they lay dying, to be baptised, it was an errour that crept in in after times, and no part of the Apostles meaning to give any countenance to it here, as all the orthodox fathers consent,

and

and therefore doe every where in their writings impugne it.

Vers. 31. *I dye daily, by your rejoycing which I have in our Lord Iesus.*
32. *If according to man I have fought with beasts at Ephesus, &c.*

Text 77.

HAving by words proved the resurrection, hee now proceedeth to deeds. The dangers to which he daily exposed himselfe, as did also the other Apostles, *vers.* 30. doe plainely declare, that it was no point which lightly or by vaine-glory hee went about to teach: for then being so much indangered hee should have shrunke from it, but now was so farre from shrinking, as that he was ready to dye in the defence of this truth, and that not once, but continually, which he calleth here his dying daily. For though some man hath vainely hazzarded himselfe once in respect of death, yet hee will not for vaine-glory expose himselfe continually to deadly dangers. And hee nameth their rejoycing, meaning the increase which they made, and the benefit which they got by the Gospell, lest hee might seeme to speake of his dangers grievedly, and yet hee addeth, *Through our Lord Iesus Christ*, that hee might referre all to him. And lastly, declaring to the danger of what death he was exposed, he saith, *If I have fought with beasts according to man*, that is, with such as have had as much brutish ferity, as is incident to man. *Oecumenius* addeth, that these were the Jewes at Ephesus, and *Demetrius* the Silversmith, who differed nothing in savagenesse from brute beasts.

Chrysost. Hom. 40 in 1 Cor.

Oecumen.

There is no great difference amongst Expositors about this place, and therefore I omit others. It is agreed, that the Apostle speaketh here of his dangers for the defence of the truth about the resurrection, which he taught, that it might appeare how confident hee was touching the same. His dangers were deadly, which is meant by saying, *I dye daily*, only there is difference about that which is added, *By your rejoycing, &c.* and about his fighting with *beasts at Ephesus according to man*, The vulgar Latine readeth it, *By our rejoycing*, but this is against all greeke copies, which agree in this, *By your rejoycing*, the word νὴ by, sheweth it to be an oath wherewith he bindeth that which he spake of his dangers, though some reading it, *διὰ or propter*, for, understand it otherwise. *By your rejoycing which I have in our Lord Iesus*, that is, according to *Chrysostome*, as truly as I have joy of planting you into the true faith, and of the increase, which yee attaine unto herein, for by *your rejoycing*, passively is to be understood the joy which I have of you through Jesus Christ, by whose merit I hope to have the more glory of it hereafter, according to *Anselme*. Touching his fighting with beasts at Ephesus, it is to be understood, that persecutors had two wayes in those dayes of destroying men by wilde beasts, either by casting them unto them to bee torne in peeces, as *Daniel* was cast into the Lions denne, or being armed for it, to put them to fight with savage and fierce wilde beasts, when after some resistance they were either destroied, or if they got the victory, put to fight with others, till at the last they lost their lives. And thus *Ambr.* and *Calvin*, and many others understand this fighting of *Paul* to have beene, which is in the history of the Acts omitted, as being reserved by the Apostle himselfe to be mentioned here, as his three times being scourged, once stoned, &c. 1 *Cor.* 11.25. *Anselme*, *Theophylact*, and *Primasius*, understand brutish and fierce men, in savageneſſe like beasts, and *Ierome* saith, who were those beasts? even such as the Psalmist speaketh of, *Deliver not my soule unto beasts.* Our adversary the Devill like a roaring Lion, all the troupes of his guard being gathered together, did endevour to oppresse *Paul*, seeing the chiefe city of Asia ready to be taken out of his jawes by *Pauls* preaching; But seeing there is no need to flye to the metaphor, I subscribe to the proper sense. For although *Paul* departed from Ephesus at that time, when the uproare stirred up by *Demetrius*, was appeased: yet hee stayed there longer at some other time, see *Chap.* 16.8, *&c.* plainely shewing, that in Asia hee was in such

Maier.

Ieron. lib. 3. comment. ad Ephes.

Act. 19.

ſuch danger, as that he made none account of his life; for he ſaith, that hee
2 Cor. 1. 8, 9. *was preſſed above meaſure, ſo that he even deſpaired of life, and the ſentence of death was given againſt him in Aſia.* And thus is this place applied by *Tertullian*, to ſay nothing of the relation of *Nicephorus*, who ſaith that it was by
Tertull. *Nicephb. hiſt. lib. 2. c. 25.* tradition delivered, that *Paul* fought with beaſts at Epheſus. And thus the words doe notably agree, *If according to man I have fought*, &c. that is, as men led by nothing but that which is humane, *viz.* vaine-glory, or ſome other worldly reſpect, have done, and not looking by faith at the reſurrection, and at God the rewarder of thoſe that ſuffer for him, at that day. If I ſhould thus have expoſed my ſelfe to ſo apparent danger of death, what benefit would it have beene unto mee? Therefore it is plaine, that my minde is fixed, and my faith firme in reſpect of this point.

Note. If any then for worldly reſpects doe hazzard themſelves, they can have no comfort in it; but if for God and the profeſſion of a true faith, there is great advantage to them hereby, this ſhall not goe unrewarded: and this ſhould much animate us, undauntedly to buckle to any brunts of danger, being called thereunto for Chriſt his ſake.

There is no great difficultie in the reſt of the Chapter, and therefore I will briefly here reſolve the doubts as they offer themſelves in order. *Verſ.* 37.
Verſ. 37. *Thou ſoweſt not that body that ſhall be*, &c. Here ſome doe mocke at the reſurrection of our bodies, which wee beleeve, as *Chryſoſtome* ſheweth, as though this made plainly againſt the riſing of the ſame body that falleth: but he anſwereth well, that the purpoſe of this place is to anſwer that queſtion, *With what bodies ſhall the dead come forth?* If they ſhall then be ſuch as now they are, weake and fading, it ſeemeth to be but a vaine worke to raiſe them up againe, and that they had better beene continued as they were without falling. To this it is anſwered, that they ſhall be other manner of bodies then, even as the graine of corne in the faſhion and outward appearance in the moiſture and life which it hath in it when it commeth up in the eare: he doth not meane that it ſhall be a divers thing, but more perfect and compleat, more
Iob 19. 26. glorious and excellent. And this is made more plaine by *Iob*, ſaying, *I ſhall behold him, not with other, but with theſe ſame eyes.* And to put it out of doubt
Verſ. 38. that by Gods giving it a body at his owne pleaſure, he meaneth not a divers, but the ſame body, the forme only differing, he ſaith, *verſ.* 38. *God giveth to every ſeed his owne body*, that is, as one is barly, another wheat, &c. ſo when it groweth up it is not all alike, but one differeth from another, according to the proprietie of the kinde. And having by one ſimilitude expreſſed the diverſitie that ſhall be amongſt mens bodies in the reſurrection, whereby it appeareth that they ſhal not all be of one forme and in every thing alike, though one ſhall riſe as well as another, he addeth another ſimilitude, *verſ.* 39. *All*
Verſ. 39. *fleſh is not the ſame, but there is one manner of fleſh of men*, &c. that is, as all fleſh is not the ſame, ſo the bodies of the faithfull being raiſed ſhall not be as if they were all one and the ſame, but as a man may eaſily diſtinguiſh between the fleſh of men, and of beaſts, and birds, &c. ſo one may diſtinguiſh eaſily betwixt thoſe that ſhall be raiſed. Now if any man ſhould further be moved hereat, and ſay, then it ſeemeth that all ſhall not be glorious, if there ſhall be ſo great difference, for if they riſe glorified bodies, how can they but be all
Verſ. 40. alike? For anſwer to this he addeth further, *verſ.* 40. *There are alſo celeſtiall bodies, and bodies terreſtriall, but the glory of the celeſtiall is one, the glory of the terreſtriall another:* that is, the great diverſitie which I have intimated by the ſimilitude of fleſh, doth not hinder, but that all the faithfull in the reſurrection ſhall have glorified bodies; for there can be no greater difference in fleſh, nor yet ſo great, as betweene bodies terreſtriall and bodies celeſtiall, and yet there is a glory of either of theſe. And whereas it might further be ſaid, what then, ſhall ſome have but earthly glory, and others heavenly? then it

ſeemeth

seemeth that some shall have but a vaine and fading kinde of glory, seeing the earthly is such; it is moreover added in way of prevention, *vers.* 41. *there is one glory of the sunne, another of the moone,* &c. that is, although I have for illustration sake mentioned earthly glory as well as heavenly, yet yee must not conceive that the difference of the glory of the faithfull shall stand herein, some having earthly and some heavenly glory, but all shall be full of heavenly glory, the difference standing only as betweene the sunne, the moone, and the starres; one starre differeth from another, one being more, another lesse bright, yet every one bright and shining, as fit ornaments of the glorious heavens: so all the faithfull shall shine in glory, yet one more, another lesse, as it shall please God to conferre upon each one. And to this diversitie of glory, as to the diversitie of torments in hell, subscribe almost all Expositors. There are learned Expositors that paraphrase otherwise upon these words. *Chrysostome* applieth the flesh spoken of unto the wicked rising againe. *Bullinger* observeth a threefold distinction in these passages: 1. Of the resurrection of all in common in the similitude of flesh. 2. Of the wicked and the godly in the similitude of bodies earthly and heavenly. 3. Of the godly only in the similitude of the sunne, moone, and starres. *Pareus* understandeth the similitude taken from flesh, as a reason why the body of man should rise again, although the bodies of none other creatures arise. But that which hath beene already delivered seemeth to mee to be most genuine, and these expositions more forced: for of the resurrection both of good and bad to speake here it is no part of the Apostles meaning, but of the good only, to whom also glory is proper, that they might be comforted; wherefore such expositions as bring in the bad also, cannot stand. Againe, for the diversitie of flesshes, he should altogether digresse from his argument in hand, if he should therefore set downe the difference betwixt mans flesh and the flesh of other creatures, that the rising againe of the one might be probable, though the other never riseth, seeing his purpose here is only to compare mens bodies rising together, and not mens bodies with other bodies of corruptible creatures. Moreover, the speech doth not imply any other difference betwixt the flesh of men and of beasts, than betwixt the flesh of beasts and of birds, and fishes, which is only in the kinde and outward forme, and not in the eternitie of the one more than the other, though it is not to be denied but that mans flesh shall rise againe and live for ever: for when Christ was risen, he said, *A spirit hath not flesh and bones as I have:* our bodies therefore shall be flesh still, but changed into immortall and incorruptible.

Vers. 41.

Vers. 42. *It is sowne in corruption, riseth againe in incorruption,* &c. Here the Apostle leaving to discourse more of the difference of bodies raised to glory, proceedeth to illustrate the glorious state of the faithfull being raised; they are sowne, as the corne, in corruption, so that their bodies rot and putrifie in the grave, being seized upon by death before, and brought to this by their owne condition, which is naturall, peculiar whereunto it is to die and corrupt, as all naturall things doe: but they shall be incorruptible, spirituall, and glorious then. For the better understanding of a body naturall and spirituall, it is to be knowne, that the word translated *naturall*, is ψυχικὸς, that is, animal, or an enlived body having in it ψυχὴ, that is, a soule whereby it liveth, but that being departed, as it will soone be if sustenance faileth, it is without life, such a body wee have here, but then without all dependance upon sustenance it shall live ever as spirits doe, the soule being for ever inseparable from it. And having hitherto simply set forth the future glory of our bodies, *vers.* 44, 45, &c. he proceedeth to a comparison of the first and second *Adams* bodies, the one earthly, the other heavenly, like unto which heavenly our bodies shall then be, as they have here beene like unto the earthly. And hereby he doth more explaine himselfe, what he meaneth by a naturall

Vers. 42.

Vers. 44, 45.

naturall body, namely a body earthly and corruptible, that was taken out of the duſt, and muſt returne to duſt againe; and by a ſpirituall body, namely a body heavenly, that is eternall as the heavens, and never fading.

Verſ. 45. Verſ. 45. *The firſt Adam was made a living ſoule, the ſecond Adam a quickening ſpirit.* To prove his diſtinction of bodies into naturall and ſpirituall, he alleageth Scripture, ſaying, *as it is written, the firſt Adam was made a living ſoule*, &c. ψυχὴν ζῶσαν, keeping him to the word ψυχὴν, for ſo it is written, *God breathed into man the breath of life, and he became a living ſoule*, or (according to the phraſe here uſed, if it be tranſlated) had a naturall life. That which is added, *the ſecond Adam a quickening ſpirit*, is the Apoſtles owne, argued by the law of relation, for in naming a naturall life, a ſpirituall life is argued, ſeeing if there were none other life but one, it ſhould have beene ſpoken of but in one word, *life*, without addition of *naturall*. The ſecond *Adam*, Chriſt, is ſaid to be a quickening ſpirit, becauſe his fleſh is quickened unto immortalitie, being void of whatſoever ſhould make it ſubject to death and corruption, it being all done away by the ſpirit changing it into ſpirituall, as it doth through him our bodies alſo: it was not thus with the firſt *Adam* being made a living ſoule, for his body was enlived only for a time, till the ſoule ſhould againe be ſeparated from it.

Gen. 2.

Verſ. 47. Verſ. 47. *The ſecond man was the Lord from heaven.* Chriſt is called the ſecond man, becauſe he was the ſecond man, from whom, as from a ſtocke or root, other men grow and ſpring up. *Adam* is the root of generation, Chriſt of regeneration. He is the Lord from heaven, for the Sonne of God deſcended and became man in outward appearance, but inwardly remaining God ſtill, according to *Anſelme*, whom I have for the moſt part followed hitherto, from *verſ.* 42. Some ſay that Chriſt is ſaid to be from heaven or heavenly, becauſe he lead an heavenly life without ſinne, as *Tertullian* and *Beda*. Others, becauſe in a manner altogether heavenly and ſupernaturall he was conceived of the holy Ghoſt, as *Ambroſe*, *Hilary*, and *Auguſtine*. Others againe, becauſe he was of heavenly glory, and incorruptible in body, as heavenly bodies are, as *Cornelius à lapide* the Ieſuite, who reproveth the Greeke copies for reading it *the Lord from heaven*, and preferreth the Latine, as moſt incorrupt, where it is read, *the ſecond man is from heaven heavenly*: but the other is the conſtant reading in all Greeke copies, as *Beza* ſheweth, and howſoever the antitheſis is moſt full in the Latine, yet errour is beſt prevented by this in the Greeke. *Valentinus* and the Gnoſticks have taken occaſion hence to fall into an hereſie, that Chriſts body came from heaven, and paſſed thorow the wombe of the Virgin, as water thorow a water-pipe, as both *Auguſtine* and *Irenæus* ſhew: but if it be read, *the Lord from heaven*, it will be plaine, that this comming from heaven is proper to his divinitie, whereby he is Lord of all. He was true man indeed in the fleſh, and ſo like unto *Adam*, but being conſidered according to his beſt and more principall part, as *Oecumenius* ſpeaketh, he is the Lord from heaven, and by the union of the Godhead unto it, his body became heavenly, ever-living, and incorruptible. When he is ſaid to be heavenly, it cannot be underſtood as oppoſite to ſinfull, as if when *Adam* is ſaid to be earthy, it were meant that he was ſinfull, for he was righteous and free from ſinne by creation: neither can it be meant of glory, when it is ſaid he was from heaven, for by earthy whereunto it is oppoſed, is not meant baſe and ignoble, but fraile and fading. Wherefore I conclude, as I ſaid before, that it is meant of his divine nature, and moreover of the wonderfull manner of his birth, by the over-ſhadowing of the holy Ghoſt from heaven.

Anſelm.
Tertull. de carne Chriſti, c. 8.
Beda.
Ambroſ.
Hil. li. 1. de Trin.
Aug. dialog. ad Oroſ.
Aug. her. 11.
Iren. lib. 3. c. 5.

Verſ. 48, 49. That which followeth, *verſ.* 48, 49. is an application of this unto us; being earthy by *Adam*, wee muſt indeed die, as he did; but ſo many as are regenerate and made heavenly by Chriſt, ſhall againe live with him: wee beare the image of *Adam* here, having bodies that need ſuſtenance, but there the

image

image of Christ, living without sustenance eternally.

Vers. 50. *Flesh and bloud shall not inherit the kingdome of God.* Here followeth a reason why our bodies must not be earthy, animated only by a soule, separable from them as now they are, but spirituall, all danger and cause of this separation being done away by Christs spirit then quickening us, if wee will inherit Gods kingdome, because flesh and bloud, that is, such kinde of earthy fraile bodies cannot inherit it: so *Ambrose, Theodoret, Theophylact*, and *Anselme*. He doth not meane, as *Origen* and *Euthymius* gather hence, that our bodies shall not consist of flesh and bones, as now they doe, but be aeriall, for this is against the confession of *Iob*, and the experience of Christs body risen to ascend into this kingdome, as *Ierome* reasoneth against *Iohn* of Jerusalem being of the same aerean minde. And *Augustine* sheweth, that though the body then be said to be spirituall, yet it is not to be understood so as though the flesh were abolished; but as here it is called animal, because animated by the soule, they being kept together by the meanes of sustenance; so there it is said to be spirituall, because fully and perfectly guided by the spirit, and vivified unto a life, that being without all such sustenance, shall never have end. And that this is his meaning the next words doe fully declare, *neither doth corruption inherit incorruption*; our bodies now corruptible, must be changed and become incorruptible, before that wee can enjoy the incorruptible crowne of glory. What remaineth more to the end of this Chapter, is so easie, as that it needeth none explication; And yet would by all men be considered, as most full of divine consolation, in that to be made capable of glory in the world to come, wee shall all be changed, at what time death shall be no more terrible, being as a serpent without a sting, forsomuch as the body upon this change shall be no way sinfull any more, it being as it were taken a peeces like an old house, and new built againe without all root of bitternesse in it, and void of all seed of evill.

Vers. 50.

Ambros. Theophylact. &c.

Hieron. Epist. ad Pammach.

August. Epist. 145. ad Consent.

Note.

CHAP. XVI.

The Analysis and Sense.

IN this Chapter the Apostle drawing to a conclusion of his Epistle, taketh order for collections to be made for the poore, and mentioning his comming and going to Jerusalem if need be to carry the monies collected, hee commendeth *Timothy* and *Apollo* unto them, so concluding all with exhortations, and salutations.

The parts of this Chapter are five: first a direction about gathering for the poore Saints at Jerusalem, wherein hee first mentioneth the example of the Galathians. Secondly, hee appointeth the time of laying aside what every one would give willingly, *viz.* every first day of the weeke, *vers.* 1, 2. Thirdly, he secureth them in respect of the safe carriage of it thither, such as they should approve, or if need were he himselfe promiseth to goe with it, *v.* 3, 4. The first day of the weeke is, according to the Hebrew phrase called the first of Sabbaths, so likewise, *Matth.* 28. 1. for that, even in the dayes of the Apostles, was observed to assemble together upon, to the worship and service of God, and because it was the day of the Lords resurrection, it is called the Lords day, *Revel.* 1. 1

Secondly, here is a promise made by the Apostle to come unto them, wherein first he giveth them to understand of his determination to come, and when, *vers.* 5. Secondly, how long he meant to tarry, *vers.* 6. Thirdly, hereby hee excuseth his not comming now, as they might haply have expected, partly, because when he should come, his intent was to tarry, which he could 2

not now doe, and partly, because by tarrying at Ephesus, where it seemeth he then was, he saw that there was likelihood of doing much good, *vers.* 7, 8. Fourthly, hee commendeth *Timothy* unto them, who was then comming, *vers.* 10, 11. Fifthly, he excuseth his not sending of *Apollo*, who it seemeth had beene a famous Teacher amongst them, 1 *Cor.* 3. because hee waited for a better opportunity, *vers.* 12.

3 Thirdly, here is an exhortation to watchfulnesse, to constancy, and to love; watchfulnesse being opposed to carnall security, constancy, and the gathering of strength, to weaknesse in grace & knowledge, through which they were variable and inconstant; and love, to their divisions and dissentions before impugned, *vers.* 13, 14. And touching love in particular, hee commendeth to them *Stephanas* his household, as the first fruits of *Achaia*, professing his owne affection to him, and to *Fortunatus*, and *Achaicus*, and the comfort that they brought unto him, *vers.* 15, 16, 17, 18.

Stephanas was a famous man, a Deacon in the Church of Corinth, spoken of before, 1 *Cor.* 1. 16. He with his household are said to have beene the first fruits of *Achaia*, as *Epinetus* is commended also to have bin, *Rom.* 16. 5. because they first of all others in *Achaia*, imbraced the faith. He wisheth them in love to be subject to such, that is, as they humbled themselves and tooke paines in doing service to the Church: so to give them due reverence therefore, and in humility to doe any good office againe unto them: for we are all commanded to submit one unto another, *Ephes.* 5. 21. He addeth unto *Stephanas*, *Fortunatus*, and *Achaicus*, because it is likely that the Corinthians would suspect, that *Paul* was informed by them, comming unto him, of those enormities for which hee taxeth them; and so they might otherwise be in danger of some distaste to bee taken at them therefore. To prevent this, he professeth, that they ministred unto him, and comforted him in the name, and as representing the whole Church of Corinth, as if they had beene all present with him, that thus hee might get them the greater grace amongst them.

Paraus.

Chrysost.

Theophylact.

4 Fourthly, here are salutations both from the Churches of Asia in generall, and from *Aquila* and *Priscilla* in particular, of whom it hath beene spoken already, *Roman.* 16. 16. and from himselfe with his owne hand, of which more shall be said afterwards, 2 *Thess.* 3. 17. and *Gal.* 6. 11. and lastly, he commendeth to them amongst the salutations of others, the mutuall saluting of one another with an holy kisse, of which see the Text; and these salutations are, *vers.* 19, 20, 21.

5 Fifthly, that they might bee the more moved to attend unto that, which from the Lord hath beene by him taught unto them, hee propoundeth a curse to those that love not the Lord and his blessing, and his owne love to them all, of whom he conceived better, *vers.* 22, 23, 24. Touching the phrase used *anathema maranatha* see the Text here following.

AN EXPOSITION OF THE SECOND Epiſtle of S. PAVL to the CORINTHIANS.

THE PROEME.

IF any man ſhall inquire into the reaſon of the Apoſtles writing this Epiſtle to the Corinthians, when as he had promiſed ſhortly to come unto them, and why he joyneth *Timothy* with him. *Chryſoſtome* had fully anſwered, ſaying, he promiſed in the firſt Epiſtle to come unto them, but the Spirit ſtayed him longer than he made account, about neceſſarie affaires of the Church; leſt therefore they ſhould thinke, that he did not ſo much regard his promiſe, he writeth againe unto them. And the rather becauſe, they had profited by his former Epiſtle, doing in ſundrie things, as he had appointed, in the excommunication of the inceſtuous perſon, and purging themſelves from that crime, in ſhewing a ready minde to make a contribution for the releeſe of the poore Saints at Jeruſalem, and in receiving *Timothy* with all love, which things he ſpeaketh of in ſundrie places of this Epiſtle. Now forſomuch as when they had done things worthy of blame, he wrote an Epiſtle to taxe and reprove them, it was neceſſarie alſo, that they being reformed, he ſhould write againe to comfort and animate them. Wherefore this Epiſtle is altogether commendatorie and conſolatorie, till towards the end of it, where he reproveth ſome Jewes; enemies of his amongſt them, that had ſought to vilifie, and diſgrace his perſon and gifts unto them. Touching *Timothy* joyned unto him, when as it may ſeeme, that he was amongſt them: for he ſpake of ſending him in the firſt Epiſtle: it is to be underſtood, that he had beene with them according to *Pauls* direction, but was returned to *Paul* againe, he wrote the firſt Epiſtle from Aſia, departing from whence, he ſent *Timothy*, but he came to him againe into Macedonia, from whence he wrote this Epiſtle. And he joyneth him with himſelf, that he might procure to him, being a young man, the more eſtimation; and therefore he every where graceth him ſaying, that he wrought the worke of the Lord, as he himſelfe did. There is one thing ſingular in this Epiſtle, that it is directed

Chryſoſt. Hom. 1. in 2. Cor.

to all the Saints in all Achaia, ſo as none elſe is, but the Epiſtle to the Galatians and to the Hebrewes, all other Epiſtles being to the metropolis or chiefe citie only, to which they are directed, no mention being made of all the Saints in Italy, to the Romans, nor of all in Aſia, to the Epheſians, nor of all in Macedonia, to the Theſſalonians. The reaſon hereof may be, becauſe the caſe, about which he wrote in theſe Epiſtles, concerned them all, the diſeaſe taxed being generall. And this ſhall ſuffice for the ſcope and occaſion of this Epiſtle, and for the proeme, ſeeing I finde not any thing more of note in others, or divers herefrom.

Note. We, that are Miniſters of Gods word, learne from *Pauls* example, to uſe our office, as to reprove ſinne, ſo to comfort thoſe that reforme, being as intent to the one, as to the other, and to be knit together in love, ſeeking to grace ſuch as be weaker, as he did *Timothy*, as being all fellow work-men, and not to diſgrace them, as is the manner of envy to doe. And let all learne to preſerve the credit of a conſcionable care to keepe promiſe in every thing, this being a propertie of ſuch as ſhall dwell in the tabernacle of the moſt high, *Pſal.* 15.

CHAP. I.

The Analyſis and ſenſe.

IN this Chapter, after his uſuall ſalutation, the Apoſtle praiſeth God for the comfort which he found in his ſufferings, ſhewing that they were ſo neare unto him, as that they had communion and part with him herein, profeſſing a good and cleare conſcience in inſinuating ſo much love and affection. And leſt it might ſeeme by his abſenting of himſelfe, that he did not ſo much tender their good, he maketh an apology for his not comming hitherto unto them. So that the parts of this chapter are foure.

1 Firſt, a ſalutation, *verſ.* 1, 2. wherein touching the joyning of *Timothy* with himſelfe, and writing to all the Saints in Achaia, it hath beene already ſpoken in the proeme.

2 Secondly, a thankſgiving for ſpirituall comfort in his perſecutions for the
1 Goſpell, wherein firſt God is praiſed and ſet forth by the moſt glorious attribute of his mercie, the comfort which he found in all afflictions in generall,
2 being commemorated, *verſ.* 3, 4. Secondly, the extent of his comfort is declared, that it was even to them, ſeeing they were exerciſed with ſuch ſufferings alſo, and finding him ſo comfortable in his ſufferings, their cauſe being common, they might well take comfort by his example, being aſſured, that the cauſe being alike, they ſhould finde God likewiſe propitious and favourable to them, to their comfort, *verſ.* 4, 5, 6, 7. Thirdly, one particular moſt
3 dangerous brunt is recorded, from which the caſe being even deſperate, he
4 was delivered, *verſ.* 8, 9, 10. Fourthly, he profeſſeth his confidence to be likewiſe delivered from any trouble that ſhould come hereafter, eſpecially they helping by their prayers, and his caſe being thus made common to them all, he ſheweth, that the iſſue, he being delivered, when it ſhould be thus requeſted by many, would be the more abundant praiſing of God, as more by making it their joynt ſuit, ſhould be ingaged in thankfulneſſe to God therefore, *verſ.* 10, 11.

3 Thirdly, here is a proteſtation of his ſinceritie, in thus profeſſing in his ſpirituall comforts to have a reſpect unto them, which, he ſaith, ſhould alwayes
Verſ. 12. be ſo, *verſ.* 12, 13, 14. In that ſpeaking of his ſinceritie, he ſaith, *more abundantly towards you*, it is not to be underſtood, as though he were not altogether ſo ſincere towards others; but becauſe for their good, he had beene moſt
Oecumen. Calvin. free in preaching unto them, not taking any thing, as he did of ſome other Churches,

Churches, and becauſe they had had more experience of him. *We write none other things, but what yee reade and acknowledge*, according to *Calvin*, what yee recount in your mindes inwardly, and doe outwardly confeſſe to be true. But *Beza* hath it, as our tranſlation, *what yee reade*, and ſo have other expoſitors generally, and he giveth a good expoſition, we write onely what yee reade here, not diſſembling any thing, for they that write ſo, write ſomething, beſides what can be read in their writings. The word ἀναγινώσκετε may be expounded, either yee reade, or recount; and therefore there will be no errour in taking it either way; but I preferre that of *Calvin*: For if he had meant to ſet forth his writing in ſinceritie and without guile, he would rather have ſaid, I write none other things, than what in truth I meane, and yee your ſelves cannot but acknowledge to be ſo. *We ſhall be your rejoycing, even as yee are ours, in the day of the Lord, verſ.* 14. that is, it ſhall hereby appeare, how ſincere I am as touching mine affection towards you, becauſe at the day of judgement, when all things ſhall be made manifeſt, it ſhall be manifeſted before all men, that I have not diſſembled, but beene truly affected, ſo that yee ſhall then have joy, that yee have had ſuch Teachers, as I have joy now, that I have of you ſuch ſchollers.

Verſ. 13. *Calvin.* *Beza.* Verſ. 14. *Oecumen.*

Fourthly, here is an Apologie for his not comming yet amongſt them. In which he firſt declareth his intention to have come, *verſ.* 15, 16. Secondly, he approveth himſelfe conſtant in this his intention, though by his not comming he might ſeeme otherwiſe, *verſ.* 17, &c. to *verſ.* 23. Thirdly, he yeeldeth a reaſon of his delay hitherto, *viz.* to ſpare them, removing yet all conceit of aſſuming a Lordlike power over them, *verſ.* 23, 24.

4 1 2 3

Verſ. 8, 9, &c. *We would not have you ignorant, brethren, of the trouble that came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, &c.*

Text 80.

THe Apoſtle having diſcourſed hitherto of ſufferings in generall, the end whereof he aſſureth them will be conſolation unto them, he now proceedeth to ſpeake of one particular greateſt danger, that he was in in Aſia the leſſer, which (as *Calvin* obſerveth) was that, deſcribed, *Act.* 19. when there was ſo great an uproare made againſt him at Epheſus, ſeeing the ſequell of ſuch popular commotions was commonly death and deſtruction, unleſſe it ſhall rather be thought to be his fighting with beaſts at Epheſus, ſpoken of in the former Chapter. Of this danger in particular; he maketh mention, according to *Oecumenius*, that it might appeare, that there was neceſſarie occaſion of his delay in comming unto them, and withall (as *Anſelme* ſheweth) that by his example they might be the more animated to beare any thing for Chriſt, and moreover, as *Chryſoſtome* will have it, that his great love towards them might the more appeare, in that he communicated all his ſecrets unto them, as unto deareſt friends. *That we were preſſed out of meaſure*, that is, according to *Chryſoſtome*, more than at other times: a metaphor taken from ſhips being overloaden, till they ſinke under the burthen, or as *Photius*, from a man ſicke unto death, no ſtrength through his ſicknes being further left unto him. *That we deſpaired of life*, that is, we did not ſee by humane reaſon, but that we muſt needs dye, the danger was ſo great. *We had the ſentence of death in our ſelves*, that is, according to *Chryſoſtome*, the thing it ſelfe did, as it were ſpeake and give ſentence of death, ſo as that we could not poſſibly conceive of any meanes of eſcape, and therefore he ſaith *in our ſelves*, not that any ſentence was indeed given, but in his apprehenſion. If it ſhall be ſaid, where was his faith then? *Chryſoſtome* anſwereth, that he ſpake in the perſon of others, but *Calvin* more probably, that the beſt and moſt faithfull leeſe the uſe and ſenſe of their faith ſometimes in ſudden and great dangers of death, through ſudden feare and paſſion, till they can recollect their Spirits againe, and ſo did *Paul*,

Mayer. *Calvin.* *Oecum.* *Anſelm.* *Chryſoſt.* *Photius.*

Paul, that by the experience of this deliverance he might grow more courragious, and the more confidently truſt in God ever after, wherefore he addeth, *That we ſhould not truſt in our ſelves, but in God who raiſeth the dead*, intimating hereby an aptnes in the beſt to make unto themſelves an arme of fleſh, which is amended by afflictions, and deliverances from them againe.

Note. Such examples, as this of the dangers of Gods faithfull ſervants, all ought to take notice of, and keepe in minde to prevent deſpaire, and to cheriſh affiance, and truſt in God, when no way of eſcape doth appeare to humane reaſon.

Text 81. Verſ. 17. *Being therefore thus minded, did we uſe any lightnes, or the things that I minde, doe I minde according to the fleſh, that with me ſhould be yea and nay, &c.*

Chryſoſt. in 2 Cor. Hom. 3. Becauſe he had promiſed to come unto them, but came not, leſt he ſhould be thought light and inconſtant, he declareth here the reaſon. He was not as a man of the fleſh, free to goe whither, and when he lifted, but of the Spirit, and ſo to be commanded another way, as the Spirit ſhould pleaſe. It was not therefore out of levitie and inconſtancie that he came not, but did plainely argue, that he was not a man of the fleſh, but of the Spirit, ſo that, with him oftimes was not yea and nay, that is, a conſtant proceeding, as he determined: for when he had a purpoſe, and promiſed to goe any whither, if the Spirit called him another way, there was a neceſſitie of neglecting to performe it. If it be ſaid, did he then determine this journey to them without the Spirit? I anſwer, yes doubtleſſe, for every particular thing touching his going and comming to this place & to that, was not by the Spirit revealed unto him. But leſt any ſhould thinke, then we are in a miſerable caſe, if there be no more certaintie in the very Apoſtles, how ſhall we rely upon their doctrine? to prevent this, he addeth, *But God is faithfull, that our word unto you was not yea and nay, &c.* that is, howſoever it be in reſpect of our journeyes, yet the word which we preach is not uncertaine, and ſuch as may faile: for that is altogether from God, who changeth not. What we write herein we preach and varie not, concerning Jeſus Chriſt and the promiſes of the Goſpell touching the reſurrection, redemption of the faithfull by his bloud, and the immortall moſt glorious eſtate to come, which is meant by ſaying, *The Sonne of God, Ieſus Chriſt, who was preached by us, was not yea and nay, but was yea in him: for whatſoever promiſes of God, are yea in him, and in him, Amen.* And he ſaith, that Jeſus Chriſt is *yea*, becauſe it cannot be ſaid of him, he is now, but now he is not; for he is alwayes, and alwayes the ſame: and this is a proofe of it, becauſe his promiſes are certaine. And that they are ſo, appeareth, becauſe they depend not upon man for performance, but upon Jeſus Chriſt, who liveth for ever. And to prove the certaintie of Gods promiſes the more touching the things to come, he remembreth them of the things already performed, referring all to God; ſo as that the aſſurance of all, even to the Apoſtles themſelves was from God only.

Verſ. 18. Verſ. 19. Verſ. 20. Verſ. 21. Verſ. 22. *He that ſtrengtheneth us together with you in Chriſt, and annointeth us, is God, who alſo hath ſealed us, &c.* He that hath hitherto preſerved us in the faith, and anointed us with the Spirit, how is it likely, but that he will ſee to the accompliſhment of thoſe things promiſed, which are the proper ſequell hereof? For by giving the Spirit, he doth both anoint us and ſeale us, and that unto all the offices, whereunto men were wont to be anointed, to be Kings reigning over our inordinate affections, Preiſts ſacrificing our ſelves, and Prophets ſeeing into the moſt hidden myſteries of the Goſpell. Whereas he may ſeeme to contradict himſelfe, *By ſaying to ſpare you, I have not yet come to Corinth*, which may ſeeme to be againſt that, which he intimated before of the Spirit withholding him; it is to be underſtood, that the Spirit, which

Verſ. 23. hitherto

hitherto keept him backe, did alſo tell him, that it was for their benefit, or it may be, when the Spirit did not ſtay him any longer, yet he tarryed of himſelfe upon this conſideration.

Anſel. in 2 Cor. c. 1.

The Apoſtle ſeeking here to free himſelfe from a taxation of levity and inconſtancie, in that he had promiſed to come to Corinth, and yet came not, firſt ſheweth the ground of that his promiſe, *verſ.* 14. becauſe they were the mutuall rejoycing of one another, wherefore ſeeing they had beene made partakers of ſome grace already by his meanes, he truſted that he ſhould have a time to come unto them, that they ſhould be more confirmed, *verſ.* 15. and hereupon he both propounded and promiſed to come unto them, not ſpeaking one thing and meaning another, but meaning indeed to doe, as he ſaid. And being thus minded he ſheweth, that he uſed not any levitie, or purpoſed that which he purpoſed, according to the fleſh, *verſ.* 17. that is, as fleſhly men uſe to doe, he did not ſo diſpoſe himſelfe to come unto them, as being ready for a greater worldly gaine to goe another way, or out of a reſpect to men of higher place and qualitie in the world, to divert unto ſuch firſt: with him there was not *yea and nay*, that is, ſuch levitie to purpoſe to come, and then for ſuch reſpects to purpoſe the contrarie. For God, that ſpake by his mouth, was true, and the doctrine touching Chriſt, and the promiſes made in him, true and certaine, *verſ.* 18, 19, 20. And this muſt needs be ſo; becauſe it is God, which confirmeth us, that we ſhould be ſtable and firme in the preaching of Chriſt, and never decline to any word of falſity, *verſ.* 21. and he ſaith, *God ſtabliſheth us with you*, ironically, becauſe they thought themſelves ſtable, for then their teachers muſt needs be ſo much more. He ſaith moreover, which hath ſealed us by the ſigne of the croſſe, marking the forehead, and anointed us in Baptiſme with the Spirit, making us Kings and Prieſts, and given the earneſt of the Spirit unto us, by the impoſition of hands, giving the holy Ghoſt, as a pledge of future beatitude, and he calleth it *the earneſt*, becauſe of the certaintie of ſalvation thus atteined. And having thus ſhewed, that it could not be out of inconſtancie, that he deferred to come unto them, he ſetteth forth the true cauſe, *verſ.* 23. *viz.* to ſpare them, they were in ſome forwardnes of reformation, but not altogether ſo reformed as they ought; this he deſired, before his comming, of their owne accord, that he ſhould not need then to blame them: and that they might be aſſured, this was the only cauſe of his delay, he calleth God to witnes unto it. And laſtly, leſt he ſhould ſeeme hereby to inſinuate ſome dominion over them uſurped, he preventeth that, *verſ.* 24. ſaying *not that we have dominion over your faith, but are helpers of your joy.*

Mayer.

There is little difference from that which hath beene already ſet downe in any other expoſitor, and moſt follow *Anſelme*, though not in applying the ſeale to the ſigne of the croſſe, and the earneſt of the Spirit, given to confirmation by the impoſition of hands: for this is popiſh, and hath not beene thus expounded in former times. I ſubſcribe alſo to the expoſition of *Anſelme*, but onely in this of anointing, ſealing, and giving the earneſt of the Spirit, wherein that of *Chryſoſtome* is more ſimple and ſolid, and therefore I hold it to be the plaine meaning of the holy Ghoſt here. If purpoſing according to the fleſh ſhould be underſtood, as *Chryſoſtome* will have it, that he could not doe in his purpoſes, as other men, but muſt be at the Spirits command, the words added, *that with us ſhould be yea and nay*, muſt argue conſtancie, whereas, according to the whole ſcope of this place, they argue inconſtancie, as when they are againe repeated, *verſ.* 18, 19. Indeed if they be doubled *yea, yea*, and *nay, nay*, as many read them, and our new tranſlation alſo, there is ſome more probabilitie of this interpretation: but ſeeing in the moſt ancient copy, as both *Calvin*, *Bullinger*, and *Beza* have obſerved, it is ſingle *yea and nay*, and being thus read, it agreeth beſt to the ſcope of this place, I preferre this reading.

ding. And ſo the ſenſe is, that the Apoſtle was not inconſtant, or raſh, or led by worldly reſpects, as carnall men are, when he propounded to come unto them as he went into Macedonia and did not, that he might juſtly be taxed in his yea or nay, the one being lightly turned into the other, in theſe words following the phraſe preſcribed by our Saviour Chriſt, *Let your yea be yea and your nay nay.* But as God is true, his word was not uncertaine, *verſ.* 18, 19, *&c.*

Matth. 5.

Calvin. *Calvin* by purpoſing, according to the fleſh, will have onely raſh purpoſing underſtood. *Thomas Aquinas* yeeldeth another Epiſtle to have beene written to the Corinthians, before the firſt that we have, wherein (he ſaith) the Apoſtle might promiſe to come to them before he went into Macedonia, becauſe no ſuch promiſe can be gathered from our firſt Epiſtle: but it is ſo plaine, *Chap.* 16. 5. *I will come unto you, when I goe into Macedonia*, that none elſe, as indeed it is needleſſe, move this doubt: for if when he went into Macedonia he would come to them, how could this be, but taking them in the way, and ſo comming firſt unto them.

Note. We may ſee, how carefull the Apoſtle is, that his credit of being juſt, and true, and conſtant in all things, may be upheld, it being otherwiſe a diſparagement to his doctrine, that we which are Miniſters of Gods word may follow his example herein, flying all ſhew of levitie and falſhood in any paſſage of our life, that our perſons not being blemiſhed, the Goſpell, which we preach, may not fare the worſe for our ſakes, being as an arrow ſhot by a weake child without any penetration, when our eſteeme ſhall be thus weakened in the hearts of the hearers.

CHAP. II.

The Analyſis and Senſe.

IN this Chapter the Apoſtle perſiſteth in his Apology for his not comming yet unto them, not failing to apply all things ſo, as that his ſingular love towards them might appeare, and ſo he concludeth with thankſgiving.

1 So that of this Chapter there are two parts: firſt, an expreſſion of his great love towards them, *ver.* 1, *&c. to ver.* 14. and this is done firſt by ſhewing his ſollicitude about comming to them, ſo as that their meeting might not be ſorrowfull but joyous, unto *verſ.* 12. For he had writen ſo in his former Epiſtle, as that he might ſeeme to have beene no ſuch friend unto them, becauſe for his ſake, that had made an inceſtuous marriage amongſt them, he reproveth them all, and ſeeketh to make them to greeve and ſorrow therefore. Now that they might be well aſſured even of his love herein, he ſheweth, that this was one cauſe of his delay to come, till he had written againe, that they might underſtand in what minde he had ſpoken ſo ſharply, namely out of love, and a deſire of their good in generall, and of that man in particular, that had ſo offended, that at his comming neither they nor he might look one upon another as greeved, but as rejoycing for that mutuall love which was betwixt them.

1 Cor. 5.

1 And here firſt he profeſſeth, that this was a cauſe of his delay, that he might not come unto them in heavines, *verſ.* 1.

2 Secondly, he proveth it to be ſo, becauſe if he came affected with ſorrow, there could be joy on no part, forſomuch as if they had any comfort, they muſt have it from him, *verſ.* 2.

3 Thirdly, that he intended their comfort, and had a deſire to come ſo unto them, as that they might mutually rejoyce, he proveth, becauſe in his former writing to them, he endevoured to take away the cauſe of ſorrowing, *viz.* a groſſe enormitie, that was committed amongſt them, by ſeeking to drive the delinquent to repentance. And this he profeſſeth that he did with much affection, expreſſing even teares from him, *verſ.* 3, 4, 5.

4 Fourthly, as he had formerly

beene

beene severe against that incestuous person, so now he seeketh to reconcile their mindes againe to him, professing the reconcilement of his owne minde, and that in part by his former writing, he made but a triall of their obedience to that, whereto he should direct them, *vers.* 6, 7, 8, 9, 10. Lastly he rendreth a reason, why they should all, both he and they, and that person being now penitent, be united in their affections, as one, lest Satan, who is very cunning, should have advantage hereby against any of them, *vers.* 10, 11. that is, as *Chrysostome* hath it, by driving the sinner into despaire, being overwhelmed with greefe through overlong continuance therein: unto which exposition the seventh verse giveth light also, and in that, when it was appointed, that he should be excommunicated, the giving of him over to Satan was mentioned. But *Calvin* applyeth it to variance and strife, which Satan would have stirred up betwixt *Paul* and the Corinthians, if he had not sought thus to reconcile their mindes unto him. I thinke if both be put together, the sense will be the fuller, seeing there was danger both wayes.

5

Chrysost. Theophylact.

1 Cor. 5. *Calvin.*

Secondly he expresseth his love, in that being at Troas, and having great opportunitie to doe good, he could not yet be quiet in his minde, forsomuch as he met not with *Titus*, their Minister there, by whom he might be informed touching their state; and therefore, as one neglecting all others in comparison of them, he went a long journey into Macedonia to seeke up *Titus*, neglecting to make use of that opportunitie at Troas for their sake, *vers.* 12, 13. If this journey from Troas into Macedonia be counted, as it is set forth, *Act.* 16. from Troas to Samothracia is 116. miles, from thence to Neapolis 92. by water, from thence to Philippi in Macedonia 24. all together 232. miles. *Hieronymus* saith, that *Titus* was *Pauls* interpreter in the Greeke tongue, and wanting him to expound fitly the profound mysteries, that he had to deliver, this troubled his Spirit.

2

Calvin.

Hieron. Epist. ad Hedib. Qui divinorum meorum sensuum majestatem, Græci eloquii digno explicaret sermone.

But this is not so pertinent to his scope here, which is to insinuate his affection to the *Corinthians*. If it be doubted, how *Paul* could baulke such an opportunitie? I answer, according to *Calvin*, that being free to minister to any Church, he might neglect one for the present, to apply himselfe to the necessities of another, seeing both could not be supplyed together; and yet it is not likely, but that he substituted some other in his roome at Troas, where he found this open doore.

See here, that when the Minister of Gods word speaketh so to the people, as that they are affected with greefe and sorrow at his sayings, it doth not yet argue want of love in him, but a most entire and tender affection towards them, neither doth he at any time make them greeve, but withall he is most heartily greeved himselfe, that he is inforced thus to speake unto them. They are therefore greatly to blame, that impute the sharpe reproofes of the Minister against sinne to malice and to splene, thus speaking evill of good.

Note.

Note againe, that the people are by all meanes to be possessed, if it be possible, with this opinion, that the Minister dearly loveth them: For herein we see, how greatly Saint *Paul* laboureth in this Chapter. And therefore if there be any thing, besides the execution of his office, that carryeth any probabilitie of the contrarie, he ought by all meanes to avoid it, though to his wordly dammage, and in executing his office, when he is inforced to be rigorous, to allay the vinegar of sharpe reprehension, with the oyle of the profession of heartie and unfeined love. For when he can perswade them of his love, he shall be likely to prevaile most to doe them good by his exhortations.

Note.

The second part of the Chapter is a thanksgiving unto God, that wheresoever he came, he had good successe in preaching the Gospell, and wan soules unto God hereby, which he expresseth by a word taken from those, that have conquered, and after ride in triumph, in token of their victorie for honours sake, with a number of Captives led after them, *vers.* 14, *&c.* the

2

Calvin.

word is *which hath triumphed us*, but it is meant, who hath made us to triumph, according to our manner of speaking. So that it seemeth that even in Macedonia, whither he went upon occasion, his labours were so blessed, that he tooke many, and brought them in unto God there. *Oecumenius* expoundeth it, as spoken to let them understand; that although he spake of many sad things, yet he was not dejected with sorrow hereby, but affected with exceeding great joy in the Lord. But this is not all, for to draw the *Corinthians* on the more to profit by his preaching, he propoundeth the example of others, wheresoever he came. Againe, he expresseth the same by another word, *manifesting the sweet savour of his knowledge by us in every place*: for the preaching of Christ like a sweet perfume, did much recreate the faithfull every where.

Oecumen.

1 In this thanksgiving there is first the matter or cause of it, *vers.* 14. Secondly, persisting in the allegorie of a sweet odour, he distinguisheth it in respect of the faithfull, who shall be saved; and of the unfaithfull, who shall be damned, *vers.* 15, 16. shewing that to the one sort it is to life, to the other to death, as *Nissenus* noteth, that the sweet smell of an ointment comforteth the dove, but killeth the hornet, and as the sunne delighteth sound eyes, but offendeth the weake, and as the fire purgeth the gold, but devoureth the stubble. Thirdly, whereas others preached, but had not the like successe, he sheweth a difference betwixt him and them: they adulterated or made merchandize of the word, turning their preaching to some end of their owne, but he did not so; his preaching was all in sinceritie to save soules with an eye ever unto God the Author thereof, *vers.* 17.

2

Gregor. Nissen.

3

Note.

Note, that a faithfull Preacher of Gods word is most comfortable to all the godly, and God himselfe is greatly delighted in him, as in sweet incense when it is offered. Saint *Bernard* hath an elegant saying, touching this our Apostle upon this speech of his. *Paul*, the vessell of election was truly a vessell of sweet spices, an odoriferous vessell, and full of spices for painting. That breast, which had beene so much affected with the care of the Churches, did truly spred the fragrancie of much sweetnes farre and wide.

Bernard. lib. 12. in Cantic. Paulus vas electionis revera fuit, vas aromaticum, vas odoriferum & refertum omni puluere pigmentario. Multæ profectò suavitatis fragrantiam longè, latèq; spargebat pectus illud quod sic afficerat sollicitudo omnium ecclesiarum.

CHAP. III.

The Analysis and sense.

THe Apostle having in the latter end of the second Chapter spoken in his owne commendation, that he was a sweet smelling savour unto God, and that he did not, as others, adulterate the word of God, now in a rhetoricall manner descanteth upon it, as if he had no need thus to commend himselfe, seeing they were his commendation, his preaching had had such effect amongst them, all which yet he ascribeth unto God, who had made him a Minister of the Spirit, not of the letter; so passing on to compare the ministry of the new and old Testament together.

1 The parts of this Chapter are two. First an amplification of that, which he had spoken touching his owne praise, and the praise of other Ministers of the Gospell. The effect, which their preaching had amongst them, he sheweth did sufficiently declare the same, which he had delivered before. And here is

1 first an interrogation; *Doe we begin to praise our selves, or need we letters of commendation?* as if he should have said, that which I have hitherto spoken, was needlesse, and might not seeme to come so well out of mine owne mouth, I cannot but acknowledge, that I might well have beene silent, and suffered the thing it selfe to speake, the effect of my ministrie to have approved it a sweet smelling savour. So that by a kinde of correction, he doth in a manner recant

of

of that, which he had before ſpoken, as overſeene in ſo ſaying, by the figure Epanorthoſis, *verſ.* 1. Secondly, here is a reſolution, *yee are our Epiſtle, written in our hearts*, that is, if amongſt men we have no praiſe for that, which we have done, yet the effect of our miniſtrie amongſt you, in that yee ſtand conſtantly to the faith, is to us praiſe enough in our owne conſciences, which is more, than all the vaine applauſe of men: for what yee are is a thing manifeſt to the world, and therefore he calleth them an Epiſtle knowne and read of all men, *verſ.* 2, 3. Thirdly, here is an aſcribing of this efficatious working of the word by him preached amongſt them unto God only, his owne inabilitie to thinke a good thought being acknowledged, *verſ.* 4, 5.

2

Calvin.

3.

The ſecond part of the Chapter is a compariſon, betwixt the miniſtrie of the Goſpell and of the Law, tending to the confirmation of the point in hand, the praiſe of the Apoſtles miniſtrie. The firſt thing, whereby the miniſtrie of the Goſpell is commended above the miniſtrie of the Law, is, that it is of the Spirit; that of the Law, of the letter. Secondly, it is to life; that to death, *verſ.* 6. in what ſenſe this is ſaid ſee the text. Thirdly, it was in letters graven in ſtone, unto which that of being to death is againe added. Fourthly, the miniſtrie of the Law comming in all theſe things ſhort of this of the Goſpell, yet was glorious, the glorie of Moſes his face being ſet for a ſigne thereof, *verſ.* 7, 8, 9. Fifthly, the miniſtrie of the Law was to paſſe away, this of the Goſpell to remaine for ever, *verſ.* 10, 11. Sixthly, that was obſcure, as was ſet forth by the veile uſed by Moſes upon his face when he came to ſpeake unto them, and here he interpoſeth ſomething touching the continuance of that, which was figured out by this veile, *viz.* the obduration of the Jewes, giving hope of the removing thereof, *verſ.* 12, 13, 14, 15, 16. But the Goſpell he ſheweth is evident, clearly ſetting forth divine myſteries, *verſ.* 17, 18.

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Verſ. 5. *Not that we are ſufficient of our ſelves to thinke any thing, as of our ſelves*, &c.

Text 82.

THis Scripture being moſt plainly againſt all power and abilitie in our will unto God, as *Calvin*, *Beza*, and all ours obſerve, it is ſtrange to ſee, what ſhifts the Papiſts have deviſed to maintaine the power of free will notwithſtanding. They graunt indeed, that all beginning of grace in the very thought is ſupernatural, and commeth only from God, and not from free will: but yet they ſay, that there is ſtrength in the will, only it is not ſufficient, but muſt firſt be ſet a worke by God, before that it can doe any thing. As a weake man unable to goe, cannot be ſaid to be without all ſtrength to goe: for howſoever he cannot goe at all of himſelfe, yet being ſet up and holpen he can goe. The very words of the Text are enough to confute this: for what is ſtrength, but ſufficiencie, and ſufficiencie but ſtrength, as *Theophylact* interpreteth it: To hold then, that we have ſufficiencie, what is it but a plaine deluſion by the doubtfullnes of the word. And to put it out of all doubt, that there is no ſtrength at all in man, till God worketh it, this our Apoſtle ſaith elſewhere, *that we are dead in ſinnes and treſpaſſes*, and ſo our Saviour Chriſt calleth men in the ſtate of corruption dead. See more of this. *part.* 1. *Text.* 49. 188. And withall take that excellent ſaying of *Bernard* with thee, deſcanting upon theſe very words. If we be not ſufficient to thinke a good thought as of our ſelves, then when we meditate upon good things, it is Gods ſpeech; when upon evill, it is our thought; thoſe things our heart heareth, theſe it ſpeaketh. I will heare, ſaith he, what the Lord ſpeaketh in me, he will ſpeake peace to his people. Therefore God ſpeaketh peace, righteouſnes, and piety in us: neither doe we thinke ſuch things of our ſelves, but heare them in our ſelves. But murthers, adulteries, theefts, blaſphemies, and the like, come out of the heart; we doe not heare, but ſpeake theſe.

Mayer.

Ephes. 2. 2. *Bernard. Serm.* 32. *in Cant. Cum ergo mala in corde verſamus, noſtra cogitatio eſt, cum bona Dei ſermo eſt. Illa cor noſtrum dicit, hæc audit. Audiam, ait, quid in me loquatur dominus, loquetur pacem in plebem ſuam. Itaque pacem, juſtitiam, pietatem, Deus in nobis loquitur, nec talia cogitamus ex nobis, ſed in nobis audimus. Cæterum homicidia, adulteria, furta, blaſphemiæ, & his ſimilia excorde exeunt, nec audimus ea, ſed dicimus.*

Text 83.

Vers. 6. *For the letter killeth, but the Spirit maketh alive.*
7. *But if the miniſtrie of death in letters, graven in ſtones, was glorious, ſo that the children of Iſrael could not behold the face of Moſes, &c.*

Chryſoſt. in 2 Cor. Hom. 6.

THe Law is here called the letter, and the Goſpell Spirit, and the miniſtrie of the Law, the miniſtrie of the letter, the miniſtrie of the Goſpell, the miniſtrie of the Spirit, not becauſe the Law is meerly literall, for elſewhere this our Apoſtle ſaith, *the Law is ſpirituall*, but becauſe by the miniſtrie of the Law, the will of God was only delivered, but the Spirit was not given, as it was by the miniſtrie of the Goſpell: for the Apoſtles had power to give the Spirit, ſo had not Moſes. In that he ſaith, *the letter killeth, the Spirit giveth life*, he doth it to taxe their cleaving to Jewiſh ceremonyes of the Law ſtill. The letter killeth, becauſe the Law condemneth tranſgreſſours, *the Spirit*, that is, the grace of regeneration comming by being baptized with the Spirit, maketh alive by killing ſinne, and raiſing up out of this death. The Law judgeth and condemneth ſinners; grace upon their repentance acquiteth them, all their ſinnes being in baptiſme done away, though never ſo greevous, and thus they are ſaved and made alive. Now whereas the Jewes might ſtill inſult, bearing themſelves upon the outward glorie of Moſes his face, whom God did ſenſibly make to ſhine, when he came with the Law unto them, he ſheweth to the eye of their mindes, by certaine reaſon, a farre greater glory of the miniſtrie of the Goſpell; for the better and the more excellent miniſtrie muſt needs be moſt glorious. Againe that which is perpetuall, and to laſt without ever being abrogated, is doubtleſſe more glorious, than that which is abrogated: but ſuch is the miniſtrie of the Goſpell, it ſhall never be abrogated: the Law is already done away, for ſo he ſaith, *for the glorie of his face, which is done away*, not corrupted, but antiquated; yea and he waxeth yet boulder, affirming that the miniſtrie of the Law is ſo farre from being able to ſtand in competition with the Goſpell in reſpect of glory, as that it had no ſuch glory at all, as the Goſpell hath, *viz.* excellencie of glory, for ſo he ſaith, *verſ.* 10. *For that which was glorified, was not glorified in this particular, in reſpect of the ſuperexcellent glorie.* And if any ſhould ſtumble at the Jewes oppoſing of the Goſpell, who were Gods peculiar people, and therefore in all likelyhood would have beene the firſt enterteiners of it, if there were any ſuch excellencie therein, he ſheweth the reaſon to be their blindnes, figured out long agoe in the veile, which Moſes uſed to cover his face, when he came from the Lord to ſpeake to them: for as then by reaſon of the veile they could not ſee his face, ſo now by reaſon of their blindnes, they cannot ſee into the things figured out, and directed unto by the Law. *But we beholding with open face the glorie of the Lord, are changed into the ſame image, from glorie to glorie.* Though the glorie of the Goſpell be thus ſuperexcellent, yet we have liberty to behold it, the Lord Jeſus being herein plainly revealed, who was before onely ſhaddowed out by figures, and thus even as the ſunne-beames reflecting upon a wall maketh it bright and ſhining, ſo we are made to ſhine through the grace of Chriſt in us, purging and purifying us, and ſo ſhining from us againe, which is meant by ſaying, *we are changed from glorie to glorie.*

Rom 7.

Hom. 7.

Verſ. 10.

Verſ. 18.

Anſelm. in 2 Cor. 3.

The Law is ſaid to be the letter, becauſe it was delivered in writing, being written and graven in letters: the Goſpell, the Spirit, becauſe it is comprehended in the heart, without writing. That killeth, either becauſe in it the will of God being ſet forth, man becommeth the more eager to ſinne, being thus brought into the danger of death, or elſe by the letter underſtand the literall ſenſe of the ceremoniall Law, without looking to the allegorie, for who ſo doth thus, cleaveth ſtill to theſe ceremonyes, remaining hereby without benefit by Chriſt, and ſo in danger of death. This maketh alive, either becauſe the Spirit by the preaching of the Goſpell received, quickeneth to new obedience,

dience, and so the body shall finally be revived againe to everlasting life, or because he that imbraceth the Gospell seeth into that, which was figured out by the Law, and so beleeveth to the salvation of his soule. Touching the glorie of our ministrie, he proveth it from the lesser: if the ministrie of the Law were glorious, much more the ministrie of the Gospell. In saying, that it was set forth in tables of stone, he alludeth unto the stonie hearts of the Jewes, whose stiffe cleaving unto it brought death. When Moses, from whom they received this Law, came to speake unto them, they were not able to behold his face, by reason of their sinne in the golden calves. The shining face of Moses was a figure of the truth: and this shining is said to be done away by the revelation of this truth under the Gospell, because, when the thing figured out is come, there is no further use of the figure, even as the knowledge, which now we have, shall ceasse, when we shall know, as we are knowne. And this is spoken, lest the false Apostles urging the Law still, should seeme to have a part in this glorie of Moses. It is done away, neither was it possible, that it should be otherwise; because that face, wherein it shone was mortall, and not like to the face of the Lord Jesus, (wherein is the brightnes of the new Testament,) who is eternall. Neither was that brightnes comparable to this, yea if it be compared to it, it was nothing; because that did not profit any man, forsomuch, as it was covered with a veile, howsoever this was done for their owne sinne: but the shining of the Gospell is effectuall to benefit and save the soules of the faithfull, wherein standeth the superexcellencie of the glorie thereof. *For if that which is done away, was by glorie, much more that which remaineth is in glory.* that is, if the old Testament, which stood in outward rites, all now abrogated, was commended by the glorie of Moses his face, much more the new Testament, which is immutable, must needs be in glorie, &c. Vers. 11.

vers. 17. *For the Spirit is the Lord,* here he rendreth a reason, why the veile should be removed to such as were turned to the Lord, by imbracing the Gospell, which he had before called the Spirit, because the Spirit is the Lord, and so hath power to take it away, seeing it is in the Lords power to inlighten whom he will, and keepe whom he will in ignorance and blindnes. And lest this should be thought to be spoken of the Sonne and not of the Spirit, it is added, *where the Spirit of the Lord is, there is libertie,* that is, as Lord over all the Spirit doth exercise his dominion: whersoever he is, he freeth from subjection to this veile such as are converted, that they may freely behold the truth set forth in the Gospell, which was hidden from them before. Vers. 17.

With open face beholding the glorie of the Lord, that is, as it were in a glasse, as the greeke word signifyeth. *We are transformed into the same image,* that is, into the image of God, and he saith, *we are transformed,* because we were the image of God before, but then obscure, now lightsome: for of a sinner to be made righteous through justification, is to be turned from a deformed into a faire image of God. And thus we passe on *from glorie to glorie,* that is, from the glorie of creation, to the glorie of justification, or from the claritie of faith, to the claritie of sight, from the glorie of being the Sonnes of God, to the glorie of being like unto God. Vers. 18.

The Apostle to extoll his ministrie saith, that he is a *Minister of the new Testament,* teaching remission of sinnes, and salvation by the shedding of Christs Bloud, not by the keeping of the Law: *not of the letter, but of the Spirit,* that is, not teaching to keepe the Law, that we may be justified, but inculcating the merit of Christ onely for justification, and he that doth thus, is said to be a Minister of the Spirit, because he preacheth salvation onely by faith and grace, wrought in the heart by the Spirit, and not by any outward and corporall observances. *The letter killeth,* that is, the Law being in part rested upon, as though, through keeping it, salvation might be obteined, in sted of life bringeth death, seeing by the workes of the Law no flesh is justifyed, *Bulling. in 2 Cor. 3.*

the

the Spirit giveth life, that is, the grace wrought by the Spirit in the preaching of the Gospell. He saith afterwards, *The Lord is a Spirit, &c.* plainly shewing, what he meant by calling the Gospell Spirit, *viz.* such as that when it commeth, the Spirit secretly putteth on to all duties of piety and holines, though there be nothing outwardly to compell, more than all the terrours of the Law could compell unto, forsomuch as now commeth libertie, the veile, that blinded, and the heavie cleg of sinne, that held men in the servitude of sinne being shaken off. And thus we are brought, as in a glasse to represent Christ in our selves, being transformed into such holines as was in the Lord Jesus, through a studious desire of imitating him in all duties of sanctitie, and not inlightened only to see into the mysterie of Christ, which is set forth in these words, *But we with open face representing the glorie of the Lord, as it were in a glasse, are transformed into the same image*, and he addeth *from glorie to glorie*, that is, from the glorie of holines to the glorie of immortalitie.

Vers. 17.

Vers. 18.

Calvin in 2 Cor. 3. 6, 7, &c.

That which is here spoken, seemeth to me to have beene directed against such teachers, as did beare themselves upon their garulitie, as though, because they had the libertie of speech, they might well glorie in it; wherefore he denieth, the true Ministers of the Gospell to be Ministers of the letter, that is, such as had a faculty to speake to the eare, but they were Ministers of the Spirit, there was a power in their preaching, the Lord working withall, to pierce the heart for the breeding of grace therein. And withall he putteth a difference betweene the Law and the Gospell, the one being but as the bare sound of words and letters, the Spirit, not so much working with it; the other as the voice of the Spirit working mightily. He calleth not himselfe a Minister of the Spirit, as though he had in his power to give the Spirit, but because it pleased God by his ministrie to give the Spirit. And thus the letter is said to kill, because the bare sound of words, though never so excellent, leaveth men dead still in their sinnes: but when the preaching entreth the heart, life commeth to the soule. That *Origenian* errour hath much prevailed, as having ground here, that the holy Scriptures being understood, according to the letter, kill, and therefore it is necessarie to expound every thing by an allegorie: but thus any thing may be gathered out of any thing, and there should be no certaintie, but all doctrine should hang upon the divers phantasies of men. In comparing the Law and the Gospell he instanceth five things, wherein the Gospell is preferred, and therefore must needs be more glorious, to meet with them, that despised the humilitie of the Gospell. First, the Law was written in letters with inke. Secondly, in tables of stone. Thirdly, was not durable. Fourthly, was the ministrie of death. Fifthly, of condemnation. The Gospell is lively through the Spirit written in the heart, is perpetuall, and bringeth to life and salvation.

Object. The Gospell is the ministrie of death, as well as the Law; for *we are*, saith the Apostle, *a sweet savour in those that perish, and in those that are saved; to the one the savour of death unto death*, &c. why then is the Law called the ministrie of death, more than the Gospell, seeing the Law bringeth death only as the Gospell doth, through mens owne default?

Sol. I answer; that the Law is called the ministrie of death, because it doth not shew any way of salvation: for here is only propounded, what ought to be done; whereunto none is able: but the Gospell setting forth the free remission of sinnes, sheweth a plaine way of life and salvation. But what Law is meant, when he saith, it is done away? Verily I understand it of the whole old Testament, and to be the same in effect with that of our Saviour Christ. *The Law and the Prophets, until Iohn*, for the Lord Jesus by his comming put an end unto the ministrie of *Moses*, bringing in a more excellent ministrie, under which that of the Prophet *Ieremiah* was fulfilled, saying; *I will write my Law in their hearts.* vers. 26. *When he shall be turned unto the Lord:* this is not to be understood

Ier. 31. 32.

understood of the people, according to most but of *Moses*, who is turned to the Lord, when the Lord Jesus is acknowledged to be the end of his ministrie, and the sense and meaning of what he hath set forth, is sought in Christ: For whilst it is sought without him, the Jewes wander in darknes: but when they shall once begin to seeke the sense of these things in him, all shall become cleare and manifest. *vers.* 17. *The Lord is a Spirit.* This is spoken of the Lord Jesus, in respect of his office to prove the benefit of the Gospell to the quickening of us: for he that is the cheife Minister hereof, Christ Jesus, is the universall soule and Spirit of the world; not essentially, but vertually bringing life unto it. *vers.* 18. *We all with open face*, &c. that is, the whole companie of the faithfull, and not Ministers only, as *Erasmus* would have it, see so, as that we need not feare any obscuring, howsoever we see not all at once, but by degrees; and not barely see only, but by seeing being transformed and profiting daily more and more in grace, which is meant by saying *from glorie to glorie.*

All other Expositors speake with one or other of these already alleaged. *Ambrose*, *Oecumenius*, and *Theophylact* with *Chrysostome*, *Augustine* is followed by *Anselme*, and *Bullinger* or *Calvin* by most of our new writers. The doubts of this place are divers. First what is meant by the letter and the Spirit? I doe not thinke with *Calvin*, that the emptie sound of words is meant by the letter, and effectuall preaching by the Spirit; because it was not the Apostles intent to compare divers preachings of the Gospell together, but the Law and the Gospell: but with *Chrysostome* I hold, that by the letter the Law is meant, which was given in writing; by the Spirit the Gospell, which is delivered to the heart and Spirit, being thus made a new heart, as the Lord promised under the new Testament, as both *Anselme* and *Calvin*, and with them *Thomas Aquinas* have further expressed. For that the Law and Gospell are meant hereby, all the dispute following doth plainly declare, being adaptated to the letter and Spirit in this sense. And that this is the reason, why the Law is called the letter, the Gospell the Spirit, is also evident. For to make it appeare, that the Law is called the letter, because it was given in writing, he resumeth it againe, that by a description thereof he might make it appeare more fully, having before spoken of it but in a word, but now calling it the *ministrie of death in letters graven in stones*: and that the Gospell might appeare to have beene called the Spirit, because it is delivered to the heart and Spirit, thus changing it to become a new heart and Spirit; he returneth after the comparison of glorie, to speake of it againe, saying, *the Lord is a Spirit, and where the Spirit of the Lord is, there is libertie*, and againe, *with open face we all behold, being transformed into the same image*, &c. Our ministry therefore is called the ministery of the Spirit, because it is of the Lord Jesus, who is a Spirit, who doth in the Gospell so plainly manifest himselfe unto us, as that our Spirit is changed and made new like unto him in holines, which is the greatest splendour and glory of a man in this world that can be. As for the literall sense understood by the letter, although *Augustine* speaketh of this also, yet it is against sense, that it should be so taken here: for the sense of the principall part of the Law, *viz.* of the decalogue, whereupon he chiefly insisteth being rendred literally, is good and sound. Those phanaticall persons therefore, of whom *Bullinger* speaketh, that hereupon cry downe the true and proper sense of plaine Scriptures being brought against them, alleaging that the letter killeth, and for this cause bearing themselves upon revelations, are worthy rather to be derided, than answered, and to be exploded out of the Church, which they seeke thus to overthrow, than to be confuted.

Mayer.

Vers. 17.
Vers. 18.

Why is it said, *the letter killeth, but the Spirit giveth life*, and why is the ministry of the letter called the ministry of death? for the Law is holy and good; and if through the fault of those, to whom it is given, it becometh death, the Gospell may by the like reason be said to be the ministry of death. I answer with

with *Chryſoſtome*, the letter, that is, the Law is ſaid to kill, becauſe having ſhewed, what men ought to doe, and what to avoid, it denounceth the penalty of death againſt all offenders. Now forſomuch as no man can doe all that is here commanded, every one is adjudged to death hereby: and it is rightly ſaid to kill, or to be the miniſtry of death and condemnation, as a judge, that condemneth all malefactors to dye, is the Miniſter of death. Moreover the Law killeth, becauſe when it reſtraineth from ſinning, man through his naturall corruption ruſheth the more violently into ſinne to his deſtruction. And to this expoſition ſuch light is given by that which is ſaid, *Rom.* 7. as that nothing can be more cleare and evident. For without the Law the Apoſtle ſaith there, he was alive, but when the Law came, he was dead, and ſinne tooke occaſion by the Law, &c. a very plaine comment upon this here, ſhewing, how the Law is ſaid to kill, and to be the miniſtry of death. The Spirit, that is, the Goſpell is ſaid to make alive, becauſe it offereth remiſſion of ſinnes, and ſalvation by Chriſt to all penitent and faithfull perſons, the heart and Spirit being withall ſanctifyed through the preaching hereof, to repent and beleeve, though not in every one, yet in a very great many, as the holy Ghoſt is moſt plentifully given. Whereas the Goſpell, not operating thus in ſome, is ſaid to be the ſavour of death, and ſo may ſeeme to kill, as well as the Law. *Calvin* hath wel reſolved this doubt already, ſo that I reſt upon his reſolution herein.

3 Why is the glorie of *Moſes* his face called a glorie doue away, and the Law delivered by *Moſes, that which is done away*, when as elſewhere it is ſaid, *Heaven and earth ſhall paſſe, but not one jot or tittle of the Law ſhall paſſe?* Matth. 5. I anſwer to the firſt with *Anſelme*, that the glorie of *Moſes* his face did ſet forth the truth of the Goſpell, as a figure of it, and therefore, when the thing figured out was come, had an end. To the ſecond, I hold with *Calvin*, that not only the ceremonies of the Law, but alſo the whole old Teſtament is meant, when he ſaith, *that which is done away*; for when a new Teſtament is made, the old is antiquated. If that part only, which is ceremoniall were meant, he ſhould not reaſon *ad idem*, ſeeing that which is here compared, was the Law graven in ſtones, which was the decalogue. Even this therefore is in ſome tenſe now done away, *viz.* by the comming on of that, which is more perfect, as knowledge, which is like the knowledge of children here, is ſaid to be done away by the comming on of that knowledge, which ſhall be in heaven, as of men of ripe yeares. 1 Cor. 13. It is not meant, that the Law is ſo done away, as that it doth no further bind unto obedience: for it is done away only by tranſlation, being taken out of ſtony tables, and written in the fleſhy tables of our hearts, as hath beene already ſhewed out of the Prophet *Ieremiah*, ceaſing thus to become death unto us any more.

4 What is meant by ſaying *in reſpect of the ſuperexcellent glorie*, the Law was not glorifyed? I anſwer with *Bullinger* and *Anſelme*, that the ſuperexcellent glorie, wherewith the Goſpell is glorifyed, is the glorie of Chriſt Jeſus, a glimpſe wherof was ſeene in the mount, in compariſon of which the glorie of *Moſes* his face, being the glorie of the Law, was nothing. Moreover that being hid, did not profit, this inlighteneth the beholders.

5 Touching the queſtion made by *Calvin* about theſe words, *when it ſhall turne to the Lord*, underſtanding it of *Moſes*, when he ſhall turne to the Lord, it doth ſeeme to me to be more forced, and that moſt naturall, which is commonly followed, when it, that is, the heart of that people hitherto veiled ſhall turne to the faith of Chriſt, the brightnes of the truth ſhall be no longer hidden from them, as that of *Moſes* was, but they ſhall plainly behold it, and have comfort in it. And whereas it is ſaid, that *Moſes put a veile before his face, that they might not ſee, &c.* it is not to be underſtood, as though this were his intent, but their preſent blindnes in the myſteries of ſalvation was hereby figured out.

Laſtly,

Lastly, if it be doubted, how these words, *the Lord is a spirit*, &c. agree to the former, and how this seeing with open face, agreeth to that, *we see darkly*, and what is meant by the same image, and from glory to glory? *Calvin* hath excellently, and most aptly resolved it to be a further explication, how the Gospell quickeneth, *viz.* because the Lord Jesus the Author of it is not as *Moses*, a meere man only able to deliver words, but a Spirit, and so able to inlighten and sanctifie unto life and glory, &c. see *Calvin* before. 6 1 Corin. 13.

And thus I have sufficiently, I hope, cleared the doubts of this place, being of exceeding comfort to all the faithfull which live in these times of the Gospell, if so be the ministery hereof be unto them the ministery of the Spirit, inlightening them, and working upon their hearts to the renuing of them unto holines. The ancient people of God were not so happy, if we consider the greatest part of them, for they were miserably blind, and had no communion with *Moses* in his glory; but we have communion with Christ in his glory, being transformed, through the Spirit of sanctification, into the same glorious image, increasing herein daily more and more. This is by all meanes to be taken notice of, that we may be more affected with Evangelicall knowledge and grace, striving after it as after a most pretious crowne of never fading glorie, seeing as he saith, this remaineth, though that were done away. *Note.*

CHAP. IV.

Vers. 7. *We have this treasure in earthen vessels, or vessels of shell.*
8. *Being in every thing afflicted, but not streightened*, &c. *Text* 84.

HEre is little difficulty in this whole Chapter, and therefore Expositors are almost in all things agreed. The Apostle prosecuteth his former argument of the cleare evidence and bright shining of the Gospell, shewing, that he did not, aiming at his owne ends in a shamefull manner, hide any thing: so that if any were still blindfolded, it was by the God of this world, the Devill, and to such an argument of perdition. Now lest he should seeme to arrogate unto himselfe and the rest of the Apostles, as superiour to *Moses*, he abaseth himselfe as a servant, yea as a most brittle base vessell of earth or shell; and then proceedeth further to declare their owne frailty and brittlenes, for that they were continually upon the point of being crushed by death. *That the life of Iesus may be made manifest in our body.* He calleth their streights and dangers for Christ, the death of Christ, *we carrie alwayes about the death of Christ*; because when any suffer for Christ, his suffering is said to be the suffering and death of Christ, according to *Ambrose*; and in the sufferings of the faithfull, and being againe delivered, there is such a lively representation of the death and rising againe of the Lord Jesus to life, as that they, which have not seene Christ, yet cannot but beleeve these things concerning him; according to *Oecumenius*; and thus *the life of Iesus* is said to be *manifested in our body*. *Photius* will have it meant of the life to come, when (he saith) Christs life shall be manifested in the resurrection of our bodies: and this seemeth best to expresse the Apostles meaning, by yeelding themselves to death for Christ, it was manifested, that they did firmly beleeve and expect everlasting life by him, which could not be, unlesse he were alive to conferre it upon them. This was not so manifested by their deliverances here, seeing almost all them at one time or other were cut off by the tyranny of persecuters. Moreover to make it more plaine, that it is meant of their faith, he addeth, *vers.* 13. *Having the same Spirit of faith*, &c. But what is meant by this, *death worketh in us, and life in you?* *Oecumenius* saith, we thus dye for Christ; but our deaths redound to your benefit, your faith *Mayer.* Vers. 10. *Ambros.* *Oecumen.* *Photius.* Vers. 12. *Oecum.*

faith being confirmed, and your ſalvation furthered hereby; and to this, that ſaying Chap. 1. v. 5, 6. *Whether we be afflicted, it is for your comfort and ſalvation,* ſeemeth to give light, thus alſo *Ambroſe*. But *Chryſoſtome* underſtandeth their immunity and freedome from danger, ſeeing they were quit and not under perſecution as he was. *Calvin* addeth, that he ſpeaketh ironically of their living in peace and quietneſſe without ſimpathizing, as though when it was the lot of the Apoſtles by ſo rigid a way of deadly dangers to come to life, they in the midſt of their pleaſures ſhould attaine the ſame. But I preferre the former, as more agreeable to the ſcope of the former part of this Epiſtle, which was altogether to comfort them, whereas they had beene made ſorrowfull before, as appeareth *Chap.* 2. and it agreeth better to theſe words immediatly going before, *That the Life of Chriſt might be manifeſted in our mortall bodies:* for hereupon he inferreth, *ſo that death worketh in us and life in you*; forſomuch as by our deaths yee come to be confirmed, being your ſelves free from paſſion in the meane ſeaſon: and the words following, wherein it is applyed particularly to them, Verſ. 15. *All things are for you*, &c. wherefore this their bearing about of Chriſts death was for them, that their faith being hereby confirmed, they might have life. In the next place he ſheweth, what made him ſo confident in ſufferings, that he could ſpeake thus, verily it was by the power of his faith, as ſometime it was with *David*, when he was indangered by *Saul*, through which he was perſwaded of a better life to come after this deſtroyed. But forſomuch (as in ſpeaking of this) he uſeth theſe words, *The preſent lightneſſe of our affliction doth worke unto us an eternall weight of glorie, from exceſſe to exceſſe*; ſome occaſion of doubt is given, how afflictions worke glory unto us. The Papiſts generally hold from hence, that they are meritorious, and for the merit of patient bearing them life is given as a reward. And by the ſtreights and ſufferings being as a daily repreſentation of death ſpoken of before, they following; *Anſelme* underſtand alſo voluntary ſufferings, which they inflicted upon themſelves. But that ſaying, Rom. 8. 18. *The ſufferings of this time are not worthy of the future glorie*, is ſo plainly contradictorie to this collection, that it is without doubt a wreſting of this place to apply it ſo. *Calvin* therefore rightly and ſoundly expoundeth, this working unto us of glory, none otherwiſe, but as walking in a way bringeth at laſt unto the end. Theſe afflictions are light being compared to that weight of glory, herein we muſt walke as in a way, and thus doing we ſhall at the laſt arrive in glory, as the ſurges of the ſea worke a ſhip oft-times to a ſafe haven. Wherfore *Bernard* ſaith excellently. He ſaith not, ſhall be rewarded, but *worketh an eternall weight of glorie in us.* The glory lieth hid in the tribulation, in this momentany lyeth hid eternity, &c. Whereas heaven is elſewhere called a reward, and merit is often by the Ancients aſcribed unto men, nothing elſe is meant hereby, but as worke muſt be done before the wages be payd, ſo we muſt indure the paine of ſuffering, and doe the workes of charity and piety, before that we be rewarded with glory. See *Luke* 17. 7. where more hath beene ſpoken touching merit. How light theſe afflictions are, if we looke up to the heavenly glory, *Chryſoſtome* ſheweth in his owne exemple. For when he was led into banniſhment, into *Caſſus*, being weake in body and ſicke of a fever, although he were compelled by the ſouldiers to goe in the heat of ſummer night and day, 70 dayes together, they thinking thus to make an end of him, to gratifie *Endoxia*, the Empreſſe, his enemie; yet he overcame, by Gods helpe, this long and tedious journey in much hunger, and ſcorching heat and danger of the Arabians, and wrote that diſcourſe hereupon; called, *Nemo læditur, niſi a ſeipſo*, wherein he ſheweth, that nothing is grievous to be borne, but ſinne. And *Auguſtine* ſpeaking of the light burthen of Chriſt, ſaith elegantly. There is a burthen, that preſſeth and grieveth thee, but there is a burthen of Chriſt, that lifteth thee up, that hath weight, this hath wings. If thou takeſt wings from a bird,

Chryſoſt.

Calvin.

Verſ. 17.

Anſelm.

Rom. 8. 18.

Bern. in pſ. 90. *ſer.* 17. *Non dixit remunerabitur, ſed æternum gloriæ pondus in nobis operatur. Latet gloria, abſcondita eſt in tribulatione, in momentaneo hoc latet æternitas, &c. Chryſoſt. Auguſt. in pſ.* 59. *Alia ſarcina premit & agravat te, alia ſc. Chriſti ſublevat te, alia pondus habet, Chriſti ſarcina pennas habet, &c.*

bird, in taking away that, which is, as it were, a burthen, thou preſſeſt it downe, let it have this burthen and it flyeth, ſo is the burthen of Chriſt.

Let us comfort our ſelves againſt ſufferings by theſe meditations, having an eye ſtill to the inviſible glory above, wherein all our ſorrowes ſhall end. And ſeeing the life of Chriſt is ſhewed in our ſufferings for his ſake, we cannot have the comfort of a ſound faith in his reſurrection, if we refuſe them, let us with all patience and willingnes ſuffer what the will of God ſhall be, and gather life by the examples of others martyrdoms, that it may be ſaid, death wrought in them, and life in us, which is when we are confirmed in our faith hereby. *Note.*

The Analyſis and Senſe.

TOuching the Analyſis of this Chapter, it may be gathered out of the premiſes to conſiſt of two parts: Firſt, a proſecution of his former argument, in approving their proceedings to have beene in all ſinceritie, whatſoever is contrary hereunto being rejected. And here firſt is a profeſſion of this ſincere dealing, *verſ.* 1, 2. Secondly, if any remained yet unconverted by the miniſterie of the Goſpell thus carried, rather calumniating the Apoſtles, than walking in the light ſet up by them, he pronounceth them to be blinded by Satan, *verſ.* 3, 4. 1 1

The ſecond part is an abaſing of himſelfe, leſt he ſhould ſeeme in his former diſcourſe to have arrogated too much. And here againe he firſt calleth himſelfe with the reſt of the Apoſtles ſervants, ſhewing that all the power is in God only, *verſ.* 5, 6. Secondly, earthen veſſels, which are brittle and baſe, *verſ.* 7. Thirdly, leſt it ſhould be thought, that if they were like earthen veſſels, they could laſt but a little while, he preventeth this conceit, by ſhewing that the ſimilitude did not hold in them in all things; for though they were under perſecution and trouble, yet they were not overcome hereby, but held out to their benefit, and ſhould afterwards, if they were put to death, be raiſed againe, and live for ever in glory, *verſ.* 8, 9, 10, 11, 12, 13, 14. and here he mentioneth their being raiſed againe alſo. Fourthly, becauſe in all things he ſpeaketh with this reference unto them, he ſheweth, that all things were for their good, ſeeking in his owne example, who looked herein at the benefit redounding to the ſoule, to bring them that they likewiſe might have an eye hereunto, and ſo not languiſh in their ſufferings, though to their outward and bodily detriment, *verſ.* 15, 16. Fifthly, he yeeldeth a reaſon hereof, becauſe the glory to come is ſo exceeding great, that it will more than make amends for all bodily ſufferings, *verſ.* 17, 18. 4 1 2 3 4 5

CHAP. V.

The Analyſis and ſenſe.

THe Apoſtle having in the end of the former Chapter extolled the life and glory to come, and ſhewed as one ſetting light by this life, now rendreth a reaſon thereof, expreſſing a farre greater deſire in ſuffering for Chriſt to die that he might attaine to that life, than to live here ſtill. And if any ſhould thinke him to be beſides himſelfe in theſe hyperbolicall ſpeeches, he maketh ſome apologie for himſelfe.

The parts of this chapter are two: Firſt, a reaſon of his light ſetting by this life, and eſteeming ſo highly the life to come, *verſ.* 1. whereto is annexed a profeſſion of longing after that other life ſo much, as that he was even wearie of this, wherein both the end of his deſire is explained, *verſ.* 2, 3, 4. and the power to doe thus is to God aſcribed, *verſ.* 5. who is ſaid to aſſure him of 1 1 2

that better life, by giving to him *the earnest of the spirit*, that is, the spirit of faith and of grace, breeding this confidence, as if an earnest penny were given. 3 And moreover, upon being made hereby confident, his preferring to suffer death is more punctually set forth, faith, as the cause hereof, being by the way mentioned, and the effect hereof, a desire to be found acceptable every where unto God, in the end added, *vers.* 6, 7, 8, 9. Lastly, why every one had need to doe so in all things, as that he may be accepted of before God, a reason is rendred, *vers.* 10.

2 1 2 The second part of the chapter is an apology for himselfe, if he seemed vain-glorious to any, in commending himselfe so much, as he had done before, for God, he saith, knew with what mind he did it, and he doubted not, but they were well perswaded of him in their consciences. It was the feare of God that set him a worke to speake thus for the good of others, *vers.* 11, 12. 2. If he seemed to any to be mad, he sheweth, that it was unto God, whose love wrought thus with him, *vers.* 13, 14. 3 That to be willing to die for Christ should not seeme strange to any faithfull person, because he hath died for us, and therefore we owe our lives unto him, he sheweth, *vers.* 15, 16. so that nothing pertaining to the flesh should move us, as it doth not them, that are out of the flesh. 4 He proveth this, because the faithfull are new creatures, and they have now departed with their old affections, as they were men consisting of flesh and bloud, being altogether spiritually minded, *vers.* 17. 5 Hee setteth downe the originall of this metamorphosis, namely God through Jesus Christ, thus drawing the hearts of all the faithfull unto him, so that all things becomming new, flow from God, *vers.* 18, 19. 6 Hee sheweth by what meanes this reconciling of all things unto God is wrought, *viz.* by the ministery of the Gospell, *v.* 18, 19. Lastly, according to that part which he had taught belonged unto him and to such as he was, he playeth the Embassadour of God, mentioning Gods infinite love in Christ, that we might all be the more moved to embrace the grace and atonement offered hereby, *vers.* 20, 21.

Text 85. Verse 16, &c. *So that we from henceforth know no man according to the flesh, and if we have knowne Christ according to the flesh, yet now we know him no more, &c.*

Chrysost. Hom. 11. *in* 2. *Cor.*

THe Apostle having spoken with an high spirit of the contempt of death, yea rather of the preference of it before life, because in death we put off the body, and house of clay, and shall receive an eternall most glorious body againe, and because here we live in a strange country, more remote from the Lord, but there at home with him, because he might seeme to some in speaking thus to be out of his wits, and in the commending of himselfe with the rest of the Apostles so highly as he had done before; He sheweth the reason both why he spake thus highly, and why sometimes so meanly, by saying, *For whether wee be out of our wits, it is to God, or whether wee be wise, it is to you:* that is, if we have spoken any thing loftily, we have done it for Gods cause, that we may not seeme vile unto you, that so yee should despise us and perish; or if meanly, that it might redound to your benefit, having thus an example of humility given you. Or else the meaning is, if any shall upbraid us for speaking thus, as if we were mad, God will reward us, for whose sake we undergoe this ignominy: or if any shall thinke us wise, he shall enjoy the benefit of it. And that a man ought to beare himselfe thus for Gods cause, he sheweth the exceeding great love of God, in dying for us all, who without him were but dead men, and therefore great reason is there, that we should doe any thing for God againe. And forsomuch as we are all dead unto sinne and risen up againe to live unto God, he addeth, *So that if we have knowne any man according to the flesh, &c.* that is, forsomuch as all true Christians are regenerated, and the flesh is perished, they having now attained unto another, which

Vers. 13.

is

is an heavenly life, we know them not according to the flesh any more, seeing they have ceased to be fleshly: *neither know we Christ any more, &c.* that is, as he was in the flesh subject to passions and sufferings, and bodily infirmities of hunger, and thirst, and wearinesse, &c. for otherwise he hath flesh still, and as flesh setteth forth sinne, he was never flesh. And to explaine himselfe yet further, he saith, *If any man be in Christ, he is a new creature*, he is not flesh, as by his first birth; but spirituall, by a second birth. Vers. 17.

Photius. Whether we be out of our wits, it is to God, that is, it belongeth to God to judge, as elsewhere he spake, saying, *To me it is a small matter to be judged of you, or of mans judgment; it is the Lord that judgeth me: or if we be in our right mind, it is to you*; that is, if any thinke us wise, yee of all men ought chiefly so to esteeme of us, forsomuch as yee are the seale of our Apostleship. *We know no man according to the flesh*, that is, because to live according to the flesh is not to live, but to be in death, for sinne is the death of the soule, wee know no such man now any more. In the rest he followeth *Chrysostome.* *Oecumenius in 2 Cor. 5.* 1 Cor 4.

The word *Extasis*, used by the Apostle, when he saith, *whether wee be out of our wits, it is to God, &c.* doth signifie a being ravished & taken up in the mind above this world to heavenly contemplations, and it is, as if he had said, whether we speake of high things, exceeding your capacity, and the capacity of man, it is by the revelation of God, with whom we converse: for so he sheweth elsewhere, that he was taken up into the third heaven: but they tempered themselves also, and for their benefit they descended to their capacity who were their hearers, which is meant, when he saith, *Whether we be wise, it is unto you.* *August. Tract. 7. sec. Iob Evang.* 2 Cor. 12.

In saying, that he knew no *man according to the flesh, &c.* he is to be understood, as having his minde fixed upon the future estate, which maketh him speake, as if it were already present. By flesh understand corruptibilitie and mortalitie: for howsoever men are mortall here, yet being considered, as they shall be, so many as are faithfull, shall be made incorruptible and immortall, so that none shall be then, as now in the flesh, and though Christ hath beene such, yet now he is not such any more; for in that he was raised, it was not that he should dye any more. *If any man be in Christ, he is a new creature*, that is, being such by faith and hope now, as he shall be hereafter indeed, and having that in Christ now, which he shall hereafter have in himselfe. *Lib contra Faustum.*

Bullinger followeth *Chrysostome* in expounding, *whether we be out of our wits.* &c. Touching the next words, *if one hath dyed for all, all are dead*, &c. he saith, all are said to be dead, because there is no life in any, but what they have from Christ, for if life were by any other meanes, Christ had dyed for us in vaine. Seeing then life commeth only by Christ, if we *have knowne any according to the flesh, now we know him no more*, that is, we stand not upon legall rites and ceremonies to observe them still, yea we consider not the Lord Jesus, as he appeared outwardly to the eye, as being man onely, but both God and man, not base and subject to suffering of death, but risen and reigning in glorie. *Bulling. in 2 Cor. 5.*

Whether we be out of our wits, &c. that is, whether we seeme such, or otherwise, we passe not for mens divers judgements, for all that we say and doe, is, that we may serve God and the Church. *Christ hath dyed for us all*, &c. that is, he hath redeemed us and payed for us, so that we are not our owne any more, but at his disposing. In Christ we are dead, and therefore we ought not to stand upon any eminency or dignitie of our owne, but be willing for him to be abased, forsomuch as we owe our very life unto him. *If we have knowne any man according to the flesh*, &c. that is, if any hath beene accounted of in outward respects for any excellent parts or gifts, these things make not a true servant of Christ, but onely that which is inward. And likewise touching *Calvin. in 2 Cor. 5. 13.*

Christ

Christ himselfe, he is not now to be conceived of, as sometime he outwardly appeared.

Mayer. The doubts of this place, and of two or three verses going before, are first, what is meant, when the Apostle saith, *if we be out of our wits, it is to God*, &c. Secondly, by saying, *we are all dead*. Thirdly, *We know no man according to the flesh any more*, &c.

1 Touching the first, if the precedent part of the Chapter be considered, it will plainly appeare, that the ecstasis or being out of his wits, which he speaketh of, is to be referred to his preferring of death: for a man, that desperatly adventures himselfe upon deadly dangers, or talketh so, as if he regarded not his life, is counted amongst men to be out of his wits. Wherefore the Apostle having done thus in the words going before, maketh his Apology here, if he might seeme out of his wits to any, saying that it was to God, that is, it was a divine and before God commendable distraction, seeing the love of God and a desire to be with him, did thus transport him: to which effect almost *Chrysostome* speaketh. Or *if we be wise it is to you*, that is, if any conceiving more rightly of this our resolution, accounteth us wise in thus neglecting this transitory life, in regard of that which is to come, we doe not hereby aime at our owne credit and estimation, to be counted noble and heroicall minded Christians, but that yee may be incouraged, and made resolute in adventuring your selves upon any danger for Christ, that suffering with him yee may be glorified with him. And this *Chrysostome* calleth the injoying of the benefit of his wisdome. That of *Photius*, in *Oecumenius*, understanding it of a neglect of mans judgement, doth not so fully satisfie or give a reason of that which the Apostle had said, as he certainly intendeth here. That of *Augustine*, followed by *Anselme* and *Thomas*, doth not so well agree, because he hath not spoken in this Chapter of any things so mysticall and hard, but rather necessary for all to know. Lastly, that of *Calvin* is too generall: learne we that it is a good defence in any case, when divers men thinke diversly of us, if we can from a good conscience say, that whatsoever we have done, hath beene in the love of God, not aiming at our owne praise, but the edification of others, with whom we have to doe, in our owne good examples teaching them.

2 Touching the second, I subscribe also to *Chrysostome*, *if Christ dyed for all, all were dead*; that is, Christs dying for us doth argue, that we were all dead, or the children of death and destruction, otherwise it had not beene needfull for Christ to dye to redeeme us. Wherefore his dying for us doth argue our desperate condition, which should so worke upon us, as that we should wholly resigne our selves whether for living or dying to be at his disposing. There is little difference in any other Expositor from this, but that some seeme to understand our being dead of our estate by grace, by which we are mortified unto the world. But it is to be noted, that he saith not, are dead, *but all were dead*, that is, in this case Christ found us all, when he came to dye for us. And this death was a thousand times more terrible, than any bodily death, so that being delivered herefrom, we should thinke nothing too much to yeeld againe unto the Lord in way of gratitude, no not our very lives, if the case requireth it.

3 Touching the third and last, *Calvin* seemeth to me herein to come neatest unto the true and genuine sense, forsomuch as we owe our lives wholly to Christ, who dyed and rose againe for us, we being of our selves all but dead men, we doe not make any reckoning of our selves, or of others for any outward eminency, so as that we should doe any thing, to set up our owne esteeme, although through want of this knowledge we have done so heretofore: yea seeing the Lord himselfe is dead, and so whatsoever was outward in him is vanished, for his body hath by his resurrection ceased to be carnall, and is become spirituall, we doe not make account of him any more in respect of

of the comfort of his bodily preſence, when he did oft times miraculouſly feed our bodies, and led us about in bodily ſafety, notwithſtanding the oppoſition of enemies, which together with other wonders that he did, made us affect him, as expecting that he ſhould become a great King in this world. But now we are gone from this our errour, and doe only in ſpirituall reſpects cleave unto him, expecting deliverance from our ſinnes, and eternall ſalvation by him, out of the faith of his reſurrection and glorifyed eſtate, wherein he is able to doe all things. None Expoſitor I confeſſe that I have ſeene, doth altogether thus expound theſe words, but *Calvin* and others ſpeake almoſt to the ſame effect, and this ſenſe ſeemeth to be the moſt naturall and agreeing to the precedents. And touching Chriſt *Ambroſe* ſpeaketh not much different herefrom: for he ſaith. It is true, that Chriſt being riſen from the dead, the carnall nativitie doth now ceaſe in him, the infirmity of his body ceaſeth, and the paſſion of his death; for unto the very croſſe there was a ſuſpition of Chriſts infirmity, but after that, he appeared to be ſuch, as he was not beleeved to be, as he himſelfe foretold, ſaying, *When yee have exalted the Sonne of man, then yee ſhall know, that I am he.*

Ambroſ. Verum eſt quod Chriſto reſurgente a mortuis jam ceſſat in eo carnalis nativitas, ceſſat infirmitas corporis, ceſſat & paſſio mortis. Vſque ad crucem enim fuit ſuſpitio infirmitatis in Chriſto, poſt autem apparuit eſſe quod non credebatur, ſicut & ipſe ait, cum exaltaveritis filium hominis, tunc intelligetis, quod ego ſum.

Here *Ambroſe* agreeth in this, that Chriſt was now after his reſurrection held to be another manner of perſon than before, only as ſome other learned interpreters, he maketh the difference to ſtand in his infirmity then, and omnipotency now beleeved, whereas being ſo taken, it would not agree to the precedents: for infirmity is not compared with dignity, but dignity with dignity, the ſuppoſed dignity of men commended by the world with the dignity of ſuch, as are commended by their faith and grace, and the dignity of Chriſt being in this world drawing many after him with admiration, and his dignity being riſen from the dead, that all outward dignity being beaten downe, he might upon good reaſon be thought not to have ſet by himſelfe or this life, and to have exhorted others to aime altogether at ſpirituall ends; that they might, as becometh graceſull perſons live unto Chriſt only, and not unto themſelves. I cannot ſee, how that of *Bullinger* touching ceremoniall rites and figures can ſtand here, becauſe they come not with this compaſſe.

Fauſtus the *Manichee* uſed this place to prove, that Chriſt was no true man, as if the Apoſtle had ſaid, we were indeed in this errour ſometime, we thought him to be fleſh, but now being better inlightened, we thinke ſo no more: and *Servetus*, as *Calvin* ſheweth, uſed this place to prove that the humane nature was abſorpt of the deity, neither had exiſtence any longer. But the Scripture is ſo evident, that Chriſt tooke fleſh, and had fleſh ſtill after his reſurrection, and ſo ſhall come to judgement at the laſt: that to expound this place thus, is to ſet the word of God at variance with it ſelfe. Now forſomuch as Chriſt is new, not having a naturall fleſhly, but a ſpirituall heavenly body, *If any man be in Chriſt, he is a new creature*, as it followeth, *verſ.* 17. from carnall he is alſo changed to become ſpirituall, as a member of Chriſt the head, not vaunting himſelfe after the old carnall manner, but with the neglect of himſelfe being wholy addicted, in a new ſpirituall manner, to ſeeke the glory of Chriſt.

Fauſtus manich.

Servetus.

Verſ. 17.

If there be any, that are not thus taken up with the love of Chriſt, and the conſideration of the vanity of all other things, ſo as that their owne praiſe and honour, and dignity, doth much affect them, and ſway with them ſtill, they are not in Chriſt, and ſo all their faith and hope in him is in vaine.

Note.

Verſ. 21. *He made him ſinne for us, that knew no ſinne, that we might be made the righteouſneſſe of God in him.*

Text 86.

BEcauſe Chriſt is ſaid to be ſinne, and we Gods righteouſnes, here cannot but ariſe a queſtion, how Chriſt is ſaid to be ſinne, and we the righteouſnes of God? In anſwer hereunto, the Greeke Expoſitors generally ſpeake one way,

Mayer.

way, and the Latine another. The Greeke, that Christ was made sinne, when as a sinner he was given into the hands of the Jewes, to be crucified and slaine, we are made the righteousnes of God in him, not by our workes, but by his passions being justified and saved. The Latine, that Christ was made sinne, when he became a sacrifice for sinne, for אשם, which is a sacrifice for sinne, signifieth sinne also, and *Hos.* 4. the Priests are said to eat up the sinnes of the people, when they ate up their sacrifices for sinne: they say also, that he was made sinne, when he was incarnate, seeing he had then the similitude of sinfull flesh. Heare *Ambrose* for all; Christ (saith he) was made man for sinne, whose lot and dignity admitted not to be borne a man; but becaus all flesh is under sinne, by becomming flesh, he is made sinne, and becaus he became an offering for sinne, &c.

Ambros. Homo factus est Christus causa peccati, quem non tangebat sors, neque dignitas nasci hominem. Propter quod autem omnis caro sub peccato est, ideo factus caro, factus est peccatum, & quoniam oblatus est pro peccatis non immerito peccatum dicitur.

Anselme.

This of Christ called sinne, becaus a sacrifice for sinne, is subscribed unto by all; and *Oecumenius* also mentioneth it. *We are made the righteousnes of God in him*: not our owne, but of God, not in our selves, but in him, even as he was made sinne, not his owne, but ours, not in himselfe, but in us, being in the similitude of sinfull flesh, wherein he suffered, for we are so made righteousnes, as Christ is made sinne: as *Anselme* speaketh. But the difference here is little, for let us take all these wayes of Christs being called sinne together, and they make but one full exposition. *He that knew no sinne*, that is, was free from all staine of sinne, and had no communion with sinfull flesh, became flesh, and as a malefactor was condemned and suffered: this his suffering yet being so directed by God, who foreordeined it, as that it was a sacrifice for our sinnes. Touching our being *made the righteousnes of God in him*; the Papists take exception at this inference, we are so made righteousnes, as Christ is made sinne, and therefore by the imputation of Christs righteousnes, and not by any righteousnes of our owne inhering in us: for they say, that we are capable of inherent righteousnes, but Christ is not capable of sinne so, and therefore the meaning of the Apostle is not to keepe strictly to a proportion in the manner, but onely in the originall and fountaine: sinne floweth to Christ from us, righteousnes from Christ unto us. But this is a new kinde of teaching, wherein *Anselme* himselfe is plainly against them, and for us; and if it should thus be taken, the sense were perverted in part, it being restreined to one thing only, when as two are plainly intended, both to shew the fountaine of Christs sinne, and our righteousnes, and to extoll the mercy of God towards us, in giving Christ to sufferings as a sinner, and freeing us, as righteous, when he had no sinne, we no righteousnes of our owne. Indeed if any other passage in the holy Scriptures did second their exposition, by teaching inherent righteousnes in the regenerate, there were some colourable ground of it; but seeing inherent righteousnes, that is, a perfect conformity to the Law of God in all things in any man in this life, is every where renounced, and unrighteousnes and sinne is acknowledged to be still in the most holy, it is but a meere shift to uphold an errour touching justification by workes, broached in later times, to elude a most manifest place, against which this popish doctrine can by no meanes stand.

Note. Esa. 64. 6. Iames 3. 1.

Let all, that desire the benefit of Christ, seeke righteousnes only in and by him, acknowledging with the Prophet *Esay*, *All our righteousnes is as a menstruous cloth*, and with Saint *Iames*, *in many things we sinne all.* For if we confesse our owne wants, there is in Christ that which will supply all, but if we justifie our selves, there is no part for us in him.

CHAP.

CHAP. VI.

The Analyſis and ſenſe.

IN this Chapter the Apoſtle ſheweth, how according to the office of an Ambaſſador of God, wherein he was ſet, he laboured, that the miniſtry of reconciliation committed unto him, might be effectuall amongſt them, whatſoever he ſuffered, particularly mentioning both his ſufferings and labours. And laſtly, he dehorteth them from having communion with Idolaters.

The parts of the Chapter are two: First, a profeſſion of his endevouring in the worke of God, according to his office, unto *verſ.* 14. And herein firſt, he exhorteth not to receive the grace of God in vaine, ſeeking to take the advantage of the opportunity, *verſ.* 1, 2. Secondly, he ſheweth, that there was no let in him, whereby they might be hindred from profiting; but all furtherance: First declaring, what care he had in generall, *verſ.* 3, 4. Secondly, in the divers ſufferings that befell him, tribulations, neceſſities, ſtreights, &c. *verſ.* 4, 5. in all which he had much patience, *tribulations* were generally all calamities that he ſuffered; *neceſſities*, want of things for the maintenance of this life; *Streights* were the dangers, wherewith he was beſet, from which he could hardly eſcape. Thirdly, by the exerciſe of what vertues he went on, when he was in the midſt of theſe adverſities, *in purenes, in knowledge, in long ſuffering*, &c. *verſ.* 6, 7. *Purenes* here ſpoken of, is chaſtity and temperance; *knowledge*, the wiſdome, which he had from God, and not humane wiſdome, followed by the falſe teachers; *in goodnes*, that is, freely preaching the Goſpell; *in the holy Ghoſt*, by the ſignes and wonders which were done by him. *By the weapons of righteouſnes on the right hand and on the left*, that is, when we had praiſe, not being diſcouraged, nor when going on in a righteous courſe we were diſgraced, being diſcouraged and diſheartened hereby. Fourthly, for further explication of the weapons of righteouſnes on the left hand and on the right, he addeth, *by honour and diſhonour, by good report and ill report, &c. verſ.* 8, 9, 10. *As unknowne and yet moſt knowne*, that is, amongſt ſome ſuch, as they would not take notice of, but amongſt others ſuch as every one rejoyced to be acquainted with. *As having nothing and yet poſſeſſing all things*; that is, bearing a kinde of rule in mens hearts, that beleeved every where, ſo as that they were all ready to communicate any thing unto him, as he ſpeaketh of the Galatians, *Gal.* 4. Thirdly, he applyeth all this to the Corinthians, ſeeking to ſtirre them up, conſidering the greatnes of his affection towards them, declared in all theſe things, to be likewiſe affected unto him, and to eſteeme conſtantly of him, not being drawne away by falſe teachers, *verſ.* 11, 12, 13.

The ſecond part of the Chapter, is a dehortation from having communion with Idolaters and unbeleevers, which how it cohereth, and what is meant hereby, ſee in the Texts following. This dehortation, *verſ.* 14. is firſt ſeconded with reaſons taken from the oppoſition betwixt God and idols, *verſ.* 15, 16. Secondly, with an invitation to come from amongſt ſuch, to be the children of God, *verſ.* 17, 18.

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Oecumen.
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Verſ. 1. *But we labouring together exhort you, that yee receive not the grace of God in vaine.*

2. *For he ſaith, in an acceptable time I have heard thee*, &c.

Text 87.

IT is God, which is the Author of our reconciliation to himſelfe: but we as his Miniſters ſeeking to further it, *exhort you not to receive the grace of God in vaine.* The grace of God is the remiſſion of ſinnes, which he receiveth in vaine, that doth not afterwards exerciſe himſelfe in good workes: the grace

Anſel. in 2 Cor. c. 6.

of God is the facultie of well doing, given of God unto man, but when he doth not endevour and ſtudy herewith to keepe Gods commandements, it is ſaid to be in vaine, or we exhort you, not ſo to underſtand our baptiſme and faith for the remiſſion of ſinnes, as the falſe apoſtles would perſwade you: for if any doe not thinke faith alone to be ſufficient for juſtification and ſalvation, without the carnall obſervance of the Law, he receiveth this grace of faith in vaine, that is, he underſtandeth it to a thing void of innocency, and of the perfection of all vertues, and ſo it becommeth a thing void unto him, forſomuch as he doth not hereby attaine remiſſion of ſinnes, or any grace at the hands of God. But in truth yee ought not to account of Gods grace, as vaine; for by the Prophet Eſay he hath ſaid, *I have heard thee in an acceptable time*, that is, praying for the remiſſion of thy ſinnes: for the grace to pray ſo as to prevaile, is not vaine, and he ſaith in an *accepted time*, which is more than acceptable, and this time of the Goſpell is thus called, becauſe the prayers that were not heard under the Law are now heard.

Mayer. *Chryſoſtome*, whom *Oecumenius* followeth, underſtandeth this their labouring together with reference to the Corinthians, whereas *Anſelme* referreth it to God. But *Calvin* and moſt referre it unto God, and ſo it is moſt agreeable to the laſt words of the preceding Chapter, wherein he ſetteth forth the Apoſtles, as Gods Embaſſadors, and elſe where he ſaith, we are *labourers together with God*. *Chryſoſtome* further ſaith, that the apoſtle uſeth theſe words, leſt they ſhould thinke, that if the caſe were thus, that God was ſo deſirous of a reconciliation, and this is made by beleeving in Chriſt, then they might take any time, and they could ſoone by faith provide for it. Againſt this he oppoſeth, *receive not the grace of God in vaine*, that is, heare not of this kinde offer of reconciliation, on Gods part to become the more remiſſe and negligent, thinking to make uſe of it, when yee will, dallying out the time in the meane ſeaſon, in making a mixture of Chriſtianity and idolatry, or of Chriſtianity and legall obſervances. For now is the accepted time, if ever yee will have the benefit of this offer, yee muſt uſe no delay, but ſeparating from all heterogenean things, yee muſt depend upon the grace of God onely, and live as thoſe, that are made partakers of ſo great grace. To this effect almoſt *Bullinger*. For the place alleaged and applyed here out of *Eſay*, ſome underſtand it to be there ſpoken to Chriſt, as *Calvin* and *Junius*; ſome to the Church, as *Bullinger*; but I preferre the former, for the place is plaine for Chriſt, if it be looked into. It is brought in here onely to urge them to take time, whilſt time ſerveth, which is now, at this preſent.

1 Corin. 3. 9.

Eſa. 49. 8.

Note. We may ſee, what a care the Apoſtles had, that their doctrine might prevaile, and be fruitfull amongſt the people, they did not only teach them, but laboured, that by all meanes ſome good effect might follow in ſuch as they taught, that we, which are the Miniſters of Gods word, may doe likewiſe. For the beſt meanes may otherwiſe be in vaine, notwithſtanding the grace of moſt excellent and divine preaching, the people may periſh even under it. Againe note, that it is of great moment to conſider the time, when a man may be accepted in his godly endevours, now it is, whilſt the light ſhineth, if this time be not improved, there will be danger of ſeeking, and not being able to enter; as it is ſaid, *Some ſhall ſeeke to enter, and ſhall not be able.*

Luc. 13. 24.

Text 88. Verſ. 14, 15, &c. *Be not unequally yoked with infidels, for what part hath righteouſnes with unrighteouſnes, what communion betwixt light and darknes*, &c.

Anſelm. in 2 Cor. 6. THe yoke here ſpoken of, is the ancient yoke of ſervitude to the Law, the infidels are falſe Apoſtles, which went about to overthrow the faith of Chriſt, and to eſtabliſh carnall obſervances of the Law. He perſwadeth them not to yeeld to their will herein, for righteouſnes, ſuch as they did partake of

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by faith, had no part with unrighteouſnes, which is of thoſe that are under the Law ſtill: light, ſuch as was in them by the Goſpell being inlightened, had no communion with the darknes of them, who were both blind themſelves, and ſought to blind others. Chriſt, of whom they were made partakers by faith, had no communion with Belial, that is, of the Devill reigning in them, that would not be brought to the obedience of Chriſt. For Belial ſignifieth, without yoke, as the Devill is, who hath caſt off all yoke of obedience, refuſing to be ſubject to the Lord. The faithfull hath no part with the infidel, that is, ſuch as deſtroy the Catholike faith by their falſe doctrine. The temple of God hath no agreement with idols, that is, ſuch as offer ſacrifices ſtill, for they offer them not now to God, but to Devils. Or otherwiſe by the infidels here may be underſtood the Gentiles, who are unrighteouſnes by being under the yoke of ſinne; and darknes, by living in ſinne; and Belial, by following their owne wils, and refuſing to be ſubject to God in receiving the Goſpell, &c. Or by the infidell may be underſtood the man unfaithfull in his word and promiſe; by the idoll, the idoll of covetouſnes. *Come out from amongſt them*, that is, ſuffer not the falſe Apoſtles to preach any more amongſt you, for whilſt yee ſuffer them, yee have communion with them. *Or come out from amongſt them*, by being prepared to doe well, whatſoever they doe, *touch no uncleane thing*, that is, have nothing to doe with carnall obſervances of the Law, which are now ſo farre from purifying, as that they doe rather defile the obſervers of them. Or come out from amongſt the wicked, not bodily, but ſpiritually, that is, by doing what may tend to their correction, every man according to his place, without breaking the peace of the Church. For to reprove ſinners, is to come out from amongſt them, ſeeing the Lord will not now charge him with this ſinne, as his owne, becauſe he hath not done it, nor as acceſſary to it in others, becauſe he hath reproved it, nor as negligent, becauſe he hath ſpoken and not held his peace, nor as proud, becauſe he hath preſerved the unitie of the Church. Come not out bodily, leſt by making a rent in the Church, yee commit a greater evill, than yee doe good by flying the ſociety of the evill; yet there is one caſe, wherein the ſociety of the wicked is to be ſhunned, *viz.* when there is danger of being corrupted by them. The ſtrong ought not to avoid their company, becauſe they may happily winne them, but the weake ought to decline them, leſt they touch ſome *uncleane thing*, that is, be corrupted with their wickednes.

The word *yoke* is here uſed, becauſe as beaſts being yoked draw together, ſo there is amongſt men ſomething, whereby they are made to goe one way together; there is love, which as Gods yoke maketh the godly to goe together after God; and there is malice, which as the Devils yoke, maketh the wicked to goe together after the Devill; According to this the Apoſtle ſpeaketh, both againſt them that (counting themſelves ſtrong) would goe to the eating of idolothytes at Idols feaſts, and againſt them that would ſtill obſerve the rites of the ceremoniall Law with the Jewes. *Come out from amongſt them*, &c. here are three degrees: Firſt, *come out*, by departing from theſe ſinnes. Secondly, *ſeparate your ſelves*, by not conſenting unto them. Thirdly, *touch none uncleane thing*, by reproving them. And in thus doing, yee ſhall not need to feare any thing, for *I will be your father*, &c. *Thom. Aquinas 2 Cor. 6. Lect. 3.*

The doubts of this place are, firſt how the Apoſtle falleth from a declaration of his love and deſire to doe good, ſo ſuddenly into this dehortation from being unequally yoked with infidels, ſeeing nothing had beene ſpoken of infidels in this Epiſtle hitherto? *Anſw.* To this *Calvin* anſwereth moſt probably, that the Apoſtle having made way by his former ſpeeches, inſinuating a moſt fatherly affection towards them, waxeth bold to reprove their having communion with Idolaters in going to their feaſts, which he had touched before in his firſt Epiſtle to them, but not being herein yet reformed, he thought *Mayer. Queſt. 1.* *Calvin.*

it neceſſary by ſome ſhort, and yet ſharpe reprehenſion, to beat downe this corrupt and dangerous cuſtome.

Queſt. 2. Secondly, what is meant by being unequally yoked with infidels? Some underſtand it of matrimony, thinking that occaſion might be taken from that, which was ſpoken in the former Epiſtle, touching the faithfull husbands or wives continuing with a wife or husband being an infidell, to marry with ſuch: but it is ſo plainly ſpoken there, of ſuch as were already married, and not to be married, as that it is not likely, any miſtaking could be herein. Moſt therefore expound it of any neare familiarity with infidels, whereby a man is continually in danger, of being ſwayed from the right another way, wherein they are: for the annotation of the word yoke, ſee *Thomas Aquinas* before.

Hieron. lib. 1. contra Iovin.

Budæus. Theophylact.

The word uſed here, is ἑτεροζυγοῦντες, bearing a yoke with one of another condition, as *Budæus* expoundeth it: *Theophylact*, inclining to the other part of the yoke drawne by an infidell, ſo that the beleever in favour of his wife, being an infidell, is drawne away by her. But this ſeemeth to ſtreighten that, which is more largely ſpoken: I preferre therefore that of *Budæus*. By infidels, *Anſelme* is ſingular, in underſtanding the obſervers of legall rights: all others underſtand it properly. The ſenſe is, be not ſo familiar with the idolatrous heathen, as to eat and drinke with them at their feaſts, becauſe thus yee ſhould draw in one yoke of wickednes with them, having communion in their abomination. And if any neare familiarity with them be condemned, much more to marry with ſuch. And this prohibition extendeth in equity to all familiarity with wicked perſons, when they are ſinning: for this is to draw with them in their yoke, the agent and the companion being both intangled alike.

Queſt. 3. Verſ. 15. What is meant by the word Belial? *Anſw.* It is derived of *Beli* and יעל *without profit*, as *Rabbi Chimchi*, or of *Beli* and עול as *Ierom* and *Aquila*, *without yoke*, and either way ſignifieth, moſt wicked men and the Devill, the head of all wickednes, as *Pſal.* 101. and in ſundry other places the ſonnes of Belial are ſpoken of. The Greekes read it Beliar, becauſe they have no word ending in l.

Queſt. 4. Verſ. 17. What is meant by comming out from amongſt them, and ſeparating, and not touching the uncleane thing? what, may we have no communion with unbeleevers or wicked men? *Anſw.* It is not meant, that we ſhould utterly forſake their ſociety, as *Anſelme* following *Auguſtine*, hath rightly ſhewed: for even *Moſes*, and *Eſay*, and *Ieremy*, and *Ezechiel* that cryed, *come out from amongſt them*, did not leave the people of God, being wicked, to goe to the gentiles. But to come out from them, is to reprove their ſinnes; to touch none uncleane thing, is to reſtraine from doing what they doe. Our Saviour Chriſt did not ſhun the ſociety of ſinners: for if he had, he ſhould have wanted the opportunity of doing them good; wherefore the ſtrong, who are reſolved to beat downe ſinne every where, are not hereby denied to come into the company, and to eat and drinke with the wicked, but when as by their ſilence and conſorting with ſuch, as their familiar friends, they ſeeme to countenance them in their wickednes, as they, which thought themſelves ſtrong amongſt the Corinthians, did, by going to idolatrous feaſts. And for others, that be weaker and not ſo ſetled, howſoever they cannot be in the world, but they muſt needs ſometime converſe with ſuch, yet they ought to avoid their ſociety, leſt they be infected by them.

Auguſt Ser. 19. de verb. Evang. Immundum ne tetigeritis, ſed contactu cordis, non corporis. Quid eſt enim tangere immundum, niſi conſentire peccatis? quid eſt exire niſi facere quod pertinet ad correptionem? Diſpliceat tibi, quod quis peccavit? non tetigiſti immundum: redarguiſti, corripuiſti, monuiſti? exiſti inde.

Note. Here is no ground for any to ſeparate from the Church of God, where the truth is taught, becauſe there be wicked perſons therein, or a few ceremonies, which are offenſive unto them, uſed: for in this caſe, for any to rent and divide themſelves, is not to ſeparate from infidels, but from the Church of God, and ſo to be expoſed to the danger of damnation, ſeeing that out of the Chruch there is no ſalvation; we are rather to beare therefore with ſome things for the preſervation of the peace and unity of the Church, than through offence at theſe, to loſe the benefit of communion in the word and Sacraments, as ſome giddily and unadviſedly doe.

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Touching the places here alleaged, the firſt, *Levit.* 26. 11. the ſecond, *Eſa.* 52.11. the third, *Ierem.* 31. 2. they are ſo pertinently and according to their meaning here applyed, as that there is no need to ſpeake any more of them, being in themſelves plaine and eaſie to be underſtood.

CHAP. VII.

The Analyſis and Senſe.

IN this Chapter the Apoſtle beginneth with an exhortation, grounded upon the promiſe of God before mentioned, to become their father, and to entertaine them for his children, proceeding to expreſſe his love yet more towards them, and ſpecially by making Apology for his being ſo ſharpe in his former Epiſtle in the caſe of the inceſtuous perſon, ſhewing, that by the comming of *Titus*, he was fully ſatisfied now, and had much joy in hearing by him of them.

So that here is nothing elſe, but a double exhortation: Firſt, to walke worthy of ſuch a Father as God, purging themſelves *from all pollution of the fleſh and ſpirit, &c. verſ.* 1. that is, of thoſe ſinnes, wherby the fleſh is tempted, as adultery and fornication, &c. and of thoſe, which be mentall, as the memorie of injuries, hatred, and contention, &c. according to *Oecumenius*. 1

Oecumen. But *Baſil* will have the pollutions of the fleſh to be carnall actions; thoſe of the Spirit, the keeping of company with ſuch, as with the inceſtuous perſon for example, from whom they ſhould have ſeparated. *Baſil. reg. 53. Brevior: Inquinamentũ carnis eſt carnalia agere, inquinamentum Spiritus eſt talia agentibus ſe immiſcere & cum iis verſari atque communicare.*

Theodoret otherwiſe: the pollution of the fleſh (ſaith he) is any actuall ſinning, that of the Spirit, to have ſociety with idols. And this ſeemeth beſt to agree with this place, ſeeing the argument in hand is a dehortation from this communion: for though they which are preſent at the committing of idolatrie, may thinke themſelves pure, if their hearts be right; yet certainly they are defiled in their ſoules, as *Calvin* underſtandeth the Spirit here. The body is defiled by fornication, as is ſhewed at large, 1 *Cor.6.* and the ſoule, by idolatry, if a man hath but ſocietie only with idolaters. Every ſinne indeed defileth both body and ſoule, but a bodily ſinne, is ſaid to defile the body more properly; becauſe thereby it is acted; and here the pollution is begun, but withall it extendeth to the ſoule alſo. *Theodoret. Calvin.*

In that he calleth communion with idolaters pollution of the Spirit, let them conſider of it, that goe to the popiſh Maſſe, and have continuall familiaritie with idolatrous Papiſts: for even the heart, which they ſay is right, is not free from pollution, but defiled and made unfit for God by their thus doing; ſo that they are out of all poſſibilitie, without repenting and turning, of comming to be the children of God, ſith he receiveth not any, but ſuch as ſeparate from all filthineſſe, and touch none uncleane thing. *Note.*

The other exhortation here, is, not to take offence at any thing done heretofore by the Apoſtle towards them, ſeeing it was in great love: and though he were greeved at them then, which made him write ſharply; yet upon further information of their piety, this greefe was turned into joy. And here firſt he inviteth them to receive him, that is, to entertaine him into their hearts by true love & affection, ſhewing that he had wronged no man, nor coveted their goods, as the falſe apoſtles did, *v.* 2. Secondly, if it ſhould be thought, that he ſpake thus out of anger, as conceiving them to thinke ſo of him, he removeth this, by profeſſing his love unto, and joy for them, *verſ.* 3, 4. Thirdly, to confirme them the more in this, he certifieth them of his meeting with *Titus* in Macedonia; who, it ſeemeth made ſuch report of them, as that the Apoſtles love was more and more inflamed towards them, and his confidence ſuch in them, 2 1 *Oecumen.* 2 3

them, that he durſt now write any thing unto them without feare of being carped at, *verſ.* 5, 6, 7. Before that he met with him, he confeſſeth his ſolicitude, *without* (he ſaith) *were fightings, and within were feares*, fightings with unbeleevers, who every where oppugned him, and feares in reſpect of the falſe teachers that were amongſt them, that would be ready upon every occaſion to alienate their hearts from him. How deſirous he was, and what paines he tooke to finde him out, he ſpake ſomewhat before, *Chap.* 2. *verſ.* 12. Fourthly, becauſe in telling, what report *Titus* made unto him, he ſpake of their weeping, *verſ.* 7. which we may eaſily gather, proceeded from his ſharpe reprehenſions in his former Epiſtle, he doth even from hence draw an argument of comfort for them, making knowne, that howſoever he wrote ſo not without trouble and reluctation in his minde for the love which he bare towards them, yet it repented him not, ſeeing it had ſo good an iſſue to make them godly ſorrowfull and penitent, as appeareth by all the effects of repentance here enumerated, *verſ.* 8, 9, 10, 11. for further explication of theſe verſes ſee the Texts following. Fifthly, he declareth in what minde he wrote them, *viz.* that his love and care for them might appeare, *verſ.* 12. Laſtly, as being wonderfully joyfull, when he underſtood by *Titus*, that the event anſwered his expectation, he expreſſeth the ſame, the rather being affected with it, becauſe he had before ſpoken glorioſly of them to *Titus*, giving them to underſtand, how *Titus* his affection was hereby won unto them alſo, and profeſſing a greater confidence in them now, than ever, *verſ.* 13, 14, 15, 16.

Ambroſ. *Anſelm.*

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Text 89. Verſ. 10. *For godly ſorrow worketh repentance to ſalvation never to be repented of, but worldly ſorrow worketh death.*

11. *For this that yee have beene godly ſorrowfull, &c.*

Chryſoſt. in 2 Cor. Hom. 15. Verſ. 8.

BEcauſe they had repented of that ſinne, for which he had taxed them in the firſt Epiſtle, and made them ſorrowfull, he now applyeth himſelfe to comfort them againe; Firſt by ſaying, that he did not repent, though he repented his making them ſorrowfull, becauſe it was but for a ſeaſon to their greater benefit, *verſ.* 8. where by ſaying, *Though I repented*, he doth not meane, that he did indeed repent him of his ſo writing; but that he rebuked himſelfe for being ſo ſharpe in his reprehenſion towards them, who were ſo apt to be reclaimed. In the next place he mentioneth the benefit redounding to them from that his reproofe, *viz.* *Sorrow according to God*, whereunto he oppoſeth worldly ſorrow differing in two things: the one, that it cauſeth death, that is, if a man be greeved for the loſſe of worldly honour, riches, or friends departing out of this life, there is no good, but much hurt commeth to a man hereby, for this bringeth bodily infirmities to the overthrow of a man, or putteth a man on to the doing of ſuch wickednes, as wherby death commeth, as *Cain* was moved by this ſorrow to murther *Abel*. His greefe was not becauſe his ſacrifice was not accepted, as *Abels* was; but out of pride, becauſe *Abel* was more eſteemed than he, for otherwiſe he would have learned of *Abel* to ſerve God ſo, as that he might have beene accepted alſo. The other point of difference of worldly ſorrow, is implyed by ſhewing the effect of godly ſorrow, working *repentance to ſalvation never to be repented of*. They which are worldly ſorrowfull, repent afterwards of this their ſorrow, and are angry with themſelves therefore, becauſe this ſorrow worketh them no good, in that reſpect, in which they are ſorrowfull, but rather addeth unto their miſery. As for example, ſorrow for a dead friend doth not raiſe him to life, ſorrow for worldly loſſes doth not procure any ſupply: but to be godly ſorrowfull for ſinne, tendeth to life and ſalvation, the ſinne being forgiven, ſo that a man doth never repent him of this ſorrow, but rejoyceth afterwards, that he hath beene made thus ſorrowfull. For proofe, that this ſorrow is not to be repented of, he applyeth their owne example: for in

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ſtead of repenting them of it, they grew to more ſollicitude and care to ſhew, that they had beene truly affected with griefe, and did not thinke it to have beene raſhly done by them, thus to humble themſelves. Then he reckoneth up the ſignes of their ſollicitude; *ſatisfaction*, in reſpect of me; *indignation*, in reſpect of the inceſtuous perſon; *feare*, argued by their haſty reformation; & becauſe, in ſaying *feare*, he might ſeeme too take too much upon him, he addeth; *deſire* towards me, *zeale* towards God, and *revenge* towards the tranſgreſſours of Gods Lawes, of all which he ſaith, that they declare them to be *pure in this matter*, that they did not only not beare him out in it, but tooke no pleaſure therein, as he had charged them in his firſt Epiſtle.

He calleth their ſorrow, *ſorrow according to God*, becauſe it was according to his will. *Worldly ſorrow cauſeth death*, that is, the ſorrow of a wicked man taken in his ſinne, who will not reforme, but greeveth, becauſe he is detected for the ſhame and puniſhment amongſt men; this cauſeth eternall death unto him, for his heart is poſſeſſed hereby by the Devill, the Prince of death. And the like danger is in being ſorrowfull for worldly loſſes, for the advancement of others, &c. *Anſelm. in 2 Cor. 7. 10.*

This ſorrow according to God worketh *carefulnes* to amend that which is amiſſe, and to offend no more: *defence* againſt the aſſaults of the Devill, that he may not prevaile ſo any more: *indignation* againſt your ſelves for offences: *feare*, leſt damnation ſhould follow for them, if the like offences be againe committed: *deſire* to become better: *emulation*, that is, zeale to imitate me and other good examples: and *revenge*, which yee take upon your ſelves for the evils which yee have done. Or elſe by *carefulnes* underſtand that, which is againſt falſe apoſtles and their deceits: by *defence*, that whereby they defended him and themſelves againſt ſuch: by *indignation*, that which is againſt them for their deceits: by *feare*, that of hell-fire and deſire of the heavenly joyes, making them to burne with zeale to amend whatſoever is amiſſe in the Church of God, and to puniſh offenders, as the diſcipline of the Church requireth, which was their revenge. For by thus proceeding it plainly appeared, that they were no way guilty of that groſſe fault of him, that had his fathers wife, neither were they defiled hereby. And thus he wrote, neither *for his cauſe, that did the wrong*, that is, the ſonnes, who tooke his fathers wife from him; *nor for his cauſe, that ſuffered the wrong*, that is, the fathers, who ſinned both againſt his wife and ſonne by his ſilent permiſſion, it was no particular reſpect, that moved him to write againſt it, but that his care of the common good of the Church might appeare to draw their affections the more unto him, that he might the rather prevaile with them to doe them good. Verſ. 12.

Sorrow according to God, is ſorrow for falling from the grace of God, and mourning for ſinne through the feare of his judgements: worldly ſorrow is for worldly adverſities. That which followeth of their ſtudy, *defence, indignation*, &c. is ſpoken of the ſignes and accidents of the Corinthians ſorrow. This ſtudy is a care to reforme: defence a ſhewing, that they were not ſo faulty, or an excuſing of what they had done for want of conſideration: Indignation is anger againſt themſelves: feare is in reſpect of Gods judgements due to ſinne: deſire was an aſpiring after correction: zeale an emulation, whereby one did ſtrive herein to goe before another: revenge was againſt the inceſtuous perſon, whom before they had tolerated. *Calvin in 2. Cor. 7.*

Other Expoſitors ſay the ſame in effect with theſe. *Oecumenius, Theophylact* and *Ambroſe* follow *Chryſoſtome* for the moſt part, *Thomas Aquinas* agreeth with *Anſelme*; *Bullinger*, &c. with *Calvin*. Theſe things being thus premiſed, the doubts are eaſily reſolved: firſt, what the Apoſtle meaneth in ſaying, though it did repent him, for if it repented him indeed, it was raſhly done of him to tax them ſo much as he did? *Anſw.* By repentance ſorrow is *Mayer.* I Verſ. 8.

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to be understood: for he could not without greefe be so sharpe unto them, as in his first Epistle he was, by reason of his fatherly affection, though now, by reason of the good effect thereof, he had joy; to which effect both *Chrysostome* and *Calvin* speake.

2 Vers. 10. What is meant by godly and worldly sorrow? *Answ. Thomas Aquinas* observeth well, that there is a double love, the one of God, the other of the things of this world, as credit, riches, ease, &c. and from this double love arise two kinds of sorrow, the one according to God, because somewhat hath beene done against the love of God: the other worldly, when something falleth out contrary to that, which one would in respect of his love of wordly things; as the discovery of his wickednes to his discredit and shame; losse of riches, or friends, or the like. I thinke more particularly with *Anselme*, that by worldly sorrow here is meant sorrow for the discovery of sinne, so that the sinner cannot goe so freely on in sinning hereafter. For this is most opposite to the Corinthians sorrow, which was out of a sense of the heinousnes, of their sinne, making them to abominate the same; and so was godly sorrow; not worldly, which would rather have bred an inward heart-burning against the detecter and reprover, and not have set them forward towards a reformation.

3 Why is sorrow said to worke repentance, seeing it is a part of repentance? *Answ.* this question *Thomas Aquinas* moveth, and answereth, that it is indeed a part of repentance, standing in three things, contrition, confession, and satisfaction; and the first is the cause of the two latter. But these parts are insufficient to constitute true repentance: for they were all in *Judas*; and as the Papists understand satisfaction, it is such as no man is able to make. It is true indeed, that repentance standeth in three things, contrition, confession, and resolution against sinne for all time to come; and this last is called repentance here, in the Greeke μετανοία, the change of the minde: and therefore proceeding more largely to declare, what he meant by repentance, he mentioneth sollicitude, a clearing of themselves, indignation, feare, &c. of which godly sorrow is the cause. So that no man can be said to be truly penitent, as *Calvin* hath noted, unlesse he hath begun in this sorrow, seeing the odiousnes of his sinnes, and afflicted with inward greefe for them, and seeing them so, as that they grow odious now unto him, howsoever he hath loved them.

4 Why is repentance said to be unto salvation? *Answ.* Not because salvation is merited hereby, but because it is the way, wherein we are to walke unto salvation, as *Calvin* hath rightly taught.

5 The word ἀμεταμέλητον, never to be repented of, what hath it reference to, whether to repentance, or to salvation? *Answ. Anselme, Thomas Aquinas*, and others following the vulgar Latine, read it stable, thus, *Godly sorrow worketh repentance unto stable salvation*; neither is *Calvin* much against it: but both the word doth more fitly answere to μετανοίαν, repentance; and it agreeth best with the sense and the precedents to apply it to repentance, though it be grievous at the first and hard, yet the benefit comming thereby, doth so sweeten it, as that no man, which hath truly repented, is sorry for this his repentance, as *Chrysostome* hath shewed before: and thus it answereth best to *Pauls* repenting him before spoken of, it being with them, as with him not repenting, though by his letters he had made them sorrowfull.

6 Whether are the particulars reckoned up in the Corinthians of *sollicitude, defence*, &c. to be taken as the parts of repentance in generall, or as signes of their repentance in that particular, wherein they had beene charged? *Answ.* Herein I subscribe to *Chrysostome*, applying all to the Corinthians in that particular case, who is also followed by *Theophylact, Oecumenius*, and *Bullinger*. But withall I hold with *Anselme* and others, that by consequence we may rightly gather from hence, how godly sorrow doth declare it selfe in any man, *viz.* First, by carefulnes to live better. Secondly, by defence or apology; for

for the word is ἀπολογίαν, which is not in word: for that is the manner of ſuch as harden themſelves in their ſinnes, to defend and excuſe what they have done; but this Apology is in act, the reformation following upon reprehenſion, apologizing for the ſinner, that he is not ſtiffe and obſtinate in ſinning: *Ambroſe* readeth it *excuſe*, and ſpeaketh of it, as if confeſſion of ſinnes were to be underſtood hereby: for repentance (ſaith he) hath not excuſation but confeſſion. Thirdly, by indignation againſt a mans ſelfe for ſinne. Fourthly, by feare and trembling in the conſideration of the danger of ſinne. Fifthly, by deſire to leave all ſinne for time to come. Sixthly, by zeale for God, which burneth the more now, the more he hath beene in times paſt in offending. Seventhly, by revenge upon himſelfe, in faſting and denying to himſelfe ſuch outward comforts as he might uſe, in way of puniſhing his ſinfull fleſh: for we ought to judge our ſelves, that is both cenſure and doe execution upon our ſelves for our ſinnes, if we would not be judged: and to beat downe our bodies, as this our Apoſtle hath taught us in his owne example. And to this effect ſpeaketh *Calvin*; It cannot truly be, but that the ſoule ſmitten with the horrour of divine judgement, ſhould doe the office of revenge in exacting puniſhments upon it ſelfe. Of the Papiſts wreſting of this and the like places, to prove their ſuperſtitious whippings and other penances, read more, *Text* 62. upon the practice of S. *Paul*. Touching their being pure in this matter hence concluded;

Ambroſ. Pœnitentia non habet excuſat. ſed Confeſſionem.

We may gather rightly, that ſuch as doe not proceed againſt offenders, according to their authority and office, are polluted by their offences: if we will be cleare, it is neceſſary, that, if our place permit it, we puniſh other mens ſinnes, ſo as that they may be humbled and converted herefrom.

1 Cor. 11. 31. 1 Cor. 9. 27. *Calvin. Inſtit. l. 3. c. 3. S. 6. Fieri non poteſt, quin anima divini judicii horrore percuſſa partes ultionis in exigenda de ſe pœna occupet.*

Note.

CHAP. VIII. IX.

The Analyſis and Senſe.

THe argument of theſe two Chapters being one and the ſame, I have undertaken them together. Fore here is only a common place of exhortations to liberality to the poore Saints at Jeruſalem.

1

And here firſt the example of the faithfull in Macedonia is propounded, becauſe he had in the former Chapter ſpoken of his being in Macedonia, leſt he might ſeeme to have taught there without fruit, *verſ.* 1, 2, 3, 4, 5. He extolleth their liberality having declared it, *verſ.* 1. both from the quantum of their gift, and their poverty in that perſecuted eſtate, ſo that it could not have beene expected from them, *verſ.* 2, 3. and from their voluntary giving without being urged, yea preſſing it upon thoſe that ſhould carry it, *verſ.* 4. and laſtly from the due order obſerved in their giving; firſt, giving themſelves to the Lord by obeying and receiving his holy word; and then giving theſe almes, *verſ.* 5.

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This example may well be a patterne to all givers to the poore, when there is great need, for then even they that have not otherwiſe to ſpare, ſhould give liberally and willingly, not expecting any to urge them to it, and in all giving, that our almes may be accepted, we muſt have a care to give our ſelves firſt of all to the Lord, for even the ſacrifice of the wicked is abomination to him, and therefore their almes cannot be acceptable.

Note.

Secondly, the Macedonians example is to the Corinthians applyed, *verſ.* 6, 7, 8. that they might be ſtirred up to an holy kinde of emulation of them herein. That which they did (he ſaith) wrought ſo with him, that he exhorted *Titus*, as he had begun, *ſo to finiſh towards them this grace*, that is, to ſeeke to draw them to as great bounty to theſe poore, as is made more plaine, *ver.* 7.

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where by reckoning up other graces in them he ſtimulateth them hereby to this alſo, excuſing his ſpeaking thus unto them, *verſ.* 8. He tooke not upon him to command any thing, but out of experience of their love was thus bold with them, being aſſured, that it would be well taken.

3 Thirdly, for more excitation, Chriſts bounty to us miſerable ſinners is briefly touched upon, *verſ.* 9.

4 Fourthly, he remembreth them of their forwardneſſe a yeare agoe, ſo that as they regarded their credit, they could not but be ready and forward in giving now. And here firſt they are urged from the conſideration of their forwardneſſe then, to give now of that which they had, *verſ.* 10, 11. Secondly, if they ſhould object, that they were able to give little, they are herein prevented, for it is accepted according to that which a man hath, if there be a willing minde, *verſ.* 12. Thirdly, if they ſhould thinke, that they then muſt be the only givers, and the Hieruſolymitanes made no retribution therefore to them, he ſheweth, that they were herein aforehand with them, for they had already received of theirs, and therefore equity required, that in their need now they ſhould communicate to them. How they were aforehand with them, and the further explication of this paſſage, ſee in the Texts following.

5 Fiftly, he commendeth *Titus* for his forwardneſſe to goe unto them, as he exhorted, to deale with them about this buſineſſe of almes-ſending, *verſ.* 16, 17. in which point of commendation he joyneth another brother alſo with him, *verſ.* 18. concerning whom divers conjecture diverſly: ſome, that he was *Barnabas*, becauſe he is noted to have beene *Pauls* companion, *Act.* 13. 3. Some, that he was *Silas*, whom *Paul* had taken to him departing with *Barnabas*, *Act.* 15. 40. Laſtly ſome, that he was *Luke*, for he was an inſeparable companion of *Paul*, and wrote the Goſpell, whence it is moſt probable, that he ſhould be the man, who had his commendation ſingularly herefrom, and all agree that he went to the Corinthians with this Epiſtle, and to this doe I ſubſcribe, for he laboured in the Goſpell not only in ſome particular places, but ſo as that the benefit redounded to all the Churches, which could not be but by writing the Goſpell: for ſo it is added, *Whoſe praiſe in the Goſpell is through all the Churches.* Having commended this brother from the Goſpell that he wrote, he commendeth him further from his election to this office, *verſ.* 19. the word ſignifieth elected by hands or by voices, which were given under their hands. After this he yeeldeth a reaſon, why he joyned theſe men with himſelfe, for he might ſeeme hereby to thinke, that they had not ſuch a confidence in him, *viz.* to prevent cavilling in the ill affected, *verſ.* 20, 21. Laſtly he addeth another brother alſo, whom *Anſelme* thinketh to have beene *Apollo*, but it is uncertaine who he was, *verſ.* 22. In the *verſ.* 23. he joyning *Titus* and them both together ſaith, *Whether of* Titus, *he is my companion and fellow-labourer, or our brethren, are the Apoſtles of the Churches, the glory of Chriſt.* This ſpeech being ſo eccliptically, hath given occaſion to divers Expoſitors to expound it diverſly. *Theophylact*, whom many follow, annex theſe words to *verſ.* 22. *With much confidence towards you*, whether for *Titus*, or for the reſt of my brethren, one caſe being put for another by Antiptoſis. But *Oecumenius* followed by *Beza*, underſtandeth it with a little ſupply thus, whether it be inquired of *Titus*, or if any thing more be to be ſpoken of *Titus*, he is my companion, &c. or if the other brethren be inquired of, εἴτε ἀδελφοὶ ἡμῶν ἐξαπόστολοι, they are the Apoſtles of the Churches, becauſe they were choſen to be ſent forth, the glory of Chriſt, ſo faithfull, true and unblamable, as that Chriſt had much honour by them. And this I take to be the beſt: wherefore concluding what he had to ſay touching them, upon theſe premiſes he commendeth them to their love, *verſ.* 24.

Chryſoſt. *Theodoret.* *Calvin.* *Baronius.* *Anſelm.* *Hieron.* *Theophylact.* *Oecum.* *Beza.*

Note. We may learne of the Apoſtle to be ſo circumſpect in all our doings, as that we may not only keepe a good conſcience towards God, but alſo provide,

vide, that there may be no ſuſpition of corrupt dealing in us, as much as poſſibly we can.

And againe, to give the well deſerving their due commendations for their incouragement, and to induce others thus to an holy kinde of emulation to doe likewiſe. *Note.*

Sixthly, he maketh an Apology for his ſending of *Titus*, and the two other brethren unto them about their benevolence: for he ſheweth that it ſtood him in hand ſo to doe, ſeeing he had boaſted of their forwardneſſe to the Chriſtians of Macedonia; leſt at his comming, if any of them ſhould come with him, they not having their benevolence ready, he ſhould be aſhamed of them, *verſ.* 1, 2, 3, 4, 5. *Chap.* 9. 6

Seventhly, from the ſimilitude of one ſowing his ground, he exhorteth to ſow the ſeed of almeſgiving liberally and chearfully, *verſ.* 6, 7. 7

Eighthly, he promiſeth and prayeth for a recompence from God to thoſe that are bountifull in giving to the poore, eſpecially for the recompence of the gift of godlineſſe and grace, that they might be inriched this way, *verſ.* 8, 9, 10, 11. 8

Ninthly, he draweth an argument from the praiſe, that by their almeſgiving redoundeth unto God, in that both he praiſed God therefore, *verſ.* 11. and many alſo, whoſe wants were hereby ſupplied, *verſ.* 12, 13. and from the prayers which they that had benefit by their almes, made unto God for them, *verſ.* 14. ſo finiſhing all with a doxology, giving glory to God, *verſ.* 15. *for this unſpeakable gift:* the grace, whereby the releeved were ſtirred up to praiſe God, is thus called, becauſe they were ſo many, and the praiſe given was ſo great, that it could not be uttered. 9 *chryſoſt.*

In that ſeeking to ſtirre them up to charity, he mentioneth not any band, whereby they, to whom the almes were given, ſhould be obliged to be thankfull to them, but their praiſing of God and praying for them, and the ſupply of grace, that would follow in their hearts upon the emptying of their purſes to the poore; Note, that we ought not to looke at any worldly thing in our almeſgiving, as aiming at that, whether praiſe amongſt men, or to be the more bleſſed in this world for our giving; but only at God, and the praiſe, which hence redoundeth to his holy name, and at a farre more excellent gift, that God beſtoweth upon the charitable, grace to inrich the ſoule here, and to bring it hereafter to heavenly glory. *Note.*

Verſ. 12. *If there be a willing minde, a man is accepted according to that which he hath, and not according to that which he hath not.*
13. *Not that others ſhould be eaſed and ye grieved, &c.* *Text* 90.

THE Apoſtle in this Chapter doth commend the Macedonians, becauſe he might ſeeme to have beene without fruit amongſt them, by that which he had ſpoken before, ſaying, *When I came into Macedonia, I had no reſt:* for there were moſt excellent Chriſtians, who as examples might draw on others. Now although theſe Macedonians were charitable beyond their abilitie, *verſ.* 3. yet he doth not preſſe the Corinthians, being weake, to follow them herein, but to doe according to their ability, which is meant by ſaying, *If there be a willing minde, a man is accepted according to that which he hath*; that is, if he giueth away all, but neceſſaries, the richer more, and the poorer leſſe. He giueth according to that which he hath not, who giveth all away, that he may attend unto ſpirituall meditations and doctrine: whereas it is ſaid of this, *not according to that he hath not*; it is not to be underſtood, as though ſuch were not accepted; but as ſpoken in favour of the weake, who are tolerated to keepe things neceſſary, leſt having gone further in giving, and being afterwards pinched with want, they ſhould murmure and repent them of their liberality. If any man giveth as he can ſpare, there ſhall be no loſſe unto him *Anſel. in 2 Cor.* 8.

Vers. 13, 14.

in so doing: for as his abundance now supplyeth the wants of others, so their abundance shall another time supply his wants; *that there may bee equality*: that is, they which are now poore, shall one day be rich in glory, and such as give unto them here, shall together with them partake of that glory hereafter: and it is said to be their abundance, supplying the wants of such as give unto them, because it belongeth not to the rich, but according as they doe good unto the poore, who are a meanes to helpe them unto it, when as through the exercise of their liberality towards them, they attaine unto this glory. And thus they come to be equall in glory, because they shall enioy it together alike time, that is, for ever, and the glory of each one shall be heavenly glory, though some shall have more glory both in soule and body. And there is an equality here also, when the poore are thus releeved; because they have what is needfull, and though the rich keepeth still more than he giveth, yet he can truly be said to have no more than he useth.

Omnes erunt in æqualitate, quia omnes erunt in æternitate. Rex de toto suo regno non plus habet quam vestem & indumentum, quo carere præsens vita nequit. Et idcircò dives pauperem sibi æquat, si cibos & vestimenta præbeat, licet plus ipse retineat, quàm largitur.
*Tho. Aquin. in 2 Cor. 8. lect. 2.

*The Apostle would have the Corinthians with their abundance to supply the wants of the poore Saints at Ierusalem, that their wants might againe be supplyed by their abundance, that there might be an equality. Now this equality may be understood three wayes: First of an equality of quantity of things temporall and eternall, when as they communicating of their temporals to the poore, and receiving eternall glory with them, were made equall one unto another in either kinde. Secondly, of an equality of proportion, when as the Corinthians being richer in worldly goods, but they in grace, through giving, came to have a retribution of grace through their prayers. Thirdly, of an equality of will, when as they should have a minde to releeve the poore in things temporall, as they were willing, that they should partake of their spirituall things.

Mayer.

Chrysostome, and *Ambrose*, and all the Ancients speake to the same effect with *Anselme*, that it is more acceptable to give away all, though the Apostle denieth not, but that it is acceptable to give what a man can spare. Hee wisht, saith *Chrysostome*, that they would have done as the Macedonians, who did beyond their power; but he durst not urge this unto them because of their weakenesse. I doubt not, but when the necessity of the Church required it, it was most acceptable to depart with all to follow Christ in preaching the Gospell: but in these dayes to doe so, and to goe live a monasticall life, in ease, without taking any bodily paines, upon the sweat of other mens browes, it is grosse superstition, and rather taxable by this Text, as *Bullinger* hath nõted, than commendable: for it is added, *not that others may be eased, and yee grieved*, that is, according to *Ambrose*, that ye should have need to labour the more, whilst others live sweetly, and in idlenesse, upon your beneficence, as monasticall persons doe. The doubts of this place are first, what is meant by these words, *It is accepted according to that a man hath?* To this *Calvin* answereth best, whom most of ours follow, that this is spoken, that no man by his tenuity might excuse his not giving to the poore; I have but a little, it would do little good therefore what I can give, I hope then that I may be spared; let rich men give out of their abundance; to this it is answered, though it be a very little, yet thou must give it, and if chearefully, it is accepted; more, which thou hast not, is not expected at thy hands.

Bulling.

1 *Calvin.*

Secondly, what is ment by this saying, *Not that others may bee eased, and yee grieved?* In the Greeke it is ἄνεσις, rest, and θλῖψις, tribulation or pressure, not that there may be rest and idlenesse to others, and yee by giving should come into want and trouble.

2

Thirdly, what is meant by their abundance, to whom he exhorteth them to give, and by the equality which should be, when they having supplied the wants of the poore with their abundance, should have their wants againe supplied by the abundance of these poore? *Answ.* It is agreed by all, that the

3

the abundance of the poore Saints at Ieruſalem, is to be underſtood in ſpirituall things; and (although *Calvin* doth not ſo well like of it,) I aſſent unto them, who expound this abundance more particularly of the grace of the Goſpell, the Well-ſpring whereof was amongſt them, and iſſued thence into other parts of the world: for *to them were committed Gods Oracles, the adoption, the glory, the teſtaments, and the promiſes were theirs*, &c. Forſomuch as then they in their greateſt wants were ſupplied from Ieruſalem in things more excellent, they ought willingly to impart of their worldly goods for the releeſe of them in time of famine. And Anagogically, according to *Anſelme*, and others, the wants of the poore ſervants of God being ſupplied with our temporals, we ſhall have a compenſation in ſpirituals, their fervent and hearty prayers to God for us, wherein they abound, availing much for the enriching of us to God-ward. Touching the equality reſulting out of this mutuall ſupply, it is not to be underſtood ſo, as if there were an equality betwixt things temporall and ſpirituall, according to *Theophylact*; but as the ſame Author ſpeaketh, when as they which give, have ſomething, which they need, likewiſe given unto them: for when one man ſupplieth the wants of another, and he againe ſupplieth his, here is an equality; the rich in this caſe ſuffer no detriment in giving to the poore, neither have they cauſe to be proud and inſult over them, or to murmure at their giving; for God hath ſo prouided, that no man can be without need of another, the poore need the rich for releeſe of their bodies; the rich need the prayers of the poore for the good of their ſoules; and every trade and profeſſion hath need one of another, as *Chryſoſtome* ſpeaketh, in perſwading to bee well content with poverty; ſo that if a man would not be poore, becauſe he would not need the helpe of the rich, he may as well ſay, he would not be in this world, becauſe he cannot be here without the need of another. And as both this Father, and others note, there is an equality betwixt the rich and the poore, by their mutuall helping of one another; becauſe thus in each reſpect every one hath as much as he needeth; for a man can truly be ſaid to have no more than ſerveth for his neceſſity, whatſoever is more he hath not, but others to whom it is left.

See for this a plaine place, Rom. 15. 27.

Rom. 3. Rom. 9. 4.

Theophylact.

Chryſoſt.

Fifthly, whereto tendeth the place alleaged about the equall quantity of Manna, which every one of the Iſraelites had? *Anſw.* To prove that there ought to be ſuch an equality as was before ſpoken of; for as then he which gathered more than an Homer full, was appointed to impart ſome to him that had leſſe, and if he did not, but reſerved it for himſelfe, it ſtanke, and was unprofitable to him: ſo the Lord would ever have his people to contribute to the wants of the poore, ſo many as have any overplus, that all might have neceſſaries, and if any refuſe ſo to doe, there ſhall come no good, but hurt unto him of his parcimony; to which effect almoſt, *Iunius* ſpeaketh in his parallels. This is a notable place both to encourage us to deeds of charity, (ſeeing if we give more or leſſe, according to our ability, though not to the impoveriſhing of our ſelves, it is accepted before God; we loſe not by giving, but rather by keeping; neither hath he that holdeth faſteſt, and hoordeth up moſt, more than he which hath onely for his neceſſary uſe) and alſo to comfort the poore, and to abate the pride of the rich, ſeeing as the poore have need of the rich, ſo the rich have need againe of the poore, neither can any man live without the need of another, and though one be richer than another, yet the richeſt truly hath no more than he which hath neceſſaries, becauſe he can uſe no more. There is nothing elſe difficult in all this, or the chapter following, and therefore I paſſe them over: onely, whereas *chap. 9. verſ. 5.* the Apoſtle deſireth them that their gift might be ready, *as a bleſſing, and not as a covetouſneſſe*; for the words are εὐλογίαν, and πλεονεξίαν, it is to be underſtood thus, as given with a good will, and not extorted as from covetous

5 Exod. 16.

Iunius.

Chap. 9. 5.

Chap 9. ver. 10.

vetous persons, according to *Chrysostome*, *Theophylact*, and *Anselme*. And whereas, *vers.* 10. holding on in a comparison of sowing, he speaketh of the increase comming by beneficence to the poore, and useth the word γενήματα τῆς δικαιοσύνης, the fruits or buds of righteousnesse; it is most genuine to understand this with *Anselme*, of the increase of worldly wealth, springing out of bounty to the poore; and not of a recompence in the world to come, with *Theophylact*, and some others, who observe three sorts of fruits here, in three degrees of this verse: First, bread to eat: Secondly, seed to sow: Thirdly, the fruits to come, when our almes shall be rewarded in the Kingdome of heaven. For although there shall be a spirituall reward, yet here it is more particularly spoken of a temporall, whereby even the worldly minded may be moved to liberality, it being a very seeding for a plentifull harvest of increase to come in hereby. Thus *Baronius* hath observed, that God blessed *Tiberius*, a Christian Emperour; He was so liberall to the poore, as that he was wont to say, Let the poore receive almes, or the captives be redeemed, so there shall bee no want to our treasury; and accordingly riches came in unto him; for once taking up a pavement with the crosse upon it, there was found under it above a thousand Centenaries of gold; and being made hereby yet more liberall, he found not long after a farre greater treasure, that had beene laid up sometime by *Narses*, a Captaine, which required the labour of many dayes to take up, and carry away.

Anſel.

Theophylact.

Almes-deeds rewarded.

Baron. annal. An. Dom. 582. *n.* 6. & 7.

CHAP. X.

The Analysis and Sense.

THe Apostle having hitherto dealt with the true faithfull amongst the Corinthians, expressing all love and hearty affection towards them, now beginneth to deale with such amongst them, as carped at his actions and writings, and sought to disgrace him unto them.

1 And these he first intreateth by the meeknes & humblenes of Christ, shewing, that he had likewise humbled himselfe amongst them to win them, *v.* 1.

2 1 Secondly, in case that this gentlenesse will not prevaile, he threatneth to deale otherwise at his next comming amongst them. And here first he briefly toucheth the indignity offered to him by these false brethren; they said, that he walked according to the flesh, *vers.* 2. that is, made that glorious shew for credit and praise amongst men, as carnall persons are wont to doe. Secondly, he sheweth, that though he were in the flesh, yet he warred not carnally, but spiritually and mightily, *vers.* 3, 4, 5, 6. of the sense of these verses, see more largely in the Text here following.

3 Thirdly, if there were any such as thought otherwise of him, and better of themselves, *viz.* that they were Christs, he wresteth this hold from them, and taketh it unto himselfe, excusing what he might seeme to have delivered boastingly, *vers.* 7, 8.

4 Fourthly, hee returneth againe to their calumniations, that his Epistles were grandiloquous indeed, but he had no such power as hereby was pretended, assuring them, that at his comming they should finde it otherwise, *vers.* 9, 10, 11.

5 Fifthly and lastly, taunting the false teachers amongst them for their *grandiloquia*, boasting of more than ever they did, *vers.* 12. hee professeth that he alwayes kept within his bounds, and if he spake of any thing, which either God had done by his ministery amongst them, or would doe amongst others beyond them, yet he did not expatiate, but spake onely what God indeed did, and would certainly doe by him, where there was no beginning made

made by others before, *verſ.* 13, 14, 15, 16. and this, he ſaith, if any thing, was worth the glorying in, not to come after others, as thoſe carping Teachers did: and yet he finally taketh no praiſe thereof to himſelfe, but aſcribeth all to God onely, *verſ.* 17, 18.

Verſ. 3. *For although we walke in the fleſh, yet we warre not according to the fleſh.* Text 91.

4. *For the weapons of our warfare are not carnall, but mighty to God, &c.*

THere is ſuch a conſent amongſt Expoſitors in rendring the ſenſe of this place, as that I ſpare to bring them in ſpeaking ſeverally. The Apoſtle granteth that he walked in the fleſh, that is, in the body, as other men did, which is fraile and weake, but the warfare which he made was not weakly, as other men uſe to fight, either with ſwords and ſpeares, and other inſtruments of warre, according to *Anſelme*, or with cunning eloquence, humane perſwaſions, &c. according to *Chryſoſtome*, and yet the power and prevailing hee aſcribeth altogether to God. *To the overthrowing of ſtrong holds*, that is, to make it fall to the ground whatſoever it be, whereby the devill and wicked men, his inſtruments, ſeeke to uphold idolatry and errour: *Caſting downe imaginations, and every height lifted up againſt the knowledge of God.* Here the ſtrong holds are diſtinguiſhed into two; firſt, the ſubtilties and argumentations of ſophiſt call Philoſophers. Secondly, the greatneſſe and power of Princes, and worldly Potentates, according to *Calvin*; for none of theſe could hinder the paſſage of the Goſpell, in the propagation whereof, the Apoſtles fought by faith, and love, and patience, and humility, &c. *And leading captive every thought to the obedience of Chriſt*: Here the right order is ſhewed, how men are brought under the obedience of the Goſpell, *viz.* by being led away, like captives, from their owne reaſon and will; for till it be thus, there is no true turning to the Lord, according to *Calvin*. But it is not to be vnderſtood, as though every one were thus captivated, where the Goſpell is preached, but any, even of theſe which were moſt averſe and moſt learned and able to withſtand the truth, ſuch as *Dionyſius Areopagita, Sergius Paulus, Iuſtinus Philoſophus, Athenagoras*, &c. *And being ready to revenge every diſobedience, &c.* Leſt they who were out of order in the Church, ſhould yet contemne that which had beene ſpoken, as pertaining only to Idolaters and heathenish people, he ſheweth, that he had power to doe execution upon ſuch, either by ſtriking them, as he did *Elymas*, with blindneſſe; or as *Peter* did *Ananias*, with death, according to *Chryſoſtome*; or by the exerciſe of the keyes in excommunicating, according to *Anſelme* and *Calvin*. *When your obedience ſhall be perfected*; this is added to reconcile their minds to him, as having a better opinion of them, as of ſuch, as he made no doubt, but that they would be wonne unto ſuch obedience, as that there ſhould bee no need to exerciſe any ſuch revenge upon them; and for their ſakes he did delay to doe, and not for want of power.

Mayer. Anſelm. Chryſoſt. Calvin.

Note, of what power the Miniſters of the Goſpell are, contrary to that which the world thinketh. Their power is as *Ieremiahs*, *To plucke up, and to deſtroy*: wherefore let all reverence them, and acknowledge God in them, by whoſe power onely it needs muſt be, that ſuch ſtrange effects and alterations follow upon the preaching of Goſpell. *Anſelme* hath a ſingular conceit about that ſaying, *The weapons of our warfare are not carnall*; for having given the ſenſe as others, he addeth, that this either may be underſtood as ſpoken of thoſe that ſtood for carnall rites of the Law, who could bring nothing to maintaine their tenents, but carnall ordinances, which laſted but for a time, being of no further force now. But I preferre the common expoſition, the Apoſtles prevailed not by ſuch meanes, as are likely in carnall reaſon to prevaile, but by poverty, and ſufferings, and patience, and conſtant boldneſſe,

Note. Ier. 1. 10. Anſelm.

nesse, without feare of death, which so amazed men, as that they resolved in their hearts, that it was the truth of God which they preached.

Vers. 12. *For we dare not intermingle or compare with some that commend themselves; but they measuring themselves with themselves, and comparing themselves with themselves, doe not understand.* The Apostle saith, that he durst not, because they boasted of that which was not true in them, for they preferred themselves before the true Apostles, for want of a right rule to measure themselves by, they compared themselves with themselves, that is, such as they were, as if the bleare-eyed or deformed should looke only upon such as themselves. The vulgar Latine readeth it, *But we compare our selves with our selves*; but this is against the consent of all Greeke copies, according to *Beza*, neither doth it so well agree with the verse following, where he commeth to shew, by what measure he proceeded.

Beza.

CHAP. XI.

The Analysis and Sense.

THe Apostle having beene sharpe against the false Teachers at Corinth, in the former Chapter, here turneth himselfe to the people that were seduced by them, excusing this his sharpnesse, and dealing with them by reason, both touching himselfe, and those false Teachers, approving his owne ministery, and condemning theirs.

1 Of this Chapter there are two parts. First, an excuse made to the people, moved by the teaching of the false Apostles crept in at Corinth, in respect of his tartnesse in the former Chapter; for it was, he saith, out of zeale, to keepe them uncorrupt for Christ, as a pure Virgin, being much afraid, lest they should be deceived and corrupted through the cunning of these false Teachers, *vers.* 1,2,3. Whence we may observe, what it is to be drawne to errour by any perswasions, it is to fornicate against our husband Christ, to whom we are by faith espoused, the teacher of errours is the pander or bawd; the beauty in the strumpet alluring, is the appearance of truth put upon errour, through the cunning and policie of such a pander. And this was never more lively acted, than by the Priests and Iesuites at this day, who doe must cunningly paint out the heresie of Poperie, to the alluring of many simple soules, till that they are altogether corrupted, and so made abominable to Christ through this spirituall fornication, to which they are bewitched.

Note.

2 1 The second part of the Chapter is a powerfull reasoning against their being inclined to those false Teachers. And here againe, first he sheweth, that there was nothing of such worth in their teaching, to move them to reject him, as inferiour and lesse worthy, and to incline to them, *vers.* 4. &c. to *vers.* 13. And here againe any thing of more worth is first denied to have beene brought by them, for which they should be more esteemed, *vers* 4. and secondly, he setteth forth himselfe, as indeed he was not inferiour to the chiefe Apostles, shewing that if he carried himselfe in such a poore and despicable manner, as that he seemed not to be such an one, he did it out of love towards them.

Vers 4. 1 Touching the first of these: *If he that commeth preacheth another Christ, which we have not preached, &c.* that is, by the consent of all Expositors, if they had set forth the Gospell of Christ in a more excellent manner, or if by their ministery they had received the gifts of the Spirit, in greater abundance: for if by another Gospell, a divers from that, which we have, had beene meant, he would rather, as *Gal.* 1. have said, *let him be accursed.*

2 Touching the second, he first briefly setteth downe his owne dignity, in re-

spect

ſpect of his Apoſtolicall gifts and power, *verſ.* 5. *That he was not inferiour to the chiefe Apoſtles.* Secondly, he juſtifieth this dignity of his againſt the contrary, that might ſeeme to be in him in regard of his manner of preaching, *viz.* plainly, without oſtentation of humane learning, which was a thing, whereby the falſe teachers ſought credit, and ſo ſeemed to be ſuperiour to him, *verſ* 6. Thirdly, he juſtifieth it againſt the contrary, that might ſeeme to be in him in reſpect of his free preaching, ſeeing that ſervice, which is done for little or nothing, is commonly of little worth: for this, he ſheweth, proceeded from his great love towards them, he being otherwiſe ſupplied from Macedonia, and redounded to his credit, and to the ſtopping of his adverſaries mouthes, *verſ.* 7, 8, 9, 10, 11, 12. For the ſenſe of the words, looke the Text here following. 2 3

Thirdly, he returneth to the falſe teachers againe, ſhewing, that they did not onely not bring any thing more excellent, but contrariwiſe, were falſe Apoſtles, deceitfull workmen, and ſuch as did meerly transforme themſelves into Apoſtles, after the example of Satan their maſter, who ſometimes transformeth himſelfe into an angel of light, *verſ.* 13, 14, 15. this is both by ſeeming glorious in his appearances at ſometimes, as hiſtories declare that he hath done, and alſo by pretending truth and vertue to thoſe whom he would draw to vice.

He returneth againe to ſpeake of himſelfe, iterating that about his ſeeming fooliſh, willing them not to thinke ſo of him; and here againe, firſt he aſcribeth his boaſting, wherein he might ſeeme fooliſh, to a kinde of extaſie, wherwith he was tranſported through the exceſſe of ſpirituall joy, for Gods mercy towards him, *verſ.* 16, 17, 18. Secondly, he layeth the fault of his boaſting thus, and ſpeaking that which tended to his owne praiſe, upon them who were apt to be carried away by vaine boaſters, *verſ.* 19, 20. Thirdly, he entreth into a capitulation of thoſe things that might well commend him, both generall, of being an Hebrew, an Iſraelite, of the ſeed of *Abraham*, *verſ.* 21, 22. and in reſpect of his miniſteriall calling, both ſufferings of divers ſorts, and humiliations, and diſtractions through the extent of his care to all, *verſ.* 23, 24, 25, 26, 27, 28, 29, 30. And more particularly the great danger that he was in, and the narrow eſcape that he made, when he was in Damaſcus, *verſ.* 31, 32, 33. 4 1 2 3

Note, that howſoever to detract from any man before others, is generally to be ſhunned, as arguing a want of love, and likewiſe to ſpeake in a mans owne commendation, yet when either we muſt doe thus, or our brethren will be indangered through our ſilence, it will be no ſlandering to ſpeake againſt thoſe that deſerve it, nor ambitious ſeeking of honour, to ſpeake all that we can truly touching our ſelves, as the Apoſtle here doth. *Note.*

Verſ. 12. *And that which I doe, I will doe, that I may take away occaſion from ſuch, as ſeeke occaſion, that wherein they glory, they may be found even as we.* *Text 92.*

HEre being nothing in this Chapter to delay the reader with the allegation of Expoſitors, I have onely ſingled out two or three paſſages, wherein there is ſome doubt, which according to the beſt writers, are thus to be underſtood. In this 12. verſe, the Apoſtle ſheweth the reaſon of his taking no maintenance of the Corinthians; leſt the falſe Apoſtles, who were amongſt them, ſhould take occaſion to inſult, when as they beſtowed their paines gratis, through vaine glory, if he had not done ſo alſo; and this is his meaning, when he ſaith, *That they may be found even as we*, according to *Chryſoſtome*, *Oecumenius*, and *Anſelme*: For out of this caſe, where no ſuch falſe teachers were, as amongſt the Macedonians, and in other places he tooke maintenance: which is meant, when he ſaith, *I robbed other Churches*, that is, being poore, *Mayer.* *Chryſoſt.* *Anſelm.* Verſ. 8.

and ſo it being more than they were able to beare, I tooke meanes of them; but none of the Corinthians being rich, and ſo better able.

Verſ. 17. *What I ſay, I ſay not according to the Lord, but as it were fooliſhly.* This is ſpoken, becauſe it is againſt the will of the Lord, that any man ſhould praiſe himſelfe, and yet it is not fooliſhly, but *as it were fooliſhly*; becauſe it might ſeeme ſo, and it was in outward apparance, after the manner of fooliſh boaſters, but not ſpoken by him in that manner, but only for their benefit; that they taking notice of his vertues, might not be drawne from his doctrine by theſe falſe teachers; for he had ſtill the ſame humble minde, and was not any whit lifted up in himſelfe, when he ſpake of theſe things.

Verſ. 20. *Yee ſuffer, if a man bring you into ſervitude,* that is, to the rudiments of the Law, under which theſe falſe teachers did endevour to bring their neckes. *If a man devoure you,* that is, under a colour of holineſſe conſume your goods: for though ſome of them made profeſſion of taking nothing outwardly, yet ſecretly they were very chargeable unto the Corinthians; and this is further expreſſed in the next words, *If a man take of you. If a man be lifted up,* that is, in pride and vaine glory; *If he ſmite you on the face,* that is, by contumelious words, whilſt yee remaine uncircumciſed, and they ſtanding for circumciſion, upbraid you therefore.

Verſ. 24. *Five times of the Iewes I received 40. ſtripes, ſaving one*; It was appointed, *Deut.* 25. 3. that if any man were judged worthy of puniſhment, he ſhould be beaten, but not with above 40. ſtripes, wherefore that they might be ſure to keepe within compaſſe, they uſed to give but 39. ſtripes, according to the Talmudiſts, and ſo it is likely having judged *Paul*, that they beat him.

Verſ. 25. *Thrice I was beaten with rods, once I was ſtoned, thrice I ſuffered ſhipwracke.* Of *Pauls* beating once, mention is made, *Act.* 16. 22. of his ſtoning once, *Act.* 14. 19. but of the reſt, we read nothing in the Acts of the Apoſtles; his ſhipwracke, *Act.* 27. happened after the writing of this Epiſtle, and therefore it is certaine, that many remarkable things done by the Apoſtles, were omitted by *Luke* in that hiſtory. *Night and day I wrought in the deepe,* the word is νυχθήμερον, commonly tranſlated *I was*; and νυχθήμερον, a day and a night; but *Calvin* and *Beza* read it *night and day I lived*; *Egi, I did in the deepe.* *Haimo* ſaith, that it was held amongſt the Fathers, that *Paul* was miraculouſly preſerved from drowning, being in the bottom of the ſea an whole day and night together, as *Ionas* was three dayes; and according to this, *Anſelme* expoundeth it. But he might be in the deepe amongſt the waves in the ſhip being wrecked, for it is added, after the mention of his ſhipwrackes; howſoever both *Chryſoſtome*, *Ambroſe*, and *Theophylact*, are for his ſwimming in the waters, without any parcell of the ſhip to ſupport him. *Theophylact* mentioneth another ſenſe, rendred by ſome, that by the deepe is to be underſtood a pit, in which *Paul* lay hid, when he eſcaped from Lyſtra, *Act.* 14. And *Baronius*, out of *Beda* and *Theodoret*, ſaith, that by the deepe was meant the dungeon, called Cyzicenum; which was a moſt filthy place, like the Barathrum at Athens, or the Tullianum at Rome, into which *Paul* was caſt. But it is more ſimple to underſtand it of the depth of the ſea, and the continuance of *Pauls* danger, after ſhipwracke day and night. That which followeth, *verſ.* 26, 27. may eaſily be conceived of, as he travelled to and fro in preaching the Goſpell, there being rivers, and theeves, and treacherous brethren, by all which he might be indangered, and in great wants.

Haimo. *Anſelm.* *Theophylact.* *Beda.* *Theodoret.*

Verſ. 32. *In Damaſcus, the Governour under* Aretas *the King, watched the City to take me,* &c. This is recorded, *Act.* 9. 24. *Ioſephus* ſaith, that this *Aretas* was father in law to *Herod Antipas*, that ſlew *Iohn Baptiſt*: for *Herod* had his daughter to wife, but rejected her for *Herodias*; whereupon *Aretas* fought againſt him, and overcame him: but he ſtirred up *Tiberius Ceſar* againſt *Aretas*, who ſent *Vitellius* the Preſident of Siria to fight againſt him, during which

which warre *Aretas* was told by the Jewes, that there would be danger in *Paul*, of causing the people of Damascus to revolt from him, whereupon he is brought to this streight; but escapeth, by being let downe over the wall in a basket. But why doth *Paul* reckon up all these sufferings? cannot a man be a true servant of Christ, unlesse he undergoe the like dangers? *Answ.* Whosoever is called unto it, must likewise suffer for Christ; and if any be thus tryed, they are more famously declared to be Christs servants, than such as suffer not, and therefore this might serve to stop the mouthes of the false apostles, in speaking against *Paul* so famous for sufferings, when they lived delicately and in ease. *Ioseph. Antiqu. l.18 c.7.*

And it is necessary for every one that would approve himselfe to be a true servant of Christ, to suffer for his sake, at the least by fasting, hunger and thirst, by prayer, and taking care of himselfe and others. *Note.*

CHAP. XII.

The Analysis and sense.

THE Apostle having spoken much in his owne praise in the former Chapter, as by the false teachers he had beene urged, and in the end having given a caution, how he was to be taken in speaking of these things, *If I must glory, I will glory in mine infirmities*, that is, if I might, I would speake so of my selfe as went before, here represseth himselfe, assuming, *But it is not expedient for me to glory.* And because it standeth not so with Christian modesty directly in any case to praise a mans selfe, he here changeth the person, and in the third person telleth of his wonderfull revelations, being the greatest thing that he had to speake touching himselfe, returning yet to the first, and so to speake plainly againe, when he speaketh of any thing ignominious. Yea and having premised their compelling of him to it, he spareth not to speake plainly of the gifts by God bestowed upon him, and to justifie himselfe from all imputation of covetousnesse, in all his carriage towards them, either by himselfe, or by others whom he sent unto them. Chap.11,30.

Of this Chapter then there are two parts: First, a declaration of the strange revelations made unto him, to the great gracing of him, but yet for modesties sake in the third Person, as if in all this he spake of some other man. And to this declaration in the person changed he first prepareth, saying, *It is not expedient for me to boast, vers.* 1. Secondly, he telleth of these revelations made to a certaine man, and of the greatnesse of them, *vers.* 2, 3, 4, 5. The resolution of the many doubts that lye herein, see in the Text following. 1

The second part of the Chapter, is a returning to speake of himselfe againe plainly. And here againe is first a narration of his sufferings and of his doings, and then a justification of his dealing towards them: the one to *vers.* 13. the other thence forward to the end of the Chapter. 2

Touching the first, he first prepareth to speake of his sufferings and doings, saying, that he will not glory but in his infirmities, but if he should, he should not be a foole in so doing, but he spared to speake, lest he should be thought vaine glorious, *vers.* 5, 6. Secondly, he discovereth what before he concealed, that those revelations were made unto him, but withall, speaking of this only so, as it was implyed, he expresseth that which pertained to humbling, *viz.* how he was exercised with Satans buffetings, *vers.* 7. Thirdly, that which was imitable in him, and the ground of his joy in the midst of all sufferings and debasings, that by prayer seeking to the Lord thrice, he was comforted with this, that Gods grace was sufficient for him, and that his power was perfected in weakenesse, *vers.* 8, 9. Fourthly, he falleth to exulting here- 1

upon in those things that he suffered, *viz. disgraces, wants, persecutions, &c. vers.* 10. Fifthly, he maketh an apology for this his commemoration, because he ought to have beene praised by them, and was not, *vers.* 11. Sixthly, he sheweth a reason, why they should have beene the publishers of his praise, and not have put him to it, he was not inferiour to the rest of the Apostles, in signes and wonders doing, *vers.* 11, 12.

Touching the second, the justification of his dealing towards them, he falleth fitly upon it after the signes and wonders, the power to doe which, as unto the chiefe Apostles communicated unto him, was commemorated. For this being so, they had no lacke in respect of an Apostle of the chiefest ranke, when he was amongst them, unlesse it were, that he did all freely amongst them, whereas others tooke maintenance, for which he doth ironically crave forgiveneſſe. So that here is first his apt passing on to the point intended, *vers.* 13. *viz.* to declare, how they of all others were bound to thinke and speake well of him, because they had the benefit of his ministery without cost. Secondly, he sheweth, that in none of the times, that he was with them, he could finde in his heart to take any thing, so great was his love towards them, even as of parents to their children, that he could even lay downe his life, and not spend his labours only for their good, *vers.* 14, 15. Thirdly, if haply he should be thought to be more cunning, indirectly taking by the hands of others, when he sent, he provoketh them to speake to this also, *ver.* 16, 17, 18. Fourthly, lest in apologizing thus unto them, they should grow to have a meane conceit of him, as of an inferiour person, and glad to make this defence, that he might keepe their favour, he professeth seriously, that it was with respect to their edification, and not of himselfe, that he made this apology, that he might stirre them up to repentance for many enormities, that were committed amongst them, before his comming; and not at his comming be inforced to use apostolicall severity in chastising them, which would be to their smart, and his owne griefe, in regard of that indulgent affection that he bare towards them, *vers.* 19, 20, 21.

Text 93. Vers. 2. *I knew a man in Christ above fourteen yeares agone (whether in the body, or out of the body, I know not, God knoweth) such an one taken up into the third heaven*, &c.

Anselm. in 2. Cor. 12. THE Apostle having denyed it, to be expedient for him to glory in his fore-recited sufferings, lest he should seeme to preferre sufferings with escape, before death for Christ, he now commeth to that which he might more safely rejoyce in, the revelation of the knowledge of God. And yet he was not very forward to speake of this, it being fourteene yeares agone, and he having beene hitherto silent, neither would he have told of it now; but being much urged by such as sought to abase him; and this circumstance of time doth adde much to his dignity; for if he were in so much favour so long agone, much more he was so now, after so great labours and sufferings for God. He speaketh in the third person for modesties sake, and saith, *Whether out of the body*, &c. because whilst a man is living, being rapt, it is uncertaine, whether his soule be taken out of the body for a time; whether the revelation be by dreame, by extasie, or by vision. *Into the third heaven*: *Dionysius* hath distinguished the Angels into three orders; the chiefe whereof are Thrones, Cherubims, and Seraphims; the middle order, powers, vertues, and dominations; the infime order, Angels, Archangels, and Principalities: according to this distinction it may rightly be understood, that there are three heavens; the highest whereinare Thrones, Cherubim, and Seraphim; the second, with powers, and vertues, and dominations; the first, with Angels, &c. Now the Apostle was taken up amongst the Cherubims and Seraphims, to see the secrets of God. Or by the three heavens may be understood three kindes

kindes of visions; the corporall, with the eyes of the body; the spirituall, with the eyes of the minde; the intellectuall, by conceiving some similitude without any similitude. *Into Paradise:* it seemeth that he was twice taken up, once into heaven, another time into paradise; which was by having a sight of that which he should enjoy afterwards, *viz.* seeing face to face, and not through a glasse the very essence of God, as we shall hereafter see it; these things that they have beene seene, may be declared; but what they are, cannot be uttered.

Of such a man I will glory, not of my selfe: though he meaneth himselfe, yet because he concealeth it, it is as if he did not glory of himselfe an Hebrew, of the posterity of *Abraham*, &c. Vers. 5.

There was given to me a pricke in the flesh, the buffeting of Satan. This pricke was the trouble and persecution by Satan stirred up against him, or bodily infirmities, or (as some say) temptation to sinne, and more particularly to lust and concupiscence; wherein it is not to be thought, that the Apostle consented, and so it was no sinne in him, but matter of exercising his vertue, yet tended to the magnifying of Gods grace, whereby alone he could be saved, seeing it was thus with him. But Satan could have stirred up no trouble against him, but by Gods permission, as he could not against *Iob*; and this tendeth to the good of Gods children, by humbling them. For by a secret order of dispensation, wherein the iniquity of the Devill is suffered to rage therein, the benignity of God is piously perfected. For the Devill should not lose the holy, which are puft up in their holinesse, unlesse he tempted them; for they should not be holy, which are proud of the glorie of holinesse, and they should the more fall under his Law, the more they lifted up themselves in their vertues. But in a wonderfull manner, whilst they are tempted, they are humbled; whilst they are humbled, they cease to be his that tempteth them. And thus is Gods grace perfected in mans weakenesse, whilst by temptations he bringeth them fighting lawfully to salvation. *Thrice I besought God*, according to the triplicity of Persons in the Trinity. And lastly he concludeth, that he will glory in his infirmities, as wherein the vertue and grace given to him of God, did shine the more; so that his glorying herein, which he yeeldeth unto, was only in God. Vers. 7.

Secreto dispensationis ordine, unde sevire permittitur iniquitas diaboli, inde pie perficitur benignitas Dei. Elatos enim in sanctitate viros non amitteret nisi tentaret. Sancti quippe non essent, si de sanctitatis gloria superbirent: Et tanto sub eius jure caderent, quanto se in suis virtutibus elevarent. Sed miro ordine dum tentantur humiliantur, dum humiliantur, eius esse desinunt. Mayer.

Almost all this of *Anselme* is taken out of Saint *Augustine*: neither doth *Chrysostome* differ much herefrom, but only in the first verse, where he saith, *It is not expedient for me to boast, I will come to revelations*, &c. he understandeth this, as spoken to extenuate all, which he had run through hitherto, as being nothing in comparison of his revelations: and in speaking of the third heaven, to which he was taken up, he saith, that it was the heaven where Christ is, of which he said to the theefe upon the crosse, *This day thou shalt be with me in Paradise.* For the other Apostles had beene with Christ upon earth, and therefore that he might be as well esteemed, the Lord thought it fit that he should be with him in heaven, to receive such immediate authority as the rest had: and whereas it is added, *If I should boast, I should not be unwise, for I speake the truth*, he understandeth this as the reason, because he should not lye, as others did, boasting of more than was true; for this were a point of folly indeed; but to speake for necessity that only which is true, cannot be counted folly: so likewise *Oecumenius*. *Chrysost.* Vers. 1. Vers. 2, 3. Vers. 6.

For the doubts of this place: First in the passage from his sufferings to these visions, *vers.* 1. I doe not like so well of that exposition of *Anselmo*, wherein *Ambrose* also agreeth, referring this unto *Pauls* escape, which was not to be gloried in, lest he should seeme to extenuate the worth of suffering death for Christ: neither doe I approve so of that of *Chrysostome* followed by *Bullinger*, as if he had spoken comparatively, that it did not behoove him to boast of his infirmities, because there was something farre excelling, which he 1 Vers. 1.

he had to ſpeake of, if he were diſpoſed to extoll himſelfe, namely *viſions, and revelations.* For me thinkes the coherence is very plaine thus. *Chap.* 11. *v.*18. Being in ſome ſort inforced to it, he ſaith that becauſe many did rejoyce in the fleſh, he would rejoyce in the fleſh alſo, and *verſ.* 30. he further expreſſeth what he meant by the fleſh, *viz.* ſufferings in the body for Chriſt, and that he did not ſpeake of them boaſtingly; but if he muſt boaſt, he would boaſt of theſe: but he concludeth in this verſe poſitively, that *it is not expedient for him to boaſt*, ſo that all hitherto ſpoken, was by way of ſuppoſition, if he might boaſt, then there were ſuch and ſuch ſufferings, which he had to produce, but he ought not, for it is an argument of pride, and therefore he would not, to which effect almoſt *Calvin* ſpeaketh. *For I will come to revelations*, that is, if I might boaſt, I could ſpeake of more excellent things, and if I ſhould, as he addeth, *verſ.* 6. *I ſhould not be a foole*, this is added, becauſe he had ſpoken of folly, *Chap.* 11. *v.*16. telling them, that they did willingly ſuffer fooles, ſuch an one, as he by conceſſion did yeeld himſelfe to be accounted; but yet he ſheweth, that he ſhould not be fooliſh, and vaine indeed, as the falſe teachers were, becauſe he reported nothing of himſelfe, but the truth, as all Expoſitors agree.

Verſ. 6.

2 Secondly, whether this revelation ſaid to have beene 14. yeares agone, were at his firſt converſion. *Anſw. Thomas Aquinas*, and ſome others thinke, that it was then, and *Chryſoſtome* ſeemeth to inſinuate ſo much, in that he ſaith, that he might have the like authoritie with the reſt of the Apoſtles; he was ſent immediatly from the Lord, as they were, having beene taken up to be a time with him, and ſo being ſent forth. But *Bullinger* and others reckoning from the time of writing this Epiſtle backward, which they hold to have beene written about 23. yeares after his converſion, ſay that it was the ninth or tenth yeare after his converſion, when he was ſent out with *Barnabas* by the direction of the Spirit, to be the Apoſtle of the Gentiles. For *Gal.* 1. and 2. a reckoning is made of 17. yeares and upward, before his comming to Jeruſalem, mentioned *Act.* 15. after which he went into Macedonia, converted Attica, paſſed into Aſia and Siria, from whence he came by Galatia and Phrygia, into Epheſus, and thence into Macedonia againe; and being there he wrote this Epiſtle. But it is to be noted, that he ſaith *above 14. yeares agone*; ſo that it may be underſtood of his firſt entrance into his apoſtolicall office, which I rather beleeve, becauſe then he had moſt need, that he might be the more confirmed.

Act. 13. 2.

3 Thirdly, wherefore doth S. *Paul* ſay, *that he knew not, whether out of the body*, &c. *Anſw.* To ſhew the greatneſſe of the revelation, which was ſo glorious, as that his underſtanding was for a time dazled, as *Peters* being in the mount with Chriſt in his transfiguration; for it is ſaid of him, *He ſpake thus, not knowing what he ſpake*, according to *Bullinger*.

Verſ. 2. Matth. 17.

4 Fourthly, whether were his revelations here ſpoken of, two or one, becauſe he ſaith, *that he was taken up into the third heaven, and that he was taken into paradiſe.* *Ambroſe, Anſelme, Theophylact*, and *Oecumenius* ſay, that he was twice taken up; firſt into the third heaven, where he ſaw unſpeakable things, and thence higher into paradiſe, where he had a taſte of the heavenly joyes to come. But all others hold, that the place called the third heaven and paradiſe is one and the ſame: it is ſaid to be the third heaven, becauſe higheſt; and paradiſe, becauſe moſt pleaſant, as *Bullinger* noteth. For in regard that paradiſe was a moſt ſweet and pleaſant place, every delectable place is called a paradiſe; ſo Sodom is ſaid to be as Paradiſe; and Chriſt to the theefe upon the croſſe ſaith, *This day thou ſhalt be with me in paradiſe*, that is, in heaven. And to this I ſubſcribe, holding that the Apoſtle in ſpeaking of his being taken up into paradiſe, doth not meane another taking up beſides the firſt; but further to expreſſe, what this third heaven is, into which he was taken.

Ambroſ. Theophyl. &c. Bulling. Gen. 14. Luk. 23. 43.

Fiftly,

Fifthly, what is this third heaven? and if hereby be meant the place of the bleſſed, why is it ſet forth by this name of the third heaven? *Anſw.* I paſſe over that of *Anſelme*, taken out of *Auguſtine*, as an allegory, where he calleth the three wayes of knowing things three heavens: for howſoever this our Apoſtle knew and beheld the wonderfull things of God, without the helpe of a glaſſe of ſimilitudes, when he was taken up; yet they which know things by ſimilitudes, are not taken up into the ſecond heaven, nor they which ſee with their corporall eyes, into the firſt. Neither doe I thinke, that the bleſſed Angels, by what names ſoever they are called, be in ſeverall heavens, but in one and the ſame place of bleſſedneſſe. *Calvin* and ſome others by the third Heaven underſtand the higheſt, ſo called, not becauſe there are two Heavens more, but becauſe the number of three is a number of perfection; as when hee ſaith, *I beſought the Lord three times*; that is, ſo many times, as that I never ceaſed till I attained to an anſwer: and in the Poet, *O terque quaterque beati*, is ſaid of them that are moſt happy. But *Theophylact* underſtandeth both the higheſt, where the glory of God doth moſt appeare, and the bleſſed Spirits have their reſidence; and this ſo called, becauſe there are two other Heavens lower than it, the Ærean, and the Syderean, this third he calleth the Empyrean. And *Thomas Aquinas* almoſt to the ſame effect ſaith, that there are three Heavens, the Syderean, the Cryſtalline, and the Empyrean; and this is now moſt generally received, and hereunto doe I ſubſcribe.

5

Chryſoſt. Calvin.

Theophylact.

Thom. Aquinas.

There be ſome other queſtions alſo made here by ſome, as whether *Paul* were taken up indeed, or in imagination onely? and what it was that hee ſaw? and whether he ſaw the eſſence of God? and to what end ſuch things were ſhewed unto him, if he might not utter them? and laſtly, how he can truly ſay, *Of ſuch a man I will boaſt, but of my ſelfe I will not*; when it is plaine that he meaneth himſelfe. To the firſt, ſome affirme it, and ſome deny it; but the word is ſo plaine ἁρπαγὴν, of one tranſported, and not ἕξιν, as of one in a tranſe, as that I take it to be without all doubt, that he was taken up. To the ſecond, ſome ſay that he ſaw Gods eſſence, as *Anſelme, Auguſtine, Thomas Aquinas*, as we ſhall ſee it afterwards, 1 *Cor.* 13. and therefore they are ſaid to be ſuch things as could not bee uttered, for other things in Heaven might have beene uttered, but not this of the eſſence of God: Others deny this, and ſay, that he heard the heavenly ſinging of Angels and bleſſed Spirits, which was ſo excellent, as that it cannot be uttered by a mortall man, and therefore he uſeth the word ἄῤῥητα, unutterable, as *Chryſoſtome, Gregory, Cyril, Ierome*, and the Schoolemen. And this moſt probable, becauſe no man ſhall ſee God and live. Neither could *Moſes* ſee him, but only ſome repreſentation, notwithſtanding the great favour wherein he was with God. To the third, *Calvin* anſwereth well, that it was to good purpoſe to heare ſuch things, to report that there were things of ſuch excellency, as that the tongue of no man can expreſſe them, that we might be the more raviſhed with them. And to the laſt all agree, that hee ſpeaketh of himſelfe in the third perſon for modeſties ſake, and denieth all matter of boaſting to be in himſelfe, but onely what the Lord did extraordinarily grace him withall. His infirmities, whereof he ſaith he would glory, as having nothing elſe in himſelfe to glory in, are by ſome held to be bodily ſickneſſe, as *Anſelme, Beda, Sedulius*, and more particularly the head-ach, as *Ierome*, or the *Illuca paſſio*, as *Thomas Aquinas* reporteth, or an infirmity in the reines, or the gout, as *Nicetas*, &c. but by infirmities here wee are rather to underſtand calamities and ſufferings before expreſſed: for it is uſuall amongſt the Hebrewes, by the cauſe, to underſtand the effect; infirmities that cauſe griefe, are therefore put for his griefes, and troubles, and diſtractions. Learne we modeſty from this example of the Apoſtle,

Auguſt. Epiſt. 112. cap. 13. Tho. Aquin. 2ª. 2æ. qu. 175. a. 5.

Greg. lib. 8. Mor. cap. 5.

Beda. Ieron. in Gal. 4. 13. Tho. Aquin. Nicetas Orat. 30. Nazian.

he had to ſpeake of, if he were diſpoſed to extoll himſelfe, namely *viſions, and revelations.* For me thinkes the coherence is very plaine thus. *Chap.* 11. *v.* 18. Being in ſome ſort inforced to it, he ſaith that becauſe many did rejoyce in the fleſh, he would rejoyce in the fleſh alſo, and *verſ.* 30. he further expreſſeth what he meant by the fleſh, *viz.* ſufferings in the body for Chriſt, and that he did not ſpeake of them boaſtingly; but if he muſt boaſt, he would boaſt of theſe: but he concludeth in this verſe poſitively, that *it is not expedient for him to boaſt*, ſo that all hitherto ſpoken, was by way of ſuppoſition, if he might boaſt, then there were ſuch and ſuch ſufferings, which he had to produce, but he ought not, for it is an argument of pride, and therefore he would not, to which effect almoſt *Calvin* ſpeaketh. *For I will come to revelations*, that is, if I might boaſt, I could ſpeake of more excellent things, and if I ſhould, as he addeth, *verſ.* 6. *I ſhould not be a foole*, this is added, becauſe he had ſpoken of folly, *Chap.* 11. *v.* 16. telling them, that they did willingly ſuffer fooles, ſuch an one, as he by conceſſion did yeeld himſelfe to be accounted; but yet he ſheweth, that he ſhould not be fooliſh, and vaine indeed, as the falſe teachers were, becauſe he reported nothing of himſelfe, but the truth, as all Expoſitors agree.

Verſ. 6.

2 Secondly, whether this revelation ſaid to have beene 14. yeares agone, were at his firſt converſion. *Anſw. Thomas Aquinas*, and ſome others thinke, that it was then, and *Chryſoſtome* ſeemeth to inſinuate ſo much, in that he ſaith, that he might have the like authoritie with the reſt of the Apoſtles; he was ſent immediatly from the Lord, as they were, having beene taken up to be a time with him, and ſo being ſent forth. But *Bullinger* and others reckoning from the time of writing this Epiſtle backward, which they hold to have beene written about 23. yeares after his converſion, ſay that it was the ninth or tenth yeare after his converſion, when he was ſent out with *Barnabas* by the direction of the Spirit, to be the Apoſtle of the Gentiles. For *Gal.* 1. and 2. a reckoning is made of 17. yeares and upward, before his comming to Jeruſalem, mentioned *Act.* 15. after which he went into Macedonia, converted Attica, paſſed into Aſia and Siria, from whence he came by Galatia and Phrygia, into Epheſus, and thence into Macedonia againe; and being there he wrote this Epiſtle. But it is to be noted, that he ſaith *above 14. yeares agone*; ſo that it may be underſtood of his firſt entrance into his apoſtolicall office, which I rather beleeve, becauſe then he had moſt need, that he might be the more confirmed.

Act. 13. 2.

3 Thirdly, wherefore doth S. *Paul* ſay, *that he knew not, whether out of the body*, &c. *Anſw.* To ſhew the greatneſſe of the revelation, which was ſo glorious, as that his underſtanding was for a time dazled, as *Peters* being in the mount with Chriſt in his transfiguration; for it is ſaid of him, *He ſpake thus, not knowing what he ſpake*, according to *Bullinger*.

Verſ. 2.

Matth. 17.

4 Fourthly, whether were his revelations here ſpoken of, two or one, becauſe he ſaith, *that he was taken up into the third heaven, and that he was taken into paradiſe*. *Ambroſe, Anſelme, Theophylact*, and *Oecumenius* ſay, that he was twice taken up; firſt into the third heaven, where he ſaw unſpeakable things, and thence higher into paradiſe, where he had a taſte of the heavenly joyes to come. But all others hold, that the place called the third heaven and paradiſe is one and the ſame: it is ſaid to be the third heaven, becauſe higheſt; and paradiſe, becauſe moſt pleaſant, as *Bullinger* noteth. For in regard that paradiſe was a moſt ſweet and pleaſant place, every delectable place is called a paradiſe; ſo Sodom is ſaid to be as Paradiſe; and Chriſt to the theefe upon the croſſe ſaith, *This day thou ſhalt be with me in paradiſe*, that is, in heaven. And to this I ſubſcribe, holding that the Apoſtle in ſpeaking of his being taken up into paradiſe, doth not meane another taking up beſides the firſt; but further to expreſſe, what this third heaven is, into which he was taken.

Ambroſ. Theophyl. &c.

Bulling.

Gen. 14.

Luk. 23. 43.

Fiftly,

Fifthly, what is this third heaven? and if hereby be meant the place of the bleſſed, why is it ſet forth by this name of the third heaven? *Anſw.* I paſſe over that of *Anſelme*, taken out of *Auguſtine*, as an allegory, where he calleth the three wayes of knowing things three heavens: for howſoever this our Apoſtle knew and beheld the wonderfull things of God, without the helpe of a glaſſe of ſimilitudes, when he was taken up; yet they which know things by ſimilitudes, are not taken up into the ſecond heaven, nor they which ſee with their corporall eyes, into the firſt. Neither doe I thinke, that the bleſſed Angels, by what names ſoever they are called, be in ſeverall heavens, but in one and the ſame place of bleſſedneſſe. *Calvin* and ſome others by the third Heaven underſtand the higheſt, ſo called, not becauſe there are two Heavens more, but becauſe the number of three is a number of perfection; as when hee ſaith, *I beſought the Lord three times*; that is, ſo many times, as that I never ceaſed till I attained to an anſwer: and in the Poet, *O terque quaterque beati*, is ſaid of them that are moſt happy. But *Theophylact* underſtandeth both the higheſt, where the glory of God doth moſt appeare, and the bleſſed Spirits have their reſidence; and this ſo called, becauſe there are two other Heavens lower than it, the Ærean, and the Syderean, this third he calleth the Empyrean. And *Thomas Aquinas* almoſt to the ſame effect ſaith, that there are three Heavens, the Syderean, the Cryſtalline, and the Empyrean; and this is now moſt generally received, and hereunto doe I ſubſcribe.

5

Chryſoſt. Calvin.

Theophylact.

Thom. Aquinas.

There be ſome other queſtions alſo made here by ſome, as whether *Paul* were taken up indeed, or in imagination onely? and what it was that hee ſaw? and whether he ſaw the eſſence of God? and to what end ſuch things were ſhewed unto him, if he might not utter them? and laſtly, how he can truly ſay, *Of ſuch a man I will boaſt, but of my ſelfe I will not*; when it is plaine that he meaneth himſelfe. To the firſt, ſome affirme it, and ſome deny it; but the word is ſo plaine ἁρπαγὴν, of one tranſported, and not ἔξοδον, as of one in a tranſe, as that I take it to be without all doubt, that he was taken up. To the ſecond, ſome ſay that he ſaw Gods eſſence, as *Anſelme*, *Auguſtine*, *Thomas Aquinas*, as we ſhall ſee it afterwards, 1 *Cor.* 13. and therefore they are ſaid to be ſuch things as could not bee uttered, for other things in Heaven might have beene uttered, but not this of the eſſence of God: Others deny this, and ſay, that he heard the heavenly ſinging of Angels and bleſſed Spirits, which was ſo excellent, as that it cannot be uttered by a mortall man, and therefore he uſeth the word ἄῤῥητα, unutterable, as *Chryſoſtome*, *Gregory*, *Cyril*, *Ierome*, and the Schoolemen. And this moſt probable, becauſe no man ſhall ſee God and live. Neither could *Moſes* ſee him, but only ſome repreſentation, notwithſtanding the great favour wherein he was with God. To the third, *Calvin* anſwereth well, that it was to good purpoſe to heare ſuch things, to report that there were things of ſuch excellency, as that the tongue of no man can expreſſe them, that we might be the more raviſhed with them. And to the laſt all agree, that hee ſpeaketh of himſelfe in the third perſon for modeſties ſake, and denieth all matter of boaſting to be in himſelfe, but onely what the Lord did extraordinarily grace him withall. His infirmities, whereof he ſaith he would glory, as having nothing elſe in himſelfe to glory in, are by ſome held to be bodily ſickneſſe, as *Anſelme*, *Beda*, *Sedulius*, and more particularly the head-ach, as *Ierome*, or the *Illuca paſſio*, as *Thomas Aquinas* reporteth, or an infirmity in the reines, or the gout, as *Nicetas*, &c. but by infirmities here wee are rather to underſtand calamities and ſufferings before expreſſed: for it is uſuall amongſt the Hebrewes, by the cauſe, to underſtand the effect; infirmities that cauſe griefe, are therefore put for his griefes, and troubles, and diſtractions. Learne we modeſty from this example of the Apoſtle,

Auguſt. Epiſt. 112. cap. 13. Tho. Aquin. 2ª. 2æ. qu. 175. a. 5.

Greg. lib. 8. Mor. cap. 5.

Beda. Ieron. in Gal. 4. 13. Tho. Aquin. Nicetas Orat. 30. Nazian.

Apostle, and not to be lifted in respect of any gifts in our selves, or to delight to talke hereof, but only if by necessity for the benefit of others wee must speake hereof.

6 Vers 7. Sixthly, what is meant by *the pricke in the flesh*, &c. About this there is no small difference amongst Expositors. *Anselme* hath already spoken of three differences, it being taken for his bodily infirmities, as by *Ierom*, *Beda*, *Sedulius*, and *Nicetas*, or for his troubles and persecutions stirred up by Satan, as by *Chrysostome*, *Theophylact*, *Theodoret*, *Oecumenius*, and *Ambrose*, or else for lusts of the flesh, by which he was continually pursued through the instigation of Satan, as by *Augustine*, *Haimo*, and generally by all Popish Writers at this day. Besides these there are two acceptions more; first, by some Popish Writers, for some violence that was done to him by Satan immediatly, putting him oft to much paine. Secondly, by *Calvin*, who by the flesh understandeth his corruption, which notwithstanding this his great exaltation, remained to humble him, and he calleth it the buffeting of Satan, to intimate that Satan is at hand, when a man through the flesh is tempted to any evill, that he may stirre up himselfe to resist these temptations as the weapons of Satan, whereby he seeketh to beat him downe and to subdue him unto himselfe. Amongst so many differences the best way to finde out the right meaning, is to consider the words used, σκόλοψ τῇ σαρκὶ ἄγγελος Σατᾶν, the word σκόλοψ, signifieth a pole or sticke sharpe at the end, such as use to bee set to gall and pricke those that in the way unawares chance to come upon them, τῇ σαρκὶ is to the flesh, that is, the outward man, as the word was used a little before, *Chap.* 10. 3. *Though wee walke in the flesh*, &c. and then expressing further, what this sharpe Pole set in the way is to the flesh, he saith, *The Messenger of Satan to buffet me*; noting that those things, whereby the stopping of his passage in preaching the Gospell of Christ was hindred, were prepared by Satan. If the words be thus rendred, as is most naturall, the meaning will be plainly of all the disgraces, troubles, and persecutions, which as Satans Messengers met with him every where, so that he could not see how safely to passe on in his course, without calamity and destruction; even as an Army having destroyed a pit digged by the enemy, set with sharpe Poles in the way where they should goe, over which they cannot passe without apparant danger of being slaine hereby. And in this sense the like words are used, *Numb.* 33. 55. *They shall be pricks in your eyes, and thornes in your sides.* The troubles of *Paul* then stirred by open enemies, and secret false-hearted brethren, were his sharpe Pole set up to hinder him in fighting the Lords battels. For although hee were couragious in the Spirit, and feared no danger, yet as long as he carried flesh about with him, as he was not senselesse of paine and disgrace, so it could not but humble him and keepe him from triumphing, seeing the victory was not yet gotten, but he must passe the Pikes before that time; so also *Bullinger* and *Beza*, &c. And more particularly yet I thinke that he meaneth the disgrace done to him by detraction; for going on to reckon up his troubles againe, he beginneth first with *reproaches*, *vers.* 10. For this is a most grievous temptation, when a man in a good conscience serveth God most earnestly, putting himselfe on every way in a most extraordinary manner, to be traduced amongst such as make a shew of being for God also. This was *Iobs* case, and this was *Pauls*, his troubles growing up to the height hereby. Wherefore it is no marvell, though he besought the Lord for the removall of this, as fearing how he should be able to goe on, if he should be still thus tempted; and he prayed *thrice*, that is, *often*; thrice being commonly put for often, as *Amos* 3. and in many other places, so also *Chrysostome*, *Calvin*, and *Beza*. *Lusts*, for which some stand so eagerly, cannot be meant here, both because he saith, ἐδόθη, *was given*, when as lusts come from

Chrysost.

from within, and are bred with us; and if hee had beene thus troubled, hee would have made the ordinance of God, Marriage, his refuge, without doubt, as he prescribed to others in the like case, according to *Piscator*. This opinion therefore is but like unto that fable, which *Hugo Cardinalis* hath of a certaine faire Virgin called *Thecla*, whom *Paul* baptized and lead about with him, whereupon this lust was stirred up in him, being taken out of a Booke called *Pauli & Theclæ periodus*; and by *Tertullian* and *Ierome*, condemned for fabulous and false. Bodily infirmities and paines cannot be meant, because in no place there is mention made hereof, which should doubtlesse have beene, if by his infirmities these infirmities had beene meant. And it is more absurd to expound it of some violence offered to him by Satan striking him in the body, because this would have beene to his courageous minde rather an occasion of exultation than of dejection. Lastly, that of *Calvin*, expounding it of naturall corruption, doth not agree so well; both because he saith, *idem, was given*, noting something without, and hee calleth it the *Messenger of Satan*, which were improper: for though Satan taketh occasion by our naturall corruption to tempt, yet it cannot rightly be called the Messenger of Satan, because it proceedeth not from him, but springeth up together with us. And againe, the time whereof he speaketh maketh against this exposition; for it was after his high exaltation provided as it were to keepe him humble. I conclude therefore for his troubles by enemies, and chiefly disgraces, seeing when a man is in great favour with the highest, nothing is so apt to humble him, as disgrace by any, as we may see in the example of *Haman*; whereas if all should consent in honouring him also, it were a most forcible temptation unto pride.

1 Cor. 7. 1. *Piscator.*

Let not the best then take it ill to be in disgrace amongst some, and even such as make the best shew: for it is a necessary remedy, by God provided, to further the most excellent grace of humility. Let them not thinke therefore, that they labour in vaine, and apply themselves to the best studies in vaine, because they have not a generall applause, for God seeth that it would be dangerous; neither let it trouble them, that they which seeme to be of some reckoning for holinesse are against them; for to speake rightly, they are herein no better than the Messengers of Satan. How Gods strength is made perfect in weakenesse, *vers.* 8. &c. see before in *Anselme*.

Note.

There is nothing more difficult in this Chapter, saving that *vers.* 12. it may be doubted, when he saith the signes of an Apostle were shewed in him, in all *Patience, Signes, Wonders, and Powers*, what difference is betweene these? To this *Anselme* saith, that Signes are such wonders as doe signifie things of any time, Wonders such as signifie something to come, Powers or Vertues the powerfull healing of the sicke in body, portending the healing of the soules of such as should receive their doctrine; and so hee maketh Vertues the *genus* of the other two, being *species* therof. But *Calvin* saith, that they are three words used to set forth the same thing, *viz.* the Miracles wrought by the Apostles; they are called Signes, because they shew the Apostles setting forth the Gospell to come from God; Wonders, because they serve to awaken men to hearken to the Word; and Powers, because they are done by a divine Power above the force of nature. So also *Gorran*. But because it is certaine that there were divers Miracles done, I doe rather thinke that the Apostle (being to prove himselfe equall to the chiefe Apostles, seeing they had done wonders of divers sorts, by healing the sicke, striking the scandalous with judgements, and speaking in strange tongues) intendeth diversitie of Miracles; of Patience to beare all adversities and disgraces; of Signes, by tongues; of Wonders, by striking *Elymas*, and delivering some to Satan; and of Powers, by healing with his very shadow, as *Peter* did the sicke that were laid in the way. *Gorran* insulteth here against

Vers. 12.

Ansel.

Calvin.

Gorran.

Acts 13.

Luther and *Calvin*, not being able to confirme their new doctrine by miracle, as they ſhould doe if they were ſent of God; but he is much deceived, taking that for granted which he can never prove, that our doctrine is new: for it is none other, but that which hath beene anciently received in the Church of God, and which ſome have alwaies cleaved unto, but that they were in times paſt fewer and not ſo knowne, now more and more manifeſt. Indeed, if they had ſet forth another Chriſt, or another Goſpell, there would have beene need of miracles; but for ſo much as the Papiſts may rather be taxed in this reſpect, for their new Creed added to that of the Apoſtles, we may juſtly challenge them for want of miracles, had they not ſo many lying Legends of them, invented by men of leaden hearts and brazen foreheads.

Verſ. 14. Concerning this ſaying, *The third time I am ready to come unto you*; this is not to be underſtood, as though he had beene twice there before, but having beene once there, when he firſt preached unto them, and upon comming the ſecond time, but that hee ſaw them not yet fit to have him come amongſt them, and now renuing his promiſe of comming, he maketh account of theſe as three times, which he mentioneth the rather to approve his free preaching which he profeſſed, becauſe that yet he held out in the ſame minde.

CHAP. XIII.

The Analyſis and Senſe.

THE Apoſtle having beene very bitter hitherto againſt falſe teachers, and two or three times over threatned them, and ſuch as were ſeduced by them, to chaſtiſe them if he found them unreformed at his comming; now aſſureth them, that hee ſhould bee ſuch unto them as he had ſpoken, and that then they ſhould feele of what power hee was. Then putting the conſideration of their owne caſe to themſelves, hee ſheweth how well he wiſheth unto them all; ſo concluding with exhortations and ſalutations.

1 The parts of this Chapter are foure: firſt, a confirmation of his intention of proceeding ſeverely at his comming againſt the unreformed, Verſ. 1, 2. *verſ.* 1, 2, 3, 4. and he both aſſureth them that he will be ſuch towards them, and that Verſ. 3, 4. he had power to be ſuch, as that it ſhould be to their ſmart.

2 Secondly, a provocation to another courſe, whereby haply they might be reformed before his comming, that is, to examine and conſider in their owne conſcience, whether he were not of power, for ſo much as by his miniſtery they had received Chriſt Jeſus, ſo many of them as were not Reprobates: that hereby finding how Chriſt wrought with him and by him, they might feare and reforme without delay, *verſ.* 5, 6.

3 Thirdly, a proteſtation of his conſtant love ſtill towards them in the midſt of all theſe tart ſpeeches, ſo as that hee earneſtly deſired, that they might doe none evill, *verſ.* 7. which love of his he approveth; firſt, becauſe he could not doe any thing againſt, but for the truth, *verſ.* 8. Secondly, becauſe their well doing was his joy, and their perfection his wiſh, *verſ.* 9. Thirdly, becauſe he wrote aforehand unto them, and came not ſuddenly upon them to take them in their ſinnes, and to chaſtiſe them, as hee might have done, had not his love beene great towards them, *verſ.* 10.

4 Fourthly, a concluſion of all; firſt, by pithy and ſhort Exhortations, *verſ.* 11. Secondly, by Salutations both injoyned and ſent, *verſ.* 12. Thirdly, by a Prayer offering for grace, and love, and communion from God the Father, Son, and holy Ghoſt unto them all, *v.* 13. The meaning of all ſee in the Text here following.

Verſ.

Vers. 1, 2. *I come this third time unto you, by the mouth of two or three witnesses every word shall stand, &c.* Text 94.

IT was appointed in the Law, that every accusation should be confirmed by witnesses, and the witnesses must be two or three; now according to this the Apostle speaketh of his admonitions, he had threatned them once or twice already, and now threatneth againe, *vers.* 2. that if hee came hee would not spare. These threatnings he would have them take as testimonies of the certaine performing of what he threatned, if they repented not, contrary to the opinion of some who were wont to deride his comming, saying, That his letters indeed were terrible, but his presence would be but weake; *Because ye seeke an experiment of Christ speaking in me, who is not weake towards you but mighty.* Here he waxeth angry with them, as being such that would needs pull judgements upon themselves, for to seeke an experiment of Christ speaking in him, was to urge him to that, which through Christ hee was able to doe for their punishment, when as of himselfe he was most unwilling to it. Now Christ, that spake in him, was not weake but mighty to them, because they had already had experience of his power, or hee was mighty to punish them by his ministery forthwith, if they repented not, though others which were without were let passe by him, as he speaketh in another place, *What have I to doe to judge them that are without?* For *though he were crucified by weaknesse, yet he liveth by the power of God.* What is meant by weaknesse here? There are three sorts of weaknesses spoken of by the Apostle, and in other places of the Scriptures; First, bodily weaknesse through sickenesse, as *Lazarus* is said to be weake, *Iohn* 11. and so *Timothies* weaknesse is spoken of, for which he biddeth him drinke a little Wine. Secondly, weaknesse in faith, as *Rom.* 14. *Such as be weake in faith take unto you, &c.* Thirdly, weaknesse of suffering persecution and oppression, as *Chap.* 12. having spoken how he besought the Lord to remove this buffeting of Satan, it was answered, *My power is made perfect in weaknesse:* for hee that suffereth seemeth to be weake, for the strong offer violence commonly, and the weake suffer it; and in this sense Christ is said to have beene crucified in weaknesse, because in suffering this death hee seemed to bee weake, but though he thus humbled himselfe he became not weake, but retaineth still the same divine might and power, being able to doe all things. And after this manner hee speaketh elsewhere of the foolishnesse of God, and the weaknesse of God, wiser and stronger than men, because Infidels accounted it foolishnesse and weaknesse which was preached. *We are weake in him,* &c. that is, by suffering for his sake, but we shall one day partake with him of his power and glory. *Prove your selves if ye be in the faith; know ye not that Christ Iesus is in you,* &c. Here hee useth another Argument, to prove that Christ was in him, although hee did not shew it by exercising any power against offenders; for if they were in the faith, Christ was in them, and therefore much more in him from whom they heard of Christ, and so came to beleeve in him: for Christ dwelleth in the heart by faith; and by faith here I take it, the faith of miracles is to be understood, which was common in those daies. Now such as had this faith, were in Christ by a saving faith also, if they were not of a wicked and reprobate life, and therfore he addeth, *Vnlesse ye be reprobates: But I hope ye shall know that we are not reprobates;* lest any exception should bee taken against him, that thus he might haply be without Christ in him also. *I pray God that ye may doe none evill, not that we may be approved, but that ye may doe the thing that is good, and wee bee as reprobates.* Having beene somewhat sharpe, here he lenifieth all with loving words againe: the meaning is, that he spake not of his power hitherto, for his owne justification in pride or insolency, but did in all things carry still a

Chrysost. in 2 Cor. Hom. 28.

Vers. 3.

1 Cor. 5.

Three kinds of weaknesses.

Vers. 5.

Vers. 6.

Vers. 7.

moſt loving affection towards them: for he was ſo farre from being glad of an occaſion to prove his power in Chriſt to puniſh offenders, as that hee prayed, even when he threatned, that there might be a thorow reformation amongſt them before he came, though his credit were hazzarded amongſt falſe Teachers, who had already taxed him for weake, and would be ready to inſult the more, if he ſhould not ſhew any ſigne of his punitive power at his comming. All this diſgrace he would be content withall for their good; yea, he prayeth that they may be ſo reformed, as that he may be as a reprobate in this reſpect, *viz.* by not ſhewing in act what he had terribly written of, though they which were ill minded would viliſie him the more, and ſay that hee was not able to prove himſelfe ſuch at his comming, as hee made ſhew of before his comming.

Mayer. Touching theſe words, *By the mouth of two or three witneſſes every word ſhall ſtand*; *Anſelme* ſpeaketh both according to *Chryſoſtome*, and addeth
Verſ. 1. another expoſition, *viz.* if any man will excuſe himſelfe at my comming, he
Anſelm. muſt bring good teſtimony of two or three at the leaſt. And touching that
Verſ. 3. which he ſaith of his power towards them, he expoundeth it of his power in ſignes and wonders wrought in his name amongſt them. And whereas he ſaith, *Though we be weake in him, yet we ſhall live by him unto you*; he ex-
Verſ. 4. poundeth it of their faith, which ſhould be furthered by his ſufferings, for he liveth againe unto them after his martrydome, who nothing doubting of his reward in eternall life are the more eſtabliſhed in faith hereby. Whereas
Verſ. 5. he biddeth them prove themſeves, &c. he expoundeth it as an argument to prove his living againe before ſpoken of: for if they were in the faith, then the Apoſtle lived in them, ſeeing they received their faith from him, and Chriſt was in them. *Vnleſſe ye be reprobates*; that is, unleſſe ye have departed from the probity of your faith and well doing, which ye received in Baptiſme: for where there is the ſenſe of faith, the affection of love, and conſtancy in well doing, a man may know that Chriſt is in him.

But ye ſhall know that we are not reprobates; that is, ſuch as are to be rejected for the love of thoſe falſe Apoſtles amongſt you, either becauſe we have done ſomething diſhoneſt, whereby we ſhould fall from our dignity, or becauſe we ſhall not be able to exerciſe ſuch power in puniſhing offenders at our comming to you, as we make ſhew of: when ye have conſidered of that which is contained in this Epiſtle, and ſhall finde by experience that Chriſt is in me, giving me power to be as terrible as I have ſaid, then it ſhall appeare that we are not reprobates. Hitherto *Anſelme*, in other things followeth *Chryſoſtome*. *Calvin* and *Bullinger* interpret the Apoſtles alleaging of
Calvin. *Bullinger.* that decree of the Law touching two or three witneſſes, as brought forth anagogically to aſſure them of his comming: for his three times being at the point of comming, was as much as the teſtimony of two or three. And touching thoſe words, *Prove your ſelves*, &c. they refer them to the *verſ.* 3. as being uſed to prove Chriſts power amongſt them: for if they had any ſenſe of comfort through faith in him, they muſt needs acknowledge his power in them, unleſſe they would yeeld themſelves to be reprobates: ſo that will they, nill they, if they had any comfort in Chriſt, they muſt needs acknowledge and reverence him, by whoſe miniſtery they attained unto it. All others follow ſome of theſe already alleaged, and therefore I ſpare the producing of them. I reſt upon *Chryſoſtome* altogether, ſaving that when the Apoſtle commeth to ſpeake of Chriſts power amongſt them, *verſ.* 3. I hold with *Anſelme*, that the power of ſignes there ſhewed, is meant, for theſe would convince all gain-ſayers. And for the words added, *verſ.* 4. *We ſhall live by his power to you*; I underſtand them rather as *Calvin*, by that power which hath beene ſhewed to you, which is Almighty, as hath appeared by the ſignes thereof, though I be joyned with Chriſt in ſuffering, yet I

ſhall

ſhall live againe and partake of his glory. Unleſſe it ſhall rather be taken as comminatory, though hee might ſeeme to bee weake, yet he ſhould live to ſhew the power of the Lord unto them in puniſhing, if they repented not: for he commeth not to any thing demulcent till *verſ.* 7. wherein he preferreth their well-doing before his owne credit. His bidding of them to prove themſelves doth beſt agree, if it be taken as a compariſon according to *Chryſoſtome*, from the Schollers to prove the maſters worth: for if it ſhould bee applyed to prove Gods power to them, it would not hold ſo well, becauſe his power is ſpoken of *verſ.* 3. to their terror, not to their comfort.

Touching the reaſon, *verſ.* 8. why he yeelded ſo farre unto them, preferring their well doing before his owne credit; *For wee can doe nothing againſt the truth, but for the truth*; his meaning is, that if his prayer might take effect to reforme them, he had attained his end for which he was ſet, not to deſtroy, but to ſave by winning mens hearts unto the truth, whereas if he ſhould have beene bent rather to ſhew his power to puniſh them, hee ſhould have done againſt the truth. Verſ. 8.

Note hence in what authority and power the Miniſters of Gods Word ſpeake unto the people, *viz.* in Chriſts, who ſpeaketh and threatneth in them. *Note.* 1

Againe note, that they which are in the faith, have Chriſt undoubtedly in them, if they give proofe of their faith by a godly care to reforme and amend their ſinfull lives in every thing; touching which they are admoniſhed out of the Word of God; where this care is wanting, howſoever they may beare themſelves upon their faith, yet they are void of Chriſt and his benefits. 2

Laſtly, note it to be a true marke of a true Miniſter of God to prefer the well doing of the people, before any thing which may tend to the magnifying of himſelfe; and they which doe otherwiſe are not for the truth, but againſt it. 3

For any thing following more in this Chapter, I ſhall need to ſay nothing, for it is eaſie and plaine, onely touching their ſaluting one another with an holy kiſſe, it may be doubted what is meant hereby, but I have already reſolved this upon *Rom.* 16. Touching the laſt concluding words, *The grace of our Lord Ieſus, the love of God, the communion of the holy Ghoſt be with you all*; *Anſelme* hath reſolved them excellently thus, *The grace of our Lord Ieſus*, becauſe in him our ſinnes are forgiven *gratis*; *The love of God*, becauſe in great love God the Father ſent his Sonne into the world to die for vs; *The communion of the holy Ghoſt*, becauſe hee communicated with the Father and the Sonne, in this grace and love for our ſalvation. So that the unity of the Trinity agreeing about our ſalvation is here ſet forth. Out of love our Saviour Ieſus is ſent, by his grace we are ſaved, and the communion of the holy Ghoſt effecteth, that we enjoy this grace for our ſalvation. Verſ. 13. *Anſelm.*

AN

AN EXPOSITION OF THE EPISTLE of Saint PAVL to the GALATIANS.

CHAP. I.

Text 95. Verſ. 6. *I marvell that ye are ſo ſoone turned away from him that called you in the grace of Chriſt to another Goſpell.*
7. *Which is not another Goſpell, &c.*

Mayer. Hieronym. This Epiſtle differeth from that to the Romans, only in that the Gentiles only which beleeved are here ſpoken to, there both Gentiles and Iewes.

THis Epiſtle is of the ſame argument with that to the Romans, and therefore is accounted the epitome or abridgement thereof, according to *Ierome*, *Chryſoſtome*, *Anſelme*, and *Theophylact*. The occaſion of it was, for that ſome perſwaded the Chriſtians in Galatia that they ought to bee circumciſed, and to keepe the ceremoniall Law of *Moſes*, urging them with the example of *Peter* and *Iames*: wherefore Saint *Paul* doth herein moſt ſharply oppoſe himſelfe againſt the ceremonies of the Law, teaching free juſtification by faith in Jeſus Chriſt. In this firſt Chapter there is no great difficulty, but that *verſ. 6.* he ſpeaketh of their turning to *another Goſpell, which is not another Goſpell*; he calleth the falſe doctrine of keeping the ceremoniall Law to ſalvation another Goſpell, according to their opinion, becauſe they thought it a good doctrine, as *Anſelme* ſpeaketh, but it was indeed no Goſpell, but a perverting of the Goſpell; for to goe in any little thing from the true faith, though in other things it be held rightly, is to pervert the Goſpell; even as to clip the Kings Image in the Coine overthroweth it, ſo as that it will not goe any more for the Kings Coine, though but a little part of the Image be cut away, as *Chryſoſtome* teacheth: who alſo ſaith, that the Marcionites tooke occaſion of their error from hence, of rejecting all the Goſpels but one, becauſe it is ſaid, that there *is not another Goſpell*, fooliſhly confounding divers Goſpels, and the ſame Goſpell written by divers; for though the Goſpell of Chriſt be ſet forth by an hundred writers, yet being all to the ſame effect, it is but one Goſpell.

Anſelm.

Chryſoſt. The Marcionites.

Verſ. 8. *Though we or an Angell from Heaven preach any other Goſpell, let him be Anathema;*

Anathema; this is spoken according to *Ierome*, and most writers, hyperbolically: for a good Angell cannot doe any thing to pervert the holy Gospell of Christ, no more can a true Apostle; he speaketh thus therefore to extoll the Gospell, and to deter from bringing any thing contrary to it, and to make such the more odious unto them. Touching the word *Anathema*, see Text 78. 1 *Cor.* 16. 22. *Ierom.*

I went into Arabia, and returned to Damascus. 18. *Then after three yeeres I went up to Ierusalem to see Peter*, &c. Here may seeme to be some repugnancy to Saint *Lukes* History, *Acts* 9. 20. where hee telleth that *Saul* escaping from *Damascus*, where *Ananias* baptized him, and he began first to preach, was at Jerusalem, and by *Barnabas* was brought acquainted with the Apostles, after which he continued with them preaching and disputing. For if Jerusalem were the first place which he came to after his conversion, as it seemeth by this History it was, how saith he that he went into Arabia, and returned thence to Damascus, and then after three yeares came to Jerusalem? *Ierome* moveth this doubt, and answereth, That his going to Jerusalem, recorded by *Luke*, was onely for refuge, as hee might goe to any other City being in danger, and therefore propounding here to set downe his journeys voluntarily undertaken, he omitteth that, and sheweth how hee went into Arabia, and returned to Damascus, and from thence after three yeares came to Ierusalem. *Calvin* thinketh, that no doubt needeth to bee made hereabout, but that his going into Arabia, here recorded, is by *Luke* omitted, as many other things are, and haply there was no great effect of his going thither, which made him the rather passe it over in silence; but the Apostle being to declare his journies in order, speaketh of it: and it is likely, saith *Bullinger*, that returning out of Arabia to Damascus, that trouble recorded *Acts* 9. was moved against him by King *Aretas*, who was Lord of Arabia, accounting him a seditious fellow, but hee escaping thence came to Ierusalem, at what time three yeares were expired. But there seemeth to make against this, both the circumstance of his going to Jerusalem, here said to be to visit *Peter*, not to escape a danger, and his conversing with the Apostles by the meanes of *Barnabas* there recorded, whereas here it is said, that hee saw only *Peter* and *Iames*; and lastly, of the time of three yeares, for in all that space it may be thought that they should have beene so well perswaded of him, as that they would have beene without feare at his comming, as of a persecuter still, neither would they have declined him, as *Luke* saith they did. But *Ierome* hath this exposition also, and seemeth rather to rest upon it; and so he saith, the time said in the *Acts* to be many daies that he tarried at Damascus, may well be thought to be the three yeares here mentioned. And indeed I cannot see how the first should stand, because the Apostle saith, *vers.* 22. that hee was unknowne by face to the Churches of Judea after this, which could not have beene so, if he were preaching and disputing at Jerusalem so much before. Vers. 17. *Hieron.* *Calvin.* *Bullinger.*

Touching his going to visit *Peter*, which may seeme to make against it, it is to be considered, that though he fled from *Damascus*, yet he might chuse whither to goe, and so went to Jerusalem voluntarily: as for the Apostles with whom he was there, if he were with *Peter* and *Iames* onely, it might well be said that he was with the Apostles, haply no more were in Jerusalem at that time. Lastly, they at Jerusalem might well be without certaine knowledge of the conversion of this our Apostle thus long, because the City Damascus, where he lived, was 160. miles from Jerusalem, and though Arabia Petræa were neerer, *viz.* within forty miles, yet his stay there being but short, they could have no great intelligence of him. This Damascus was in times past the head City of Syria, and it is thought that *Aretas* the King, who ruled there, was King over all Arabia, consisting of three parts, the one called

called *Petraa*, the other *Deſerta*, the third *Arabia felix*. In theſe parts *Paul* ranged a while, thinking to doe more good, where he was not knowne to be a perſecuter in times paſt, than amongſt the Jewes, who would not ſuddenly have brooked him; moreover he was appointed to preach to the Gentiles, and in preaching where they had not heard any Apoſtle before, it availed much to confirme his doctrine to be from God, and that he was immediatly called of God to this office, as well as the other Apoſtles.

Ieron. *Anſelm.* *Chryſoſt.* But why goeth he to viſit *Peter*, rather than any other Apoſtle? *Ierome* reſolveth this well alſo, that he did it to honour him, as a more ancient Apoſtle; and *Anſelme*, that he might congratulate with him. *Chryſoſtome* noteth, that the word tranſlated to ſee is ἱστορῆσαι, that is, to behold him, as a man doth ſome goodly building, or goeth to a great city to ſee it for honours ſake; ſo he ſaith, that he went to *Iames*, and readily obſerved his directions, as being more honourable than himſelfe, when he counſelled him to purifie himſelfe, &c. In other places the Fathers goe further, and aſcribe a primacie unto *Peter*, over the reſt of the Apoſtles; which the Papiſts greedily lay hold upon, as making for the Popes ſupremacie, who they ſay is Saint *Peters* ſucceſſour, and heire to his dignities; and ſo they apply this place, as if *Paul* came to doe homage unto him, and from him, as from his Prince, to have allowance in his Apoſtolicall office. But it is to be underſtood, that there is a twofold primacie, the one of order, the other of power. According to the firſt, *Peter* was primate of the Apoſtles, but not according to the other, he was not to exerciſe authority over them, as inferiours, but only becauſe he was moſt ancient and forwardeſt in confeſſing Chriſt, ſeeing amongſt equals, one muſt have the precedency, it was given unto him. And ſuch a primacy of old was given by the Councell of Nice unto the Biſhops of Rome, and none other, as I have more at large declared in my Antidot. againſt popery. His tarrying with *Peter* 15. dayes was to teſtifie their conſent and agreement together. Whereas he ſpeaketh before, *verſ.* 15. how God did ſeparate him from his mothers womb to preach the Goſpell, when as at the firſt he perſecuted the Church:

Act. 21.18.

Verſ. 15.

Tertull lib. 5. contra Marcion. Gen. 49.27. *Tertullian* hath a ſingular conceit, that it is alluded here to the prophecie of *Benjamin* uttered by *Iacob*; *Benjamin ſhall raven like a wolfe, in the morning he ſhall devoure the prey, and at night he ſhall divide the ſpoile*: that is, *Paul* of the tribe of *Benjamin*, who in the morning of his youth devoured by perſecuting, in the evening of his age ſhall feed others by preaching the Goſpell.

1 We may ſee here, how dangerous it is to adde any thing to the Goſpell of Chriſt, for hereby it is in effect perverted, if more be required to be obſerved and done, than is here preſcribed, and ſo in what a dangerous caſe the Church of Rome ſtandeth, through her many traditions.

2 Againe ſee, how neceſſary it is to be perſwaded, that the word preached is the word of God, and that the Preachers hereof are ſent of God, that we may with reſolution receive it, and be ruled thereby in all things: for to this end our Apoſtle is ſo ſollicitous here to cleare his calling not to be from men, but from God, proving it by accounting the places, wherein he ſpent his time from his firſt beginning to preach the Goſpell.

3 Laſtly, ſee how carefull every Preacher of the Goſpell ſhould be to ſhew unity, and good agreement with other Preachers, which are before him, the younger honouring the elder and comming unto them, that for their modeſty and approbation of the ancient they may have the better acceptance, and prevaile the more in the hearts of the people.

CHAP.

CHAP. II.

Verſ. 1. *Afterwards through* 14. *yeares I went up to Ieruſalem againe with* Barnabas, *taking with me* Titus *alſo.* — *Text 96.*

2. *But I went by revelation, and communicated to them the Goſpell that I preached.*

THis going up to Jeruſalem ſome referre to that time, when the Apoſtles were met together to determine the queſtion about the ceremonies of the Law, whether the Gentiles imbracing the faith were not bound to obſerve them: for to this meeting *Paul* and *Barnabas* came, that the authority of a decree made by them all being added to their teaching of the Chriſtian liberty, all the faithfull might be more fully reſolved about it, and ſo reſt in this doctrine. *I communicated to them*; the word here uſed, ſignifieth ſuch a communicating, as is in privat to a boſome friend, that he may give his advice about that, which is communicated unto him: and therefore the ſame word in the former Chapter rendred by the Latine Interpreter, *acquievi*, is here rendred *contuli*. Before he went to viſit *Peter* only, but now to conferre, not to learne of him as of a ſuperiour, but to conferre with him, as with an equall, and goeth with *Barnabas* a Jew circumciſed, and with *Titus* a Gentile uncircumciſed, as his two witneſſes. There were two cauſes of this his going: Firſt, to ſhew his humility in that he went to thoſe that were Apoſtles before him. Secondly, that it might appeare, that his doctrine was approved by them, and withall to ſhew his courage in ſtanding for the Chriſtian liberty, in that he durſt goe amongſt all the Jewes, ſo zealous for the Law, with an uncircumciſed man, his diſciple, in the danger of his life. *Leſt I ſhould run or did run in vaine:* this is ſpoken, not as though the Apoſtle went on in preaching the Goſpell hitherto the ſpace of 17. yeares, as uncertaine, whether it were true or no, but becauſe till he had their approbation, it ſeemed to ſome, that he had run in vaine. — *Hieron in Gal. 2.* — Acts 15.

To whom we neither yeelded for an houre by ſubjection. This is read by ſome, *to whom we yeelded for an houre*, but it is contrary to the ſenſe of this place: for how could ſuch a ſpeech of yeelding agree, when as before he ſaith, *that Titus was not circumciſed*, though they were inſtant about it? It is plaine therefore, that he yeelded not by act unto any thing, that might intimate a minde in him contrary to his teaching; *Titus was not circumciſed: But becauſe of the falſe brethren*, &c. the word *but* is redundant here: for it being left out, the ſenſe will be plaine thus, *Titus was not circumciſed, becauſe of the falſe brethren*, that is, though they urged it, yet we yeelded not, &c. otherwiſe there will be nothing to anſwer, *but*, and he yeelded not, though terrified by them, that the truth might come to the Galatians, that is, leſt if for peace ſake he ſhould have yeelded, they might have miſconceived of it to their hurt. — Verſ. 5. — Verſ. 3, 4.

But contrariwiſe ſeeing, that to me was committed the Goſpell of the uncircumciſion, as to Peter *of the circumciſion*, &c. Here by an *hyperbaton* ſomething is omitted, which may be thus ſupplyed. He had ſaid before, that they, which ſeemed to be ſomewhat, communicated nothing unto him, and here proceedeth, but contrariwiſe I communicated ſomething unto them, for I told them of many wonders, whereby my Goſpell was confirmed, and ſo ſeeing, that the Goſpell of the circumciſion was committed to me, &c. but he cutteth it off without expreſſion, leſt he ſhould ſeeme to be a boaſter. — Verſ. 7.

The Goſpell of the circumciſion was committed to me, &c. that is, forſomuch as there were two ſorts of people, by the divine providence two ſorts of Apoſtles were ordained: The one of the Gentiles, to whom it would have beene harſh to be circumciſed now, and to be reſtreined from many meats, which they

they had alwayes used: the other of the Jewes, who had beene so long used to the Law of ceremonies, as that it was now become as it were a second nature unto them, so that it would have seemed strange, if all at once they should now have beene urged to leave these things. And according to the divers disposition of these peoples the Lord appointed two Apostles, *Paul* to preach the Christian liberty, and *Peter* to use the ceremonies still, as if he were for them, that at length he might the better winne such as were ceremoniall. But *Peter*, *James*, and *John*, gave the right hand of fellowship to *Paul*, that their Gospell might not be thought to be divers for this diversity, but one and the same. But did not *Peter* then teach any Gentile, if happily he met with him, or *Paul* any Jew? *Answ.* Yes, for *Cornelius* a Gentile was baptized by *Peter*, and *Paul* preached often in the Synagogues of the Jewes. It is therefore to be understood of their principall care and study, the one was set to win the Jewes, the other the Gentiles principally, that either people having their Doctor, might in their ancient rites, or in a liberty here-from, follow one unto Christ.

Vers. 11. *But when Peter came to Antioch, I withstood him to his face, for he was to be reproved*, &c. That which *Peter* did here was by dispensation, but other Jewes not understanding it to be thus done, imitated him, which some of the Gentiles that beleeved seeing did also, and thus were forced as it were by example to come under the bondage of the law: hereupon *Paul* to withstand the danger like to ensue, did publikely by another dispensation make shew of resisting and reproving *Peter*, for the saving of those Gentiles. For that *Paul* did indeed oppose himselfe against the purpose of *Peter*, is plaine, because in the like case he himselfe circumcised *Timothy*, purified himselfe, and to the Jewes became as a Jew, as *Peter* here did. Whereas he saith, that he was to be blamed, he meaneth not so much by him, but by the brethren, with whom he had freely eaten before, but now separated himselfe.

Vers. 15. Vers. 17. *We that are Iewes by nature, and not sinners of the Gentiles: If we seeking to be justified by Christ, are found sinners, is Christ the Minister of sinne? God forbid.* He saith, that they are not sinners of the Gentiles, that is, either Idolaters or uncleane, as they were counted. Now they had forsaken the Law, as unable to justifie and save them, and sought justification by the grace of God alone in Christ: but by handling the matter so, as that it should seeme that he which keepeth not the Law of ceremonies, shall still be counted uncleane, they themselves became uncleane and sinfull, seeing they did not generally observe these ceremonies, and so Christ, who set forth justification by faith, without these things being an occasion to them, thus to live, should be the Minister of sinne. And this is the meaning of these words; *If we seeking to be justified by Christ, are found sinners*, &c.

August. in Gal. 2. Vers. 2. *I communicated unto them the Gospell*, &c. that is, the mysteries of the Gospell, which hitherto I had kept secret, as unfit to be divulged to all; *Lest I should run or had run in vaine.* This is to be read by an interrogation, as spoken to those, to whom he wrote.

Vers. 4. *But for the false brethren which were crept in*, &c. having shewed, that he circumcised not *Titus*, though he were urged unto it, he here rendreth the reason. This might have beene done, as a superfluous thing, and not prejudiciall to the grace of Christ, if no trust had beene put therein for salvation, but because of the false brethren, by whose meanes the Christian liberty was perverted, he did not give place no not for an houre.

Vers. 6. *Of those that seemed to be somewhat*, &c. This is not spoken to detract from the Apostles, but to meet with the envious, who sought to disgrace *Paul*, because he had none allowance from them, neither was he such as they were. To this he answereth, that they were but somewhat in their thinking, for no man is any thing of himselfe but in Christ, from whom all his worth commeth.

Vers. 7. *But contrariwise seeing the ministery of the circumcision*, &c. They seeing

ſeeing that *Paul* was called to this apoſtolicall office as well as they, did not adde any thing to him, as being more imperfect, but contrariwiſe as to one in a right way, they gave the right hand of fellowſhip in approbation of him.

But when Peter came to Antioch, &c. It may ſeeme ſtrange, that *Paul*, who uſed the ſame diſſimulation in yeelding to the Jewes, ſhould now oppoſe *Peter* doing but as he himſelfe had done alſo: for he circumciſed *Timothy*, and was purified at Jeruſalem for feare of the Jewes which beleeved. But it is to be noted, that *Paul* in doing thus, did but follow thoſe rites of the countryes where he came, which would not hinder from the kingdome of heaven, ſhewing ever, that he yeelded in ſuch things for the weake, leſt they ſhould be offended. But *Peter* did not uſe the ceremonies of the Law ſo, but in the country of the Gentiles for feare of the Jewes, he abſtained from forbidden meats, and together with the Jewes, who came from *Iames*, that was Biſhop of Jeruſalem, he conſented to impoſe the ſame yoke of abſtinence upon the beleeving Gentiles there, as is plaine from the words of the reproofe; *Why compelleſt thou the Gentiles to live like the Iewes?* Now he was taxed for this openly, becauſe neceſſity required it: for if it had beene in ſecret, or before ſome onely, the reſt might have gone on in their errour ſtill. Hereby the humility of *Peter* appeared in taking well this reprehenſion, it being a greater vertue meekly to take reproofe, than to ſee what is to be reproved in another.

Verſ. 11.

Verſ. 14.

We Iewes by nature, and not ſinners of the Gentiles, &c. he ſaith, that they are not ſinners of the Gentiles, according to the Jewes proud manner of ſpeaking: for the very next words of ſeeking juſtification doe imply, that he acknowledged themſelves to be ſinners, for what need they juſtification from their ſinnes, which have no ſinnes? So that the Jewes alſo are ſinners, unleſſe it ſhall be thought to be ſinne in them, to ſeeke juſtification in another, having no need ſo to doe; and then it will follow, that Chriſt is the Miniſter of ſinne, to which they would by no meanes conſent, ſeeing they beleeved in him.

Verſ. 15.

I am by the Law dead unto the Law, that is, being by the Law as by a ſchoolemaſter brought unto Chriſt, I have new left it, as whereof there is no further uſe, even as a child having beene nouriſhed by the dug, commeth in time to need it no more, and a man being brought over the ſea by ſhip into his country, needeth it now no more. Or by the Law ſpiritually underſtood, I am dead unto the carnall obſervances of the Law; *that I might live unto God*, that is, under God, and not under the Law any more; *That I live in the fleſh now*, &c. that is, in this mortall life, *I live in the faith of the Sonne of God*, &c.

Verſ. 19.

Verſ. 20.

Mayer. Although the doubts of this Chapter be many, yet (the argument being all one, *viz.* a proceeding to prove, that this our Apoſtle received not his Goſpell from any man, and yet it was approved by the chiefe Apoſtles, that he might the rather prevaile with them in the point propounded, whereof they had need, *viz.* touching free juſtification by grace without keeping the ceremoniall Law) I have undertaken the whole Chapter together as one Text. And although there be ſome other differences amongſt other Expoſitors in divers paſſages here, yet to avoid tediouſneſſe, I ſpare to bring in any more ſpeaking at large, reſerving them rather, till the places to be expounded give occaſion to ſhew what they ſay. First, it may ſeeme ſtrange here, that *Paul* went up to Jeruſalem after 14. yeares, and three before ſpoken of, leſt he might ſeeme *to run in vaine*. Had he no care of this till now? ought he not rather, if this were the end of his going, to have gone up ſooner? To this *Chryſoſtome* anſwereth, that to cut off all cavilling in this kinde, he addeth, that he went up by revelation, and therefore at what time ſoever it were, no exception could juſtly be taken to it. And more particularly, this is not ſpoken, as though he were all this while uncertaine, whether he laboured unacceptably, but becauſe it ſeemed ſo to ſome others, that it might now appeare

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Verſ. 1, 2.

Chryſoſt.

they had alwayes used: the other of the Jewes, who had beene so long used to the Law of ceremonies, as that it was now become as it were a second nature unto them, so that it would have seemed strange, if all at once they should now have beene urged to leave these things. And according to the divers disposition of these peoples the Lord appointed two Apostles, *Paul* to preach the Christian liberty, and *Peter* to use the ceremonies still, as if he were for them, that at length he might the better winne such as were ceremoniall. But *Peter*, *James*, and *John*, gave the right hand of fellowship to *Paul*, that their Gospell might not be thought to be divers for this diversity, but one and the same. But did not *Peter* then teach any Gentile, if happily he met with him, or *Paul* any Jew? *Answ.* Yes, for *Cornelius* a Gentile was baptized by *Peter*, and *Paul* preached often in the Synagogues of the Jewes. It is therefore to be understood of their principall care and study, the one was set to win the Jewes, the other the Gentiles principally, that either people having their Doctor, might in their ancient rites, or in a liberty here-from, follow one unto Christ.

Vers. 11. *But when Peter came to Antioch, I withstood him to his face, for he was to be reproved*, &c. That which *Peter* did here was by dispentation, but other Jewes not understanding it to be thus done, imitated him, which some of the Gentiles that beleeved seeing did also, and thus were forced as it were by example to come under the bondage of the law: hereupon *Paul* to withstand the danger like to ensue, did publikely by another dispensation make shew of resisting and reproving *Peter*, for the saving of those Gentiles. For that *Paul* did indeed oppose himselfe against the purpose of *Peter*, is plaine, because in the like case he himselfe circumcised *Timothy*, purified himselfe, and to the Jewes became as a Jew, as *Peter* here did. Whereas he saith, that he was to be blamed, he meaneth not so much by him, but by the brethren, with whom he had freely eaten before, but now separated himselfe.

Vers. 15. Vers. 17. *We that are Iewes by nature, and not sinners of the Gentiles: If we seeking to be justified by Christ, are found sinners, is Christ the Minister of sinne? God forbid.* He saith, that they are not sinners of the Gentiles, that is, either Idolaters or uncleane, as they were counted. Now they had forsaken the Law, as unable to justifie and save them, and sought justification by the grace of God alone in Christ: but by handling the matter so, as that it should seeme that he which keepeth not the Law of ceremonies, shall still be counted uncleane, they themselves became uncleane and sinfull, seeing they did not generally observe these ceremonies, and so Christ, who set forth justification by faith, without these things being an occasion to them, thus to live, should be the Minister of sinne. And this is the meaning of these words; *If we seeking to be justified by Christ, are found sinners*, &c.

August. in Gal. 2. Vers. 2. *I communicated unto them the Gospell*, &c. that is, the mysteries of the Gospell, which hitherto I had kept secret, as unfit to be divulged to all; *Lest I should run or had run in vaine.* This is to be read by an interrogation, as spoken to those, to whom he wrote.

Vers. 4. *But for the false brethren which were crept in*, &c. having shewed, that he circumcised not *Titus*, though he were urged unto it, he here rendreth the reason. This might have beene done, as a superfluous thing, and not prejudiciall to the grace of Christ, if no trust had beene put therein for salvation, but because of the false brethren, by whose meanes the Christian liberty was perverted, he did not give place no not for an houre.

Vers. 6. *Of those that seemed to be somewhat*, &c. This is not spoken to detract from the Apostles, but to meet with the envious, who sought to disgrace *Paul*, because he had none allowance from them, neither was he such as they were. To this he answereth, that they were but somewhat in their thinking, for no man is any thing of himselfe but in Christ, from whom all his worth commeth.

Vers. 7. *But contrariwise seeing the ministery of the circumcision*, &c. They seeing

ſeeing that *Paul* was called to this apoſtolicall office as well as they, did not adde any thing to him, as being more imperfect, but contrariwiſe as to one in a right way, they gave the right hand of fellowſhip in approbation of him.

But when Peter came to Antioch, &c. It may ſeeme ſtrange, that *Paul*, who uſed the ſame diſſimulation in yeelding to the Iewes, ſhould now oppoſe *Peter* doing but as he himſelfe had done alſo: for he circumciſed *Timothy*, and was purified at Ieruſalem for feare of the Iewes which beleeved. But it is to be noted, that *Paul* in doing thus, did but follow thoſe rites of the countryes where he came, which would not hinder from the kingdome of heaven, ſhewing ever, that he yeelded in ſuch things for the weake, leſt they ſhould be offended. But *Peter* did not uſe the ceremonies of the Law ſo, but in the country of the Gentiles for feare of the Iewes, he abſtained from forbidden meats, and together with the Iewes, who came from *Iames*, that was Biſhop of Ieruſalem, he conſented to impoſe the ſame yoke of abſtinence upon the beleeving Gentiles there, as is plaine from the words of the reproofe; *Why compelleſt thou the Gentiles to live like the Iewes?* Now he was taxed for this openly, becauſe neceſſity required it: for if it had beene in ſecret, or before ſome onely, the reſt might have gone on in their errour ſtill. Hereby the humility of *Peter* appeared in taking well this reprehenſion, it being a greater vertue meekly to take reproofe, than to ſee what is to be reproved in another. *We Iewes by nature, and not ſinners of the Gentiles*, &c. he ſaith, that they are not ſinners of the Gentiles, according to the Iewes proud manner of ſpeaking: for the very next words of ſeeking juſtification doe imply, that he acknowledged themſelves to be ſinners, for what need they juſtification from their ſinnes, which have no ſinnes? So that the Iewes alſo are ſinners, unleſſe it ſhall be thought to be ſinne in them, to ſeeke juſtification in another, having no need ſo to doe; and then it will follow, that Chriſt is the Miniſter of ſinne, to which they would by no meanes conſent, ſeeing they beleeved in him. *I am by the Law dead unto the Law*, that is, being by the Law as by a ſchoolemaſter brought unto Chriſt, I have now left it, as whereof there is no further uſe, even as a child having beene nouriſhed by the dug, commeth in time to need it no more, and a man being brought over the ſea by ſhip into his country, needeth it now no more. Or by the Law ſpiritually underſtood, I am dead unto the carnall obſervances of the Law; *that I might live unto God*, that is, under God, and not under the Law any more; *That I live in the fleſh now*, &c. that is, in this mortall life, *I live in the faith of the Sonne of God*, &c.

Verſ. 11.

Verſ. 14.

Verſ. 15.

Verſ. 19.

Verſ. 20.

Although the doubts of this Chapter be many, yet (the argument being all one, *viz.* a proceeding to prove, that this our Apoſtle received not his Goſpell from any man, and yet it was approved by the chiefe Apoſtles, that he might the rather prevaile with them in the point propounded, whereof they had need, *viz.* touching free juſtification by grace without keeping the ceremoniall Law) I have undertaken the whole Chapter together as one Text. And although there be ſome other differences amongſt other Expoſitors in divers paſſages here, yet to avoid tediouſneſſe, I ſpare to bring in any more ſpeaking at large, reſerving them rather, till the places to be expounded give occaſion to ſhew what they ſay. Firſt, it may ſeeme ſtrange here, that *Paul* went up to Ieruſalem after 14. yeares, and three before ſpoken of, leſt he might ſeeme *to run in vaine*. Had he no care of this till now? ought he not rather, if this were the end of his going, to have gone up ſooner? To this *Chryſoſtome* anſwereth, that to cut off all cavilling in this kinde, he addeth, that he went up by revelation, and therefore at what time ſoever it were, no exception could juſtly be taken to it. And more particularly, this is not ſpoken, as though he were all this while uncertaine, whether he laboured unacceptably, but becauſe it ſeemed ſo to ſome others, that it might now appeare

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Ieronym. to them, that his teaching, and the teaching of the reſt of the Apoſtles was all one, as *Ierome* ſaith.

2 What did *Paul* communicate unto the reſt of the Apoſtles? and why did he take *Barnabas* and *Titus* with him? *Anſw.* I doe not thinke with *Auguſtine*, that he ſpake of things more ſecret, which he never ſpake of to the multitude, but rather, that he conferred with them about the abrogation of the ceremoniall Law, ſhewing by many ſignes and miracles, which the Lord had wrought by him, that he was alſo called to be an Apoſtle of Chriſt, and that the Gentiles, amongſt whom he preached, not being urged to any rites of the Law, yet were declared to be as acceptable to the Lord through beleeving, as the beleeving Jewes were. Now he ſpake of theſe things apart, and not before the multitude for feare of tumult, they being ſo eagerly ſet upon the ceremoniall Law, and yet not without witneſſes; for which cauſe he tooke with him *Barnabas* and *Titus*, who was uncircumciſed, that it might be the more evident, that he ſtood for the liberty of the Gentiles, that they ought not to be urged to keepe this Law, according to *Anſelme*; whereunto the hiſtorie of him and *Barnabas*, conferring with the other Apoſtles, when the councell was held at Jeruſalem about theſe things, giveth ſome light alſo. For it is moſt probable, that this conference was the ſame there mentioned, howſoever it be there ſaid, that he was ſent by the Churches at Antioch; here, that he went up by revelation: for he might have a revelation to confirme him, that that his ſending was of God. *Baronius* numbreth to make up theſe 14. yeares the three before ſpoken of, as a part of this time; for this councell was held 14. yeares after *Pauls* converſion, *Anno Domini* 51. which was two yeares after Chriſts paſſion, and the ninth of the Emperour *Claudius*. For if the three yeares before mentioned, ſhould be counted by themſelves, to make the whole 17. then the meeting at Jeruſalem ſhould have beene the 12. yeare of *Claudius*, who reigned but 13. and then *Nero* ſucceeded him, in the ſecond yeare of whoſe reigne *Paul* was ſent priſoner to Rome: and then all that is recorded to have beene done by *Paul*, from *Act.* 15. to *Act.* 21. muſt have beene done in two yeares; whereas it is expreſly ſet downe, *Act.* 18. 11. that he remained at Corinth a yeare and halfe, and *Act.* 20. 31. three yeares at Epheſus.

Anſelm. *Act.* 15.

Baron.

Note. Note, that by the conſent of all Interpreters, *Paul* came not to be authoriſed by *Peter* to proceed in his apoſtolicall office; but that it might appeare what an excellent agreement was in their doctrine, though they had never conferred together about it before, that none might have any colour to eſteeme the leſſe of *Pauls* preaching, which ſought a colour, becauſe he was not called and taught as the other Apoſtles were. Wherefore *Peter* was no primate in power and authority over the reſt: for if he had beene ſo, *Paul* would at the firſt have come doubtleſſe unto him to be authoriſed.

3 Thirdly, of whom is it to be underſtood, that *Titus* was not compelled to be circumciſed, whether of the Apoſtles, or of the falſe teachers? *Anſ.* Herein I ſubſcribe to *Chryſoſtome* and *Anſelme*, that he was not compelled by the Apoſtles to be circumciſed, they being of the ſame minde, that *Paul* was, that the Gentiles ought not to be urged to the ceremonies of the Law. *But becauſe of the falſe brethren*, &c. The word *but*, which ſeemeth to *Ierome* to be redundant here, is by *Budeus* rendred; *namely*, becauſe of the falſe brethren; whom *Beza* and our new tranſlation followeth; *Calvin* leaveth it out, as *Ierome*; It ſeemeth to me not to be needfull either to omit or alter it, if with *Anſelme*, we underſtand this clauſe thus, whereas I ſaid, that *Titus* was not compelled to be circumciſed, yee are not to take it ſo, as though the Apoſtles would have had it ſo; but I ſpeake thus, becauſe of the falſe brethren, &c. *to whom we did not give place, no not an houre.* And this is moſt for the credit of our copies.

Verſ. 3, 4. *Chryſoſt.* *Anſelme.*

4 Fourthly, what is meant by *contrariwiſe*; whereas he ſaith, *they added nothing*

thing to me, but contrariwise seeing the Gospell of the uncircumcision was committed to me, &c. *Answ.* I doe not thinke with *Ierome*, that he meaneth, that he added something to them: for they were perfectly instructed by the Lord, as he was: but contrary to that which might be thought, when he came to conferre with them, that they corrected something taught before by him, they were so farre from this, that they gave their approbation to all things, according to *Chrysostome* and *Augustine*.

Vers. 6, 7, 8.

Chrysost.

Fifthly, whether did *Paul* seriously withstand *Peter* at Antioch, as offending, or *Peter* doing no otherwise than he might doe, in abstaining from meats forbidden by the Law at the comming of the Jewes, of whom he was to have a care, as being their Apostle peculiarly, whether did he withstand him only in shew for the benefit of the Gentiles, who where indangered by this example? *Answ.* This question is earnestly disputed by *Ierome* and *Augustine*, by Epistles written from one unto the other; *Ierome* standing for the innocency of *Peter*; and *Augustine* pressing the words of the Text, plainly affirming *Peter* to have done so, that he was worthy of blame, and particularly noting his fault to have beene in consenting with the Jewes, to compell the Gentiles to follow the same observances, that they did. The reasons of *Ierome*, defending *Peter*, are first his dispensation for a time to please the Jewes in living after the rites of the Law, that he might the better win them; Secondly, his courage in standing for the truth, even to the suffering of imprisonment, and the danger of death by the hands of the Jewes: wherefore it is not likely, that for feare of them he would have beene driven here to doe any thing against a good conscience. Lastly, the like done by *Paul* himselfe in the like case, as hath beene already declared. The reason of *Augustine*, is from the evidence of the Text, wherein *Paul*, having called God to witnesse a little before, professed that he did not lye: for if he saith, that *Peter* was to be blamed, and he was not to be blamed, he should have lyed. As for *Pauls* doing likewise, he sheweth, that there was great difference: for he observed the rites of the Law only at Jerusalem; *Peter* at Antioch, a Citie of the Gentiles; *Paul* did it onely to satisfie the weake, that there might be no division in the Church of God; *Peter* to pervert the weake, who were before at liberty, but hereby brought into bondage. Lastly, *Paul* did it only as a thing indifferent, till the burial of the ceremonies; *Peter* as a thing necessary, the Gentiles being made to beleeve, that without living according to these rites, they could not be saved. And so *Paul* had done nothing, but what he might lawfully, the time of their utter abolition not being yet come: for in these two cases onely they become pernitious; the one, if they were used with an opinion of necessity; the other, if they should be set up, where they never were, or brought into use againe, where they were abolished and quite done away; for this were to open the graves, and to rake up the dead bones againe. *Ierome* also alleageth, as on his side in this point, *Chrysostome*, *Eusebius Emissenus*, *Theodorus*, and *Heracleotes* with *Origen*. *Augustine* nameth, as being of the same minde with him, *Cyprian* and *Ambrose*; but not building upon other partakers, he relyeth upon *Paul*, who being guided by the Spirit, in writing could not erre, as all other Authors may. And herein he speaketh excellently, how farre forth the writings of other men are to be received, *viz.* only, as they agree with the holy Scriptures, of what learning or holinesse soever they have beene. And to *Augustine* in this matter consent all later writers, almost both Protestant and Popish, and it is undoubtedly the truth. *Peter* faulted in fact, though not in doctrine, yet his fault was in effect as great, as if he had taught the necessity of keeping the Law; because he separated from the beleeving Gentiles, after that the Jewes came, and would not have communion any more with them, but upon condition to live, as the Jewes did; wherein he was very unequall, not giving them the same liberty, that he himselfe tooke,

5
Vers. 11, 12.

The Scriptures only without errour.

Calvin. tooke, as *Calvin* noteth. Hereby it appeareth plainly, that *Paul* was not inferiour to *Peter*, but only posteriour, as the Fathers here generally speake of him, and that he was rather weaker than *Paul*, and therefore no rocke for the Church of Christ to build her faith upon. Moreover his fearing of those, that came from *Iames*, doth argue a superiority rather in him; being then, as the Fathers say, Bishop of Ierusalem; and *Peter* of Antioch, whence he was afterwards translated to Rome: for it must needs be out of a reverence to *Iames*, that he thus feared, which is also the more probable, because in naming three chiefe Apostles, *vers.* 9. *Iames* is placed first, *Iames*, *Peter*, and *Iohn*. And if *Peter* had no superiority, but was subject to the reproofe of his fellow Apostles, and so great an errour were noted in him at this time, what pride and usurpation is it in his pretended successours of Rome, to exalt themselves above all others, and to arrogate an immunitie from reprehension, what offences soever they shall run into?

Ierome by defending *Peter* here, was brought into a further inconvenience of maintaining *mendacium officiosum*, according to his example, about which also *Augustine* encountred with him: so that one errour draweth on another, if it be stifly defended. And there grew a third question betweene them also, whether the ceremoniall Law were so abolished, as that the keeping of it would be prejudiciall to salvation, and when it came to be abolished; which *Augustine* also resolveth, that it was abolished at the feast of Pentecost, when the holy Ghost descended, and from thence forward, if it were kept in an opinion of necessitie, it was pernicious; but out of this opinion the Iewes were tolerated to observe it for a time, till they could be brought to understand their liberty by Christ, and in that time it was not to be oppugned, as the heathen superstition, which was ever wicked and abominable, because it was instituted by God, but the liberty herefrom was to be preached, till that by little and little through disuse it might be honourably buryed in oblivion.

6 Vers. 15. What doth he meane by saying, *We that are Iewes by nature, and not sinners of the Gentiles:* were the Iewes naturally pure, and the Gentiles only sinners? *Answ.* By sinners here we are to understand uncleane, as the Gentiles were accounted, because they were borne out of the covenant of grace; by Iewes by nature understand those which were borne of parents that were elected of God, to be his peculiar people: for thus *Ierome* expoundeth sinners here, and so there is no immunitie from sinne implyed in the Iewes more than in the Gentiles, but only a difference in respect of an externall privilege, that if they which had this preeminence, renounce justification by the workes of the Law, as being insufficient to this end and purpose, and seeke it only by faith in Christ, others which are in lesse possibilitie of being justified by the Law, may much more be left and not urged to keepe this Law to helpe them in this kinde; to which effect *Calvin* speaketh, shewing also, that some have taken these words, as spoken in the person of the contrary part by anticipation, some in the person of *Paul* in this sense, if the Law were to be imposed upon any, it were to be imposed upon the Iewes, to whom it is, as it were, hereditary, and not upon the Gentiles; but I cannot see any good sense in such expositions. Let the first therefore stand, as most agreeable. The Gentiles ought not to be urged to the Law, because we have forsaken it, as insufficient to justifie us, and have betaken our selves onely to faith; And if faith only doth it, how much doe they derogate herefrom, who will needs have the workes of the Law a party in our justification: and how contrary are they to Saint *Paul* altogether excluding workes, that he may conclude for faith. It is but a weake allegation, that they say the ceremoniall Law only is here meant, for be it so, yet seeing no place, where the workes of the Law are spoken of, can be produced, wherein the workes of the Law are not likewise excluded, it is plainly but an evasion by them excogitated, to make good what

Ieromym.

Calvin.

what they erroneouſly hold, and not any light given elſewhere in holy Scripture to warrant ſuch a tenent. For it is a marvaile, that juſtification by faith without workes of the Law being ſo often ſpoken of in Saint *Pauls* Epiſtles, that if he meant not to exclude, but to except ſome workes of the Law, *viz.* of the morrall Law, that he doth not ſomewhere or other explaine himſelfe to have meant thus. Touching that in Saint *Iames*, I have already ſpoken of it, upon *Rom.* 3. 28. neither, if it were meant, according to the ſound of the words there, that workes have a part in our juſtification, could Saint *Paul* be excuſed of overſight, in that he being the Doctor of the Gentiles, amongſt whom Saint *Iames* the Biſhop of Jeruſalem came not, never uttered word, whereby they might gather this, but be inforced to the contrary. If he then, that preacheth any other Goſpell, but that which *Paul* preached, be accurſed, and to teach any thing divers from this, be to preach another; accurſed are the Popiſh Doctors, that againſt ſo plaine evidence will ſtill couple workes with faith, in the cauſe of juſtification. Chap. 1. 8.

What is meant by ſaying, *If ſeeking juſtification by Chriſt, we our ſelves alſo be found ſinners, is Chriſt the Miniſter of ſinne*, &c. and how doth this agree with the words going before: That which hath beene hitherto ſet downe, is not ſo plaine an expoſition hereof, but that it needeth further explication. 7 Verſ. 17. Having ſpoken of ſeeking juſtification by faith in Chriſt onely in the former verſe, he repeateth the ſame words againe, and addeth, *Be found ſinners alſo*, as the Gentiles had beene before pronounced, *verſ.* 15. but the Jewes exempted from this condition, for he had ſaid, *We that are Iewes by nature, and not ſinners of the Gentiles.* Now going on according to theſe two paſſages, he uttereth the words of this verſe, as if he ſhould have ſaid; If we, that are not counted ſinners as the Gentiles in reſpect of the holy ſtocke which we come of, yet by ſeeking juſtification through faith in Chriſt, and not depending upon any thing, that our birth-right or Lawes can helpe us unto, doe lay our ſelves open, as no better than the Gentiles, but a ſinfull people, as they are: for that which is not reſted upon to juſtifie, but ſome other thing is ſought unto for juſtification, is in effect declared to be ſuch as that they, which are herein priviledged, yet remaine ſinners as well as they who are without theſe privileges. But if we thus become ſinners alſo, Chriſt is not by any meanes to be counted the Miniſter of ſinne, as it ſhould ſeeme to follow, (ſeeing before this ſeeking of juſtification by him, we were not like unto the Gentiles, but more highly eſteemed than they, but now it appeareth, that we are all alike, and have all need of the ſame Saviour,) becauſe he by whom a diſcovery of ſinne is made, is not the Miniſter of ſinne, eſpecially if he diſcovereth it to heale it, but rather of that righteouſneſſe, which is onely true righteouſneſſe, ſuch as the righteouſneſſe conceived before to have beene was not; and to this effect *Calvin* and *Anſelme*. *Chryſoſtome* expoundeth theſe words thus; if having left the Law, that we might be found righteous in Chriſt, we have ſinned, becauſe we have left that which we ought not to leave, and ſo in ſtead of becomming righteous we are the more ſinfull, Chriſt who was to us an occaſion thus to leave the Law, ſhould be the Miniſter of ſinne, which is blaſphemy to ſay: Or if ſeeking after righteouſneſſe in him we be not juſtified, but ſinners ſtill. This might hold well, but onely that the word *alſo* were then redundant, whereas according to the former ſenſe, it anſwereth excellently to the words of *verſ.* 15. as hath beene already ſhewed. The words following, *For if I build againe the things which I deſtroyed, I make my ſelfe a tranſgreſſour of the Law*, are a reaſon to prove, that Chriſt is not the Miniſter of ſinne: for it is not ſinne to leave the Law, which cannot ſave us, to ſeeke juſtification in Chriſt, who can ſave us, but to build againe that which a man hath rightly deſtroyed, that is, a ſeeking of juſtification by the Law, this indeed were to be a Miniſter of ſinne. But that which he did preach, concerning Chriſt, came *Calvin. Anſelm. Chryſoſt.* Verſ. 18.

not

not within the compaſſe of this caſe, for then he ſhould not have beene dead unto the Law, as he ſaith of himſelfe, being the Preacher of this doctrine, that he was in the next words; *For I by the Law am dead unto the Law, that I may live unto God:* where by dead unto the Law, underſtand an utter leaving of the Law, as having no more power to ſave than a dead man to helpe, that he might cleave unto Chriſt only as all-ſufficient. And he ſaith, that by the Law he became thus dead unto the Law, becauſe the Law being rightly underſtood, cauſeth a man to forſake it, as wherein nothing but judgement and damnation is to be found; ſo that of neceſſity, hee that will bee ſaved is inforced to ſeeke helpe in Chriſt, who is alſo here figured out, to which effect almoſt *Anſelme* ſpeaketh, and *Chryſoſtome* is not much different. That which they have of the Prophet promiſed in the Law, like unto *Moſes*, to whom they ſhould hearken, is not as I take it, ſo much as glanced at here: neither can theſe words, *by the Law*, be underſtood of the Law of the Spirit, which is alſo another expoſition by them delivered; for howſoever this phraſe, *The Law of the Spirit*, be ſometime uſed, yet in no place the Law, without this addition, is ſpoken of to ſet forth the Law of the Spirit, which is the Goſpell.

Verſ. 19.

Anſelm.
Chryſoſt.

Verſ. 21.

I am crucified together with Chriſt, but live, yet not I, &c. Here is expreſſed the living before ſpoken of, I live to God by being crucified together, that is, by partaking of the benefit of Chriſts Croſſe; for as the branches of a tree draw ſap from the root, ſo we have all our life from Chriſt, by being made one with him through faith, ſo that the Law being in his death ſatisfied, hath now nothing againſt us, according to *Calvin.* And in that we live, nothing is to be attributed to our ſelves, but to the grace of God in Chriſt Jeſus. That *I live now in the fleſh, I live by the faith of the Sonne of God,* &c. this is added in way of anſwer, if any man ſhould ſay, I ſee nothing in thy living more than in the life of any other man, for thou liveſt but a corporall life, and art not taken out of it, as much as thou ſpeakeſt of living to God: to this he ſaith, it is true indeed, I live yet in the fleſh, that is, in the body, as other men doe, but there is another life of faith which is internall, and not ſeene by the bodily eye, which life I live ſpiritually; and this life begun here ſhall never bee ended, but perfected hereafter in glory, as is ſaid, *Coloſ.* 3. 3.

Calvin.

Verſ. 21.

I caſt not away the grace of God, &c. this is added as a ſecret checke to the falſe apoſtles, whom he doth intimate hereby to be ſuch as caſt away the grace of God, whilſt they ſtand for juſtification by the workes of the Law, which he doth not, for this were in effect to ſay, that Chriſt died in vaine. This is a moſt notable place againſt all that rely in any part upon their owne workes for ſalvation, or that teach this, they are determined here to be tranſgreſſors, to bee void of any life in God, and to bee vilifiers of the grace of God in Chriſt, as though the Goſpell were a vaine thing; wherein to become guilty, me thinkes the moſt ſtony heart ſhould tremble. And therefore ſuch doctrine is to be exploded, not as meerely erronious, but as moſt pernicious to the ſoule, and derogatory to Chriſt Jeſus.

Note.

Verſ. 18.
Verſ. 19.
Verſ. 21.

CHAP.

CHAP. III.

Verſ. 1. *O fooliſh Galatians, who hath bewitched you, that ye ſhould not obey the truth, to whom Chriſt Ieſus hath beene deſcribed to the eye, and amongſt you crucified?*

Text 97.

IT is inquired by Expoſitors here, why the Apoſtle calleth the Galatians fooliſh, and about the word tranſlated *bewitched*, and how Chriſt is ſaid to be crucified amongſt them? To the firſt *Ierome* anſwereth, that they are thus called, either to note out their folly in ſeeking to be perfected by the fleſh, when they had begun in the Spirit, or elſe by reaſon of folly and ſtupidity noted to be the idiom and property of this people, as the Cretians are noted to be lyars by *Epimenides*, the Moores to be vaine, and the Dalmatians fierce, by the Latine Hiſtorian, the Phrygians to be timorous by the Poets, the Athenians quicke witted by the Philoſophers, the Grecians light by *Tully*, who alſo addeth the Epithite of ſalvage to the Barbarians. So that it was by the common fault of their Country, that they were ſo indocible and ready to be drawne away to any error. So, ſaith he, *Hilary*, the Rhodamus of Latine eloquence, calleth them *indocible Galatians*, though himſelfe *Gallus*, a *Gaul*, and ſo neare unto them. For the *Galli*, ſo called from *Gal*, for their milky white necks, according to *Lactantius*, being mingled with certaine Grecians, went and inhabited thoſe parts. And in his daies he ſaith, that Ancira, the Metropolis of Galatia, was even torne with Schiſmes, ſo eaſily like fooles were they drawne after any Sect, there were Cataphryges, Offites, Borborites, and Manichees; yea ſuch as being named, ſeeme rather to be wonders in ſpeaking than names, Paſſalorinthites, Aſcodubryes, and Arcotyrites, &c.

Hieronym. in Gal.

The properties of divers Nations.

Proem. lib. 2. Comment. in Epiſt. ad Gal. Scit mecum qui vidit Anciram metropolim Galatiæ quod nunc uſque ſchiſmatibus dilacerata ſit. Omitto Cataphrygas, Offitas, Borboritas & Manicheos. Nota enim jam hæc humanæ calamitatis vocabula. Quis unquam Paſſalorincitas, Aſcodubros, Arcotyritas, &c. magis portenta, quam nomina audivit, quæ ſtultitiæ uſque hodie manent veſtigia. Hieronym. Anſelm.

And therefore the Apoſtle dealeth with them accordingly by reprehenſions, and the weight of his authority, ſeeking to ſway them hereby, and not preſſing them ſo much by arguments, of which they were not ſo capable. Hitherto *Ierome*, the firſt of whoſe reaſons is imbraced by moſt: but I thinke that they may well be both joyned together, the Galatians are called fooliſh, both generally, as they were commonly noted to be, and particularly, for being eaſily drawne away to joyne unto the faith of Chriſt the obſervation of legall ceremonies. Touching the word ἐβάσκανεν, *who hath bewitched you*: Βασκαίνειν is *quaſi φάσκοντι κύειν*, to hurt with the eyes. Hee is thus bewitched, who thinketh he ſeeth that which he ſeeth not, and this kind of bewitching befalleth children, and ſuch as be very tender and young, and ſo the word is aptly uſed to the Galatians being newly planted in the faith. And this word taken from the eyes, is fitly anſwered by that which followeth, *To whom Chriſt hath been deſcribed to the eye*; who hath by witchcraft as it were ſo blinded your eyes, that ye ſhould not ſee Chriſt and his benefits to adhere unto him only for ſalvation, but that the ceremoniall Law ſhould ſeeme neceſſary to be kept unto you?

Touching the word προεγράφη, *hath beene deſcribed*; Some read it proſcribed, as if the meaning were, that they came to partake of the inheritance by Chriſt, when they firſt received the faith of Chriſt, but now through falſe doctrine they were againe diſ-inherited, even as proſcribed perſons: but this cannot be meant; for then it would not have beene ſaid, *Before your eyes*. For this plainly argueth ſomething done in their ſight concerning another, and not an act done to themſelves. Some therefore, keeping to the word proſcribed, expound it as if it were preſcribed, or long agoe plainly ſet forth by the holy Prophets, the chiefe argument of whoſe propheſying was to ſet forth Chriſt. But the moſt kindly expoſition followed by moſt, is preſcribed or ſet forth as it were by picture before. *And amongſt you crucified.*

Auguſtine. Anſelm.

Hieron. in Gal. 3.

crucified. This is commonly understood of the evident setting forth of the death and passion of Christ by the preaching of the Gospell; but it is likely, as some have it, that as of other Conntries, so of Galatia some were present at the crucifying of Christ, and saw him hanged upon the Crosse, bleeding and dying, as the Sacrifice expiating all our sinnes; and consequently all-sufficient to justifie us there-from, so that we need not legall Sacrifices and rites any more: and in respect of them, he saith, *Amongst you crucified*; If it shall seeme that Saint *Paul* was to blame for calling the Galatians foolish, seeing it is contrary to the saying of our Saviour Christ, *Matth.* 5. 22. it is answered, that the same Lord Christ calleth the Pharisies *fooles and blind*; and his two Disciples that were travelling towards Emmaus, *foolish and slow to beleeve.* And therefore his meaning is not to prohibit altogether opprobrious words, but such words out of unadvised anger and malice, nothing but the disgrace of the parties so called being aimed at in way of revenge. And thus the Apostle doth not call the Galatians foolish, but out of love, desirous to make them see their owne folly, and to bee reclaimed here-from.

Chrysost. *Cornel. à Lapid.*

Matth. 23. Luk. 24.

Note. Let no man censure the Preacher of Gods Word, if to a wicked people he use sharpe reproofes and harsh termes: for they are oft times necessary to save their soules. And let not the Preacher take liberty hence, indiscreetly to raile upon the people, but labour by all meanes to make it appeare, that what termes soever he useth, it is in love unto them.

Againe, we may see that to represent Christ crucified by an Image is superfluous and needlesse: for he is painted out sufficiently when he is preached.

Lastly, the wicked and disobedient are bewitched by the Devill, and so besotted, otherwise they would not, if they were in their right minde and injoyed their senses, so securely goe on in rebellion and sinne against God. Wherefore as men bewitched, let them seeke remedy, and seeke it of him onely that can deliver them, by prayer and supplication, and let others pray for them, and by no meanes be drawne by their example to doe as they doe, as none will imitate a person bewitched.

Text 98. Vers. 2. *This onely would I learne of you, received ye the Spirit by the workes of the Law, or by the hearing of faith?*

3. *Are ye so foolish, that having begunne in the Spirit, ye would now bee made perfect by the flesh?*

THE Spirit, by which ye came to beleeve, being followed and declared by vertues and signes, this Spirit, I say, did ye receive by the Law, when ye kept the Sabbaths, Passe-overs, and new Moones, or by the hearing of faith preached? And if it cannot be denied, that this Spirit was not conferred whilst those workes of the Law were done, but when the faith was preached; it is manifest, that having begun with that which is better, that is, *Faith*, which is a spirituall grace, ye have fallen now into the worse in attending to outward and carnall ceremonies of the Law, which are meant by the flesh. And it is well said, *The workes of the Law*, and not simply workes, for a man may begin well with workes, as * *Cornelius* did, declining from evill and doing of good, which are the workes of the Law written in every mans heart; but by the Law here is meant the ceremoniall Law. But it may be demanded, because faith is made here the effect of hearing, whether it may not be without hearing, as in such as are deafe? I answer, that as by word, so by gestures men doe as it were speake, and hereby the deafe may learne: againe, there is an inward eare as well as an outward, for an eare to heare is sometime spoken of, and this eare the deafe may have, and to this God may speake so that he may learne the Gospell, for *Esay* saith, *God hath given me an eare*; and the Spirit is said to cry in the heart, *Abba Father*;

Hieron. in Gal. 3. * Acts 10. Faith wrought in the deafe how. *Nutibus quoque & quotidiana conversatione, & ut ita dixerim, totius corporis loquente gestu surdi possunt Evangelium discere. Deinde Dei sermo, cui nihil surdum, ad eas magis loquitur aures, de quibus ille ait in Evangelio, Qui habet aures audiendi, audiat, &c.*

Father; for as the outward man, ſo the inward hath all the parts, and an eare amongſt the reſt.

Received ye the Spirit? that is, did ye miracles and ſignes? did yee caſt out Devils, and heale the diſeaſed, and ſpeake with tongues before ye heard the faith of Chriſt preached, by the benefit of the Law? And if not, but ye were firſt indued with theſe gifts by the hearing of faith, is it not a point of greateſt folly to goe backe from that whereby ye were made partakers of ſo great vertue, unto that which afforded no ſuch matter unto you? *Having begun in the Spirit*, that is, in this power of doing miracles, to goe backe unto the fleſh by being circumciſed? But yee have after ſignes gone to circumciſion, after ſubſtance to ſhadowes, after the Sunne to a Candle, and after ſolid meat to milke. And it is to be noted, that it is ſpoken in the paſſive voice, *ye are perfected in the fleſh*; intimating, that after the manner of beaſts, they had burthens impoſed upon them by their falſe teachers, as if they which had beene Leaders and Conquerours were carried away into the wilderneſſe, and had markes of diſgrace made upon their bodies, they being willing to be thus uſed. *Chryſoſt. ad Gal. 3.*

By the Spirit here, we may underſtand the peace and joy that commeth by the Spirit, when through faith we are aſſured of the pardon of our ſinnes: but the moſt genuine underſtanding of it is of the miraculous gifts of the Spirit. And thus here is an argument of juſtification by faith, and not by the workes of the Law. For that, whereby we come to have peace of conſcience and aſſurance of ſalvation, by that wee are undoubtedly juſtified: but all this is by faith, therefore juſtification is hereby alſo. *Having begun in the Spirit, will ye be made perfect by the fleſh?* By the Spirit here underſtand the grace of the Goſpell ſealed up in the hearts of beleevers by the teſtimony of the Spirit, by the fleſh, the law, and humane merits. The Paraphraſt reſolveth it thus; Chriſt hath beſtowed his efficacious Spirit upon thoſe that were ſtrangers to the Law, being a certaine pledge of the promiſed felicity: Why then doe yee looke for ſalvation from any thing elſe, than from that where-from yee have ſo evident a pledge of your ſalvation? If by the Law ye had attained unto this, or if the Law had beene preached to you in part when ye came to this, I could have borne with you, but for ſo much as I preached faith only unto you, ye doe moſt unworthily to fall from ſeeking juſtification by faith only, to ſeeke it by the Law, when the Jewes for this end leave the Law to come unto the faith, yee contrariwiſe leave faith to goe unto the Law. *Bullinger in Gal. 3.* *Paraphraſt.*

All other Expoſitors underſtand the Spirit here, either of the vertue and power of the Spirit appearing in ſignes done by ſuch as beleeved, as all the moſt ancient Expoſitors: or elſe of ſanctifying grace and aſſurance wrought in the heart hereby, as *Calvin* and *Bullinger*, &c. who yet are indifferent which way it be taken. It ſeemeth moſt plaine to me, that the Spirit is to be taken in the firſt ſenſe, becauſe the Argument is drawne from that which was plaine and evident, ſuch as the comming of the Spirit upon them that beleeved was, whereas the grace of regeneration is more ſecret and unknowne. *Mayer.* *Calvin.*

Touching the Spirit againe ſpoken of in the next verſe, *Having begunne in the Spirit, &c.* it is alſo underſtood either of the viſible ſignes of the Spirit, as by *Ierom*, *Chryſoſtome*, *Oecumenius*, &c. or of the ſpirituall underſtanding of the ceremonies and obſervances of the Law, according to the ſame *Ierome* and *Anſelme*. Or elſe by the Spirit, faith, which is a ſpirituall way to attaine unto juſtification, is underſtood, as by *Calvin*, *Bullinger*, &c. And then by the fleſh is meant either the Law of fleſhly ceremonies, or the carnall acception of the Law and adhering to it, or the workes of the Law. I ſubſcribe to the firſt of *Ierome* and *Chryſoſtome*, as a moſt full reſolution and paraphraſe upon theſe words: for I ſee no reaſon, why of the word *Spi-*

rst there ſhould bee another ſenſe given in the third verſe, than in the ſecond, the Apoſtles argument being all one and the ſame. For it is, as if he had ſaid, there are many arguments to preſſe you withall againſt the neceſſity of keeping the ceremoniall Law, but I will urge you with this only, when and how did ye receive the ſpirit of tongues, and other wonders? Ye muſt needs confeſſe, that it was by the hearing of the doctrine of faith and ſalvation therby, and not whilſt the Law was urged. Which being ſo, your beginning was in the Spirit, which was not thus miraculouſly given to grace the Law, but to confirme what we taught touching juſtification through faith of the meere grace and mercy of God in Chriſt. Wherefore having begun thus, it is moſt ſtrange and unreaſonable that yee ſhould by any perſwaſion bee drawne away to an opinion of the neceſſity of keeping the ceremoniall Law, ſtanding in the circumciſion of the fleſh, and in Sabbaths, and meats, and drinkes, which ſerve for the fleſh: for this is all one that it is to prefer the fleſh before the Spirit, the baſer and the more unprofitable, before the more noble and profitable; and ſo to prefer it, as to loſe all the benefit of the Spirit, and of the doctrine, together with which the Spirit came, which is intimated in the next words, *Have yee ſuffered ſo many things in vaine?* &c. that is, ſo much perſecution and diſgrace at the hands of Infidels for imbracing this faith, which becommeth vaine unto you by your going to the ceremonies, for ſo much as in ſo doing the benefit thereof is annihilated unto you. It is true, the ceremoniall Law was given by God, and ſo was of excellent uſe, being rightly underſtood, for hereby they were ſent unto Chriſt; and if the workes thereof were done otherwiſe at any time, as if by them juſtification were to bee attained, it was groſly abuſed, and was more hurtfull than beneficiall to the doer: in this caſe therefore, and not ſimply, the Apoſtle diſgraceth it, calling it the *fleſh*, ſeeing now the date of it being out, it could be uſed none otherwiſe.

Verſ. 4.

Note. Note, that it is neceſſary not only to begin well in entertaining and living according to the truth, but we muſt alſo continue and keepe our ſelves from the leaven of all error and corruption, otherwiſe our good beginning is quite overthrowne and will not profit us.

Note. Againe note, that it maketh much for the magnifying of the preaching of the Word of God, and for the plaine and evident preaching without ſtreines of affected eloquence, above reading and conceited preaching, ſeeing by the one it is apparently ſeene that the Spirit of grace entreth into the heart more than by the other.

Text 99. Verſ. 16. *To Abraham were the promiſes made and to his ſeed; he ſaith not, and to ſeeds, as of many, but as of one, to thy ſeed, which is Chriſt.*

17. *This I ſay, that the covenant ratified before by God unto Chriſt, the Law, which was foure hundred and thirty yeares after, doth not diſanull, &c.*

Anſel. in Gal. 3. THE Apoſtle having uſed divine arguments before, here commeth to argue from the example of man, and therefore in making way unto it, he ſaith, *I ſpeake after the manner of men.* And the argument is very ſtrong, a will made by a man, no man altereth after his death, but it ſtandeth firme; therefore Gods will and teſtament, who is immortall, nothing can ever alter or diſanull. And this will of God is, that the promiſes ſhould bee to *Abraham* and to his ſeed: for Canaan, the figure of Heaven, was promiſed to him and to his ſeed, that is, ſo as that it ſhould be obtained by *Abrahams* ſeed, not by many, but one only Chriſt Jeſus, with whom all true beleevers, both Jewes and Gentiles, are one, and ſo have intereſt in theſe promiſes. To prove that nothing could diſanull Gods Teſtament, he alleageth the time of the Law giving, which being ſo long after, could not poſſibly doe it, that it

was

was 430. yeares after, appeareth, becauſe the dwelling of the children of Iſrael in Ægypt was 430. yeares.

If the inheritance were by the Law, it were no more by promiſe; but it was by promiſe which was made to *Abraham*, therefore not by the Law, which was not till after his time. Verſ. 18.

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rit there ſhould bee another ſenſe given in the third verſe, than in the ſecond, the Apoſtles argument being all one and the ſame. For it is, as if he had ſaid, there are many arguments to preſſe you withall againſt the neceſſity of keeping the ceremoniall Law, but I will urge you with this only, when and how did ye receive the ſpirit of tongues, and other wonders? Ye muſt needs confeſſe, that it was by the hearing of the doctrine of faith and ſalvation therby, and not whilſt the Law was urged. Which being ſo, your beginning was in the Spirit, which was not thus miraculouſly given to grace the Law, but to confirme what we taught touching juſtification through faith of the meere grace and mercy of God in Chriſt. Wherefore having begun thus, it is moſt ſtrange and unreaſonable that yee ſhould by any perſwaſion bee drawne away to an opinion of the neceſſity of keeping the ceremoniall Law, ſtanding in the circumciſion of the fleſh, and in Sabbaths, and meats, and drinkes, which ſerve for the fleſh: for this is all one that it is to prefer the fleſh before the Spirit, the baſer and the more unprofitable, before the more noble and profitable; and ſo to prefer it, as to loſe all the benefit of the Spirit, and of the doctrine, together with which the Spirit came, which is intimated in the next words, *Have yee ſuffered ſo many things in vaine?* &c. that is, ſo much perſecution and diſgrace at the hands of Infidels for imbracing this faith, which becommeth vaine unto you by your going to the ceremonies, for ſo much as in ſo doing the benefit thereof is annihilated unto you. It is true, the ceremoniall Law was given by God, and ſo was of excellent uſe, being rightly underſtood, for hereby they were ſent unto Chriſt; and if the workes thereof were done otherwiſe at any time, as if by them juſtification were to bee attained, it was groſly abuſed, and was more hurtfull than beneficiall to the doer: in this caſe therefore, and not ſimply, the Apoſtle diſgraceth it, calling it the *fleſh*, ſeeing now the date of it being out, it could be uſed none otherwiſe.

Verſ. 4.

Note. Note, that it is neceſſary not only to begin well in entertaining and living according to the truth, but we muſt alſo continue and keepe our ſelves from the leaven of all error and corruption, otherwiſe our good beginning is quite overthrowne and will not profit us.

Note. Againe note, that it maketh much for the magnifying of the preaching of the Word of God, and for the plaine and evident preaching without ſtreines of affected eloquence, above reading and conceited preaching, ſeeing by the one it is apparently ſeene that the Spirit of grace entreth into the heart more than by the other.

Text 99. Verſ. 16. *To Abraham were the promiſes made and to his ſeed; he ſaith not, and to ſeeds, as of many, but as of one, to thy ſeed, which is Chriſt.*

17. *This I ſay, that the covenant ratified before by God unto Chriſt, the Law, which was foure hundred and thirty yeares after, doth not diſanull, &c.*

Anſel. in Gal. 3. THE Apoſtle having uſed divine arguments before, here commeth to argue from the example of man, and therefore in making way unto it, he ſaith, *I ſpeake after the manner of men.* And the argument is very ſtrong, a will made by a man, no man altereth after his death, but it ſtandeth firme; therefore Gods will and teſtament, who is immortall, nothing can ever alter or diſanull. And this will of God is, that the promiſes ſhould bee to *Abraham* and to his ſeed: for Canaan, the figure of Heaven, was promiſed to him and to his ſeed, that is, ſo as that it ſhould be obtained by *Abrahams* ſeed, not by many, but one only Chriſt Jeſus, with whom all true beleevers, both Jewes and Gentiles, are one, and ſo have intereſt in theſe promiſes. To prove that nothing could diſanull Gods Teſtament, he alleageth the time of the Law giving, which being ſo long after, could not poſſibly doe it, that it

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bleſſing was made to none but to *Abraham* and to his ſeed, which though it be a noune collective, and hereby many may be underſtood, as the Jewes object here, taxing *Paul* for bringing an infirme and fooliſh argument; yet for ſo much as *Abrahams* ſeed was double, *Iſhmael*, and *Iſaac*, and the Lord doth expreſly declare, when he made this Covenant, that by ſeed he meant one ſingularly, namely *Iſaac*, and not all that came of *Abraham* according to the fleſh, the argument here uſed is good and beyond all exception, the ſeed is one, which is Chriſt, who deſcended from *Abraham*, in whom it was promiſed that all the Nations of the earth ſhould be bleſſed.

Verſ. 19. *The Law was added becauſe of tranſgreſſions*; that is, to diſcover tranſgreſſions, and to ſhew men their miſerable eſtate, that they might be ready to flie unto Chriſt at his comming. But doth all Law now ceaſe when Chriſt is come? The morall Law doth not ceaſe, but in regard of the manner of government, for we are ſtill bound to live according to the ſame.

Verſ. 20. In that ſpeaking of Chriſt our Mediator, he ſaith, *A Mediator is not of one*; he doth not meane onely that he is not of God only, but of God and man, but alſo of two ſorts of people, Jewes and Gentiles, who by the benefit of him attaine to a reconciliation with God.

Verſ. 24. *The Law was a Schoole-maſter*, &c. The Law ſent men to Chriſt, both in the rites and ceremonies which ſerved to figure out Chriſt unto them, and in the morall precepts which ſerved to diſcover their ſinnes, and ſo what need they ſtood in of a Saviour.

Verſ. 25. *But when faith commeth, we are no longer under a Schoole-maſter*; that is, both in reſpect of the rigorous exacting of perfect obedience under paine of the curſe of God, and in reſpect of the darke repreſenting and ſhadowing out of Chriſt, and propounding the bleſſing to workes. As it is a rule of good life, and a bridle to reſtraine from ſinne, and ſerveth to teach the faithfull what obedience they owe unto God, it is of as good uſe now as ever.

Mayer. By that which hath beene already ſet downe, ye may perceive what particulars need explication here, and in part what differences there are in expounding them.

1 Firſt, touching the word διαθήκη, moſt of our new writers follow *Calvin*, expounding it of any covenant: but the Ancients generally expound it of a mans laſt will and teſtament, and with them *Bullinger*, who alleageth the Ceſarean Law, and *Cicero*, to prove that a mans teſtament is moſt firme: *Cicero Philip. 2.* for he ſaith, In publike acts there is nothing more graye than the Law, in private a mans teſtament is moſt firme. And to this doe I ſubſcribe, becauſe by a mans teſtament an inheritance is diſpoſed of, and is moſt firme, ſo as all other covenants are not, and therefore the ſimilitude holdeth beſt, διαθήκη being thus underſtood: for he is to ſhew a teſtament by no meanes alterable, *Vſe.* and ſuch a one as whereby the heavenly inheritance is diſpoſed of. Labour we then to be within this covenant by true faith and repentance, following *Abraham* the father of the faithfull, for ſo we ſhall be ſure not to faile, but to come to the inheritance of Heaven.

Note. But let them conſider that ſeeke this inheritance partly by workes, how indignly they deale with the Lord, verily ſo as man will not offer to man; they alter his will and teſtament, who hath diſpoſed of this inheritance to faith only, and therefore they ſhall never be able to anſwer it.

2 What promiſes made to *Abraham* and to his ſeed are meant here? *Beza* will not have this, *In thy ſeed ſhall all the nations of the earth be bleſſed*, meant but only this, *To thee and to thy ſeed I will be a God*. *Anſelme*, *Chryſoſtome*, and *Oecumenius*, and *Ambroſe*, and almoſt all others expound it of the bleſſing comming by the ſeed, Chriſt, a figure whereof Canaan was. And of this promiſe mention was made in this Chapter before, *verſ. 8. In thee ſhall all Nations be bleſſed*; which was when hee beleeved, ſo that the bleſſing commeth

commeth by faith, as he there inferreth. Now that ſince that time, things remaine in the ſame ſtate unaltered, touching free juſtification by faith, and not by workes of the Law, he undertaketh to prove here by comparing the promiſes made unto *Abraham* and his ſeed with the laſt will and teſtament of a man. And what promiſes then can theſe be but ſuch as were before mentioned? So that I hold with the common current of Expoſitors, that this promiſe is ſpecially meant, and that other promiſes tending further to expreſſe the bleſſed eſtate of father *Abraham*, are withall included, for hee ſaith, not promiſe, but promiſes.

Who is to be underſtood by *Abrahams* ſeed, ſaid to bee one, which is Chriſt? To this queſtion alſo *Beza* giveth occaſion, who is alſo followed by *Perkins* and others, becauſe he expoundeth Chriſt of the faithfull, both Jewes and Gentiles, of whom Chriſt is the head. But I ſee no reaſon of flying to a figure, by Chriſt to underſtand Chriſts myſticall body. According to others therefore I underſtand Chriſt properly, who was the ſeed that ſhould come of *Iſaac*, whom the Lord choſe ſingularly of all *Abrahams* children. And whereas it may ſeeme to be improperly ſpoken, *The promiſes were made to Abraham and to his ſeed, Chriſt*, if hee had meant the bleſſings promiſed to the faithfull through Chriſt, for to this purpoſe it ſhould rather have beene ſaid, the promiſes were made to *Abraham*, and to other faithfull people by his ſeed, Chriſt: I anſwer, that there is nothing improper, but uſuall and ordinary in ſpeaking thus: for if a King doth promiſe a meane man, for the good liking that he taketh unto him, to advance his family in one of his ſonnes, we ſay commonly, that the King hath made great promiſes to ſuch a man, and to ſuch a ſonne of his. In like manner, the advancement of the family of the faithfull, which is *Abrahams* family being promiſed unto him in one of his poſterity, it is properly ſaid, *The promiſes were made to him and to his ſeed.* Touching the cavill that is here made at the inference, that one muſt needs be meant, becauſe ſeed is ſpoken of, and not ſeeds, it hath beene already ſufficiently anſwered out of *Calvin*. 3

Let us, nothing doubting, but that by this ſeed (as the Apoſtle, who ſpake by the Spirit of God, teſtifieth) Chriſt is meant; flie to him by faith, that we may partake of this bleſſing, and let us ſeeke for it by promiſe, as comming of grace, not of worke, leſt ſeeking it amiſſe we miſſe of it. *Vſe.*

What foure hundred and thirty yeeres are meant by that which is ſaid here to be the ſpace of time after the promiſes made to *Abraham* unto the giving of the Law? for the whole time ſeemeth to have beene much longer, becauſe the children of Iſrael are ſaid to have dwelt thus long in Ægypt, *Exod.* 12. 40. and to *Abraham* was this promiſe made long before. All Expoſitors agree, that the whole time, from the promiſes made to *Abraham* to the Law giving, was no more but juſt foure hundred and thirty yeeres. For almoſt this very ſpace of time is mentioned *Gen.* 15. 13. and it may eaſily be gathered, that the time of their dwelling in the land of Ægypt only did not amount to ſo much. For *Cohath* the ſonne of *Levi*, is ſaid to come downe with *Iacob* into Ægypt, *Gen.* 46. 11. Hee begat *Amram*, who was the father of *Moſes*, *Exod.* 6. 18, 20. *Exod.* 7. 7. which *Moſes* was foureſcore yeeres old when he brought the children of Iſrael out of Ægypt. The whole age of *Cohath* is 133. yeeres, & of *Amram* 137. ſome of the yeeres of *Cohath* were paſt at their comming into Ægypt, and in all likelihood hee was not above 70. or 80. yeeres old when he begat *Amram*: for it is ſet downe for a miraculous thing, that *Abraham* begat *Iſaac*, being an hundred yeeres old. So that if we reckon unto *Cohath* 70. yeeres, that will be all the time of his life, betwixt the comming downe into Ægypt and the birth of his ſonne *Amram*, then reckon unto him 80. before the birth of his ſonne *Moſes*, whereunto if *Moſes* his time be added 80. yeeres more, all together will amount but to 230. 4

230. But it is plaine, that the time of their being in Ægypt was not full out thus much if we reckon yet higher; for *Iacob* at his comming into Ægypt was 130. yeeres, but was not borne till the 60. yeere of his father *Iſaac*, till whom *Abraham* had no ſeed, whereof it was ſaid that they ſhould bee ſojourners in a ſtrange land 400. yeeres, *Gen.* 15. 13. If 400. yeeres then bee begun at the birth of *Iſaac*, as they muſt needs, 190. of them were expired in the age of *Iſaac* and *Iacob* before their deſcent into Ægypt, and ſo the preciſe time of their being there can be but 210. or 215. at the moſt. The thirty yeers which are ſaid to be more, are to be reckoned from the 75. of *Abrahams* age, 25. yeeres before *Iſaacks* birth: for at this age was he firſt called, and
Gen. 12. that promiſe was made unto him. Now whereas 400. yeeres and no more are ſpoken of after the birth of *Iſaac*, when as according to this computation there were 405. it is for the rotundity of the number in ſo many yeeres, it being not the manner of the Lord to ſpeake of a few, which are above a juſt
Aug. qu. 47. in Exod. Euſeb. Chronic. Rupert. number. Thus *Auguſtine* reſolveth this doubt, and *Euſebius*, and *Rupertus*, and others. And it is not to be doubted, but the Apoſtle in ſpeaking thus had reſpect to that paſſage in *Exodus*: where howſoever the words ſound ſo, as if the time of the Iſraelites ſervitude in Ægypt onely were meant, yet being read as the Hebrew Text will beare thus, *The peregrination of the children of Iſrael, in which they dwelt in Ægypt, was* 430. *yeeres*; this interpretation may well be admitted, that their dwelling there was but part of this whole time of their peregrination. Or if we reade it with the Septuagint, as *Auguſtine* doth, thus, *The dwelling of the children of Iſrael, which they and their fathers dwelt in the land of Ægypt and Canaan, was* 430. *yeeres*: it will be moſt evident, and this place of our Apoſtle doth notably ſerve to illuſtrate that, and to ſhew when we are to begin to reckon theſe 430. yeeres, *viz.* not at their comming into Ægypt, but at *Abrahams* comming out of *Ur* of the Caldees, when firſt the promiſe was made unto him. And this circumſtance of time availeth much, to prove that the Lord in giving the Law had no intent to propound it, as a meane of juſtification and ſalvation, for then he would not have left *Abraham* his choſen, and his ſeed, ſo long a time without it. Wherefore it is moſt certaine, that the workes hereof do not adde unto our righteouſneſſe, but every faithfull ſoule is fully and perfectly juſtified by the grace of God in Chriſt only.

5 Fifthly, what is meant by ſaying, *It was added becauſe of tranſgreſſions till*
Verſ. 19. *the promiſed ſeed ſhould come?* Was the Law given to reſtraine from ſinne, and to juſtifie in part for a time, or to diſcover ſinne and mans miſerable eſtate by reaſon of ſinne, that being thus prepared hee might the more readily imbrace Chriſt comming into the world? and what meaneth the terme of the Law here ſet, *till the ſeed ſhould come?* is it of no further uſe now ſince the comming of Chriſt? There are that ſtand for either of theſe interpretations, touching the Law being added becauſe of tranſgreſſions, ſome for one, and ſome for another, as I have already ſhewed, our new writers generally following *Calvin*. But me thinks there need be no variance about this: for we may joyne them together, and ſo the expoſition will be the more full. *The Law was added becauſe of tranſgreſſions*; both to reſtraine from ſinne by teaching and threatning, that men might bee made as righteous as by ſuch meanes they could: and alſo to diſcover ſinne, that we might deſpaire of our owne worthineſſe. But chiefly I take it to be ſpoken in the firſt ſenſe, the other being left to be ſet forth in termes more fitting, *verſ.* 24. *The Law was a Schoolemaſter to bring us unto Chriſt.* For till the powring out of the holy Ghoſt under the Goſpell, which ſanctifieth and renueth unto holineſſe, it was very neceſſary, that ſomething terrifying and urging men to live within compaſſe ſhould be added, or elſe the people of God would have beene as corrupt and barbarous as any of the Gentiles. And being taken thus, the reaſon will be plaine,

plaine why it is further said, *Till the seed should come*, not meaning that then there should be no further use of the Law, but that the faithfull partaking of the Spirit by the benefit of Christs comming, should then bee a Law unto themselves voluntarily, and because they delight therein, doing the things of the Law, and not by compulsion, and out of feare of the curse if they should do otherwise. What the use of the Law is now see before out of *Calvin*.

Note, what the obedience of the faithfull now is in the time of the Gospell, *viz.* not for feare, but out of love, not as of such as would doe otherwise, if they durst, nor of such as wish that there were no such Law, because they count themselves manacled as it were hereby, but of such as consent unto the Law of God, as touching the inward man, never being so well pleased, as when they yeeld obedience unto it, and never being so much grieved, as when they have beene overtaken with sinne, that is against it, according to that saying, *Oderunt peccare boni virtutis amore; Oderunt peccare mali formidine pœnæ.* Let every man take notice of this, and labour upon his heart, and affections, never leaving, till he hath gotten them to this, that he doth chearfully, and with delight walke in the wayes of Gods commandements: for otherwise he is still under the Law, and hath no part in the grace of God, which is in Christ Jesus, till whose comming onely into the heart by his Spirit it fareth thus with men, that what they doe well is by compulsion of the Law. *Note.*

6 Vers. 19.

Did not God himselfe by a lively voice utter the morall Law in the audience of all the people, and as touching other Lawes both civill and ceremoniall, did he not communicate them immediatly to *Moses* in the mount, being there with him 40. dayes: and how then is it said, that the Law was *given by Angels in the hand of a Mediator*, what Mediator was that? *By Angels* here some understand *Moses* and *Aaron*, but almost all Expositors take *Angels* properly: for God did use their ministery in the giving of the Law, so that when he spake from mount Sinai, it was by an Angell; and when he talked with *Moses*, it was by an Angell representing the Lord, and therefore speaking, as if he were the Lord indeed, as an Ambassador is wont to speake in the name of his Master. And that the Law was given by the Angels, *Steven* also sheweth, *Act.* 7. 38. and this is here declared for the more extolling of the Gospell, which came by the Sonne of God himselfe. Touching the Mediator here spoken of, there is more difference. Some will have Christ meant, in whose hand, they say, it was given, because it was in his power, and so to be abrogated when it pleased him. But others understand *Moses*, who was a Mediator betweene the Angel delivering the Law and the Jewes, and this seemeth to me to be most genuine: for Christ is no where said to be the Mediator of the Law, but of the Gospell, yea it is used as an argument, to prove the excellencie of the Gospell above the Law, that the one was given by *Moses*, the other by Christ. *Ioh.* 1. 17. 2 *Cor.* 3. *Heb.* 3. 3. and therefore *Beza* translateth it *an intermessenger*. And *Perkins* yeeldeth another reason, why Christ cannot be meant by the Mediator here, because, so it would follow, that he were inferiour to the Angel giving the Law, as he that is betweene the Angel and the people must needs be. Whereas it may be objected, then a meere man may be our Mediator, and consequently the Saints departed, I answer, that *Moses* is called here a Mediator, not for intercession, but because by him the Law was given unto the people, being used as a meane betwixt the Angell and them. Touching that, which is added, *A Mediator is not of one, but God is one*; it is more hard to be understood, in what sense, and how to the purpose it is spoken here? Some shortly resolve it thus. This word Mediator doth argue a dissenting betwixt God giving the Law, and the people to whom it is given, betwixt whom a Mediator was used; for they are in a common phrase of speech said to be one, that agree well together, and not to be one, that disagree; but the fault of this disagreement is not in God, for he

Chrysost. Ierom. August. Ambros. Anselm. Calvin. &c. Cyrill. 12. Thesaur. c. 10. Nazianz. Orat. 6. Beza annot. Cornel. a lapide Catharinus. Perkins in Gal. 3.

Vers. 20.

Beza. Perkins.

he is alwaies one, and like himſelfe. And this was neceſſary to be annexed, becauſe he might ſeeme to differ from himſelfe, ſometime giving the Law, and promiſing life to thoſe that doe the things contained therein, and ſometime the Goſpell, promiſing life to them that beleeve, without the workes of the Law.

Corncl. a lapid. Others thinke, that theſe words are uſed only for explication of the terme *Mediatour*, becauſe the name was uſed in the verſe going before; and that the words added, *but God is one*, are brought in upon occaſion, forſomuch as he had ſpoken of thoſe that were different and not agreeing in one, if any ſhould thinke, that God is ſo too, ſeeing after the promiſe made to *Abraham* he gave the Law, let him know, that in ſo thinking he is in a great errour: for he is alwayes one, and like himſelfe in all his wayes, not overthrowing the promiſe, by the addition of the Law, nor overthrowing the Law, by cauſing juſtification and ſalvation to be preached by faith in Chriſt, for all theſe doe notably agree together. To me it ſeemeth, that the Apoſtle being willing to take any occaſion to lay downe more grounds of the good agreement betwixt the Law and the Goſpell, and to prove that the Law doth not overthrow the Goſpell, which began before it in *Abrahams* dayes, for that he had mentioned a Mediatour, he layeth hold of the word, rendring the reaſon of it, purpoſely to bring in a new ground, from which it muſt needs follow, that the Law doth not overthrow the doctrine of faith, and this ground is, *God is one*. It cannot poſſibly be imagined, that one, and the ſame juſt, wiſe, and unchangeable God ſhould differ ſo farre from himſelfe, as one while to doe a thing, and then by doing of another to undoe it againe. And ſo it is as much, as if he had ſaid, Though the word Mediatour, of which I have ſpoken, doth argue two, betwixt whom he is a meane, and God did deale by a Mediatour; yet he himſelfe is not divers, but alwayes one and the ſame, and therefore nothing can come from him at divers times repugnant, and one overthrowing another, and therefore the Law may not be thought by any meanes to be given to overthrow the promiſe.

Note. Let no man thinke ever to finde any variation in God, but that his word and manner of proceeding ſhall alwayes be uniforme and agreeable: ſo that as he hath promiſed, threatened, and performed to the faithfull, to infidels, to the godly, and to the wicked, we ought certainly to expect the like, ever to the end, and in the end, for the comfort of ſuch as feare God, and the terrour of all ungodly perſons.

Verſ. 22. That which followeth next, *The Scripture hath ſhut up all under ſinne*, may eaſily now be underſtood. The Law is the Scripture of God, hereby all are ſhut up under ſinne; becauſe it convinceth all men of ſinne, neither is there any remedy ſhewed therein, how to get out. But forſomuch as this ſhutting up is not ſimply to leave men ſo, but to keepe them in awe, and for caſtigation, after the manner of a ſchoolemaſter towards children, his ſchollars, till the comming of Chriſt, who by his Spirit regenerateth them, and ſo for time to come, they doe the things of the Law out of a ſanctified quality, to which they have now attained; even as one that is growne up to mans eſtate, liveth in good order, and applyeth himſelfe to ſuch courſes, as be profitable out of diſcretion, & not for feare of a ſchoolemaſter any more, as he did in his childhood: forſomuch I ſay, as for this end the Law ſhutteth up men, and that they may learne not to truſt unto themſelves, but fly to Chriſt in him to ſeeke juſtification at his comming, it is ſaid, *to be our ſchoolemaſter to Chriſt*. For to this the ſchoolemaſterlike office of the Law may alſo be extended, as it is by Expoſitors, and to the teaching of Chriſt by rudiments of types and figures, as children are taught by letters by their ſchoolemaſters, though the firſt be the moſt proper expoſition, and moſt agreeable to the firſt words, and the laſt to the next. That which followeth,

Verſ. 25. *We are no longer under a ſchoolemaſter*, hath

hath beene already well interpreted by *Calvin*, as not meaning, that the Law is of no further uſe now, but in no ſuch authoritie, and not exerciſing ſuch dominion, as before.

CHAP. IV.

Verſ. 9. *But now knowing God, or rather being knowne of God, how turne yee againe to weake and beggarly rudiments, &c.*
10. *Yee obſerve dayes, and moneths, and times, and yeares.*

Text 100.

FRom the beginning of this Chapter hitherto, all things are plaine and eaſie to be underſtood, there being nothing, but a continuation of the ſimilitude, taken from children under Tutors, begun in the former Chapter. Their ſtate differeth little from ſervitude, till they come of age, but then comming to their inheritance, they are Lords and Maſters. In like manner the ſtate of the Church under the ceremoniall Law was a ſervitude, but now under the Goſpell we being come to ripe age, have entred, as it were, upon our inheritance, being ſervants no longer to this maſter the Law of ceremonies. Touching the word *Abba Father*, ſee *Rom.* 8. *v.* 15. That which followeth here is ſomewhat more difficult: Firſt, becauſe it may well be doubted of this correction, *Knowing God, or rather being knowne of God*, in what ſenſe it is ſpoken. Secondly, what rudiments are meant, becauſe he ſaith, *How turne yee againe*, whereby a former ſervitude unto them is intimated; when as the Galatians being heathens, were not formerly ſubject to the ceremonies of the Law of *Moſes*, of which this ſeemeth to be ſpoken. Thirdly, *What dayes, moneths, times, and yeares*, are meant, which are mentioned, as the rudiments, whereunto they fell backe.

To the firſt ſome anſwer, that they are ſaid to be knowne of God, becauſe God did now begin to acknowledge them for his: for of wicked men, that are not the Lords, he ſaith in ſundry places, *I know you not.* But others expound *knowne of God*, made to know by God, being inlightened with his Spirit; and ſo they take it, as an Hebraiſme, for in the Hebrew tongue in the forme called *Hophal*, there is a word הורע made to know, which if it be rendred in Greeke in one word, it is wont to be expreſſed by a *Paſſive neuter*, as here in this word γνωσθέντες: the like word is uſed, 1 *Cor.* 8. 3. And to this I ſubſcribe, for this correction is uſed to aggravate the fault, when as they knew God, and that not by any faculty of their owne, but through his grace inlightening them; now to be ſo injurious to the Spirit, by the benefit whereof they attained to this knowledge, as to ſeeke to know God, and to injoy him by other poore meanes, it was a ſinne moſt intolerable. Thus alſo *Calvin*, &c.

1 *Auguſt.* *Ieronym.* *Chryſoſt.* *Ambroſ.* *Tho. Aquin.* *Calvin.*

Note, that the greater Gods grace is towards us, the greater is our ſinne, if we doe any thing unworthy this grace, becauſe hereby we ſhew our light eſteeme of it.

Note.

To the ſecond ſome anſwer, that by poore and beggarly rudiments, are to be underſtood the heathen rites, which they uſed, before their converſion to the faith of Chriſt, their turning againe to the worſhip of the ſunne, moone, and ſtarres, with other idols. Others hold, that the ſunne and moone are meant, to which they turned, but not for worſhip as in times paſt, but by the courſe of them to calculate the time of the Sabbaths and new moones appointed in the Law. For theſe, they ſay, are the elements of the world, and theſe he calleth weake and beggarly, becauſe they ſubſiſt not of themſelves, but are continually upheld in their courſe by the Lord: and to prove that theſe muſt needs be meant, they preſſe the word *returning againe*, which

2 *Auguſt.* *Ambroſ.* *Chryſoſt.* *Theophylact.* *Oecumen.*

muſt neceſſarily imply, that what they returned, to had beene ſet up amongſt them before.

Hieronym. Theodoret. Anſelm. Tertull. lib. 5. contra Marc. c. 4.

Others conſtantly hold, that none other rudiments are meant, but the ceremonies of the Law, becauſe there is nothing ſpoken in all this Epiſtle to tax them for relapſing to Gentiliſme, neither will the argument in hand, being altogether touching the rites of the Law, admit of the bringing in of heathen rites, as impugned here. And this is the moſt generall received expoſition, and the beſt. Whereas this word *againe*; *how turne yee againe*; may ſeeme to make againſt it, becauſe they were never accuſtomed to the ceremonies of the Law in times paſt: it is anſwered, that in ſpeaking of the Law here, the Apoſtle doth not conſider the Jewes apart, and the Gentiles apart and by themſelves, but he ſpeaketh of them altogether, as *verſ.* 3. *We were ſubjected under the rudiments of the world.* and *verſ.* 6. *Becauſe yee are ſonnes, God hath ſent forth his Spirit into our hearts*, ſo that we and yee are promiſcuouſly uſed. As then *verſ.* 3. and 6. he ſpeaketh of the Jewes and Gentiles, as all one people in reſpect of the Law; for all that were the people of God, were alike ſubject then to the Law, and in reſpect of Goſpell, one as well as another is a ſonne, and receiveth the Spirit: ſo here he likewiſe ſpeaketh of the Galatians conſidered together with the Jewes, *How turne yee againe to weake and beggarly rudiments, wherennto yee will ſerve againe as in former times*, with reference to that which he before ſaid, *verſ.* 3. *We were ſubjected under the rudiments of the world.* Nothing elſe therefore can be here meant, but that theſe rudiments were in force, but now aboliſhed, and ſo if any were drawne away after them now, they might rightly be charged for turning againe unto them; becauſe thus to doe, being conſidered in generall, is to renue againe that which is antiquated, although thoſe perſons in particular, who are thus charged, never did ſo before. As a man may juſtly tax him, that now ſhould impugne the Divinity of Chriſt, or of the holy Ghoſt, as turning againe to Arrianiſme, or Mecedonianiſme, old hereſies by which it was taught unſoundly touching theſe things, though he were never an Arrian, or Mecedonian before. Whereas it may ſeeme ſtrange, that Saint *Paul* ſhould ſpeake ſo baſely of the ceremonies of the Law, ſeeing God himſelfe appointed them, as to call them *weake and beggarly*, it is to be underſtood, that being conſidered without Chriſt, they are no better, and much more ſtanding in oppoſition to Chriſt, ſeeing they were ordained, not for any vertue in themſelves, but as they had relation unto Chriſt.

3 *Ieronym. Chryſoſt. Theophyl. &c.*

Touching *the moneths, and dayes, times, and yeares*, reckoned up, as particulars of theſe rudiments, it is now eaſie to underſtand, what is meant by them. By *dayes*, are to be underſtood the Jewiſh Sabbaths; by *moneths*, their new moones; by *times*, the feaſts of their foure ſet times in the yeare: the Paſſeover, in the ſpring; Pentecoſt, in ſummer; the feaſt of Expiation, in autumne; and the Encenia, that is, the feaſt of Dedication, in winter; by *yeares*, the ſeventh yeare, and the fiftieth yeare of Jubilee. But they which expound the rudiments of the ſunne and moone by theſe dayes, &c. underſtand ſuch times, as the heathen counted to be lucky, or unlucky to goe about any enterprize: and ſome underſtanding the dayes, moneths, and yeares, as I have already ſet downe, yet expound *times* or opportunities of ſuch times, as the heathen obſerved by the ſtarres, to be lucky or unlucky. But I ſee no reaſon, why *times* ſhould be ſo taken, though we expound them as the word ſoundeth, opportunities or ſeaſons, for ſo it doth well ſerve to expreſſe thoſe feſtivall times, appointed at ſeverall ſeaſons of the yeare. If it be objected here, then it ſeemeth, that we erre in theſe dayes by keeping the Lords dayes, and other holy dayes, if this be a matter taxable to obſerve dayes. This objection is propounded and well anſwered by *Ierome*, whom all the beſt writers follow herein. If times ought not to be obſerved, it ſeemeth that we doe

Auguſt. Anſelme. Ambroſ.

Perk. in Gal.

Hieronym. Feaſts anciently kept.

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ill in obſerving the fourth of the Sabbath, the Paſſeover, the Lords dayes, the feaſt of Lent, the Preparation, the joy of Pentecoſt, and divers ſet times, according to the diverſity of countries, in the honour of Martyrs. But ſimply to anſwer, it is to be ſaid, we keepe not the ſame feaſts, that the Jewes did; for we celebrate not the feaſt of the Paſſeover, but of the Reſurrection and Croſſe: neither doe we count 7. weekes unto Pentecoſt, with the Jewes, but we reverence the comming of the holy Ghoſt, and leſt the inordinate comming together of the people, ſhould diminiſh the faith in Chriſt, ſome dayes are appointed for all to come together, not that the day of meeting might be the more honoured, but that out of our mutuall interview joy may be increaſed. They which anſwer more acutely, ſay, that all dayes are alike, every day to the Chriſtian is a reſurrection; but by the Lawyer certaine times are appointed by reaſon of them, who are more addicted to the world, than to the ſervice of God, and therefore cannot, nor will not daily before all humane actions offer the ſacrifice of their prayers unto God.

One, a ſolid divine of ours, not much unlike to this ſaith. There is a fourefold obſervation of dayes, naturall, civill, eccleſiaſticall and ſuperſtitious. Naturall as one day followeth another. Civill, for courts, faires, markets, &c. Eccleſiaſticall for comming together to the publicke place of Gods worſhip for humiliation, thankeſgiving, and other parts of Gods ſervice, and none of theſe is condemned: for there muſt needs be ſet times to aſſemble together to the word, Prayer, and Sacraments both ordinary and extraordinary, as we may gather in equity from the perpetuall practice of the Church of God in all ages anciently. The fourth is ſuperſtitious, that is either Jewiſh or Heatheniſh. Jewiſh, when ſet-dayes are obſerved with an opinion, that we are bound in conſcience to obſerve them, as though the worſhip of God did conſiſt herein. Heatheniſh, when dayes are obſerved for lucky or unlucky; and this obſervation of dayes and times is condemned, not any of the other. As for our religious keeping of the Lords day, the time ſeemeth to have beene appointed by the Apoſtles, and as for the ſubſtance, it is grounded upon the fourth commandement, which herein is morall and perpetuall, that one day in ſeven is alwayes to be kept holy, and therefore, this being thus kept, it is not offended, neither againſt this here, nor *Coloſ.* 2. 16. where the keeping of Sabbath is againe impugned. There are ſome both godly and learned, that thinke otherwiſe touching the Sabbath it ſelfe of the Lords day, that there is no neceſſity of reſt, or keeping it holy any longer than that the publicke duties be ended, and afterwards it is lawfull to worke, or recreate, as any man will: but ſo it would follow, that this commandement were utterly at an end, which is not to be yeelded unto touching any of the morall precepts of God. If any man doth deſire to read more of the Lords-day, and of Holy-dayes, he may finde them more largely handled in my Catechiſme upon Command. 4. I will conclude all here with a ſaying of Nazianzen, excellently fitting this argument. The Jew keepeth Holy-dayes, but according to the letter, for whilſt he followeth the bodily Law, he attaineth not to the ſpirituall: and the Gentile keepeth Holy-dayes, but according to the body, in rioting and ſurfeting: But the Chriſtian keepeth Holy-dayes, as it is acceptable to the Spirit.

If this be ſo, how much doe Chriſtians degenerate now from that they were then, ſeeing moſt keepe feſtivall dayes to the body, for eaſe, and the pampering thereof, regarding nothing elſe at theſe times, even as if they had beene taught by the Epicuriſh Poet *Lucian*, whoſe precept it is. Doe nothing in a feſtivall time, neither publicke, nor private, but what perteineth to ſport and pleaſure, and the delight of the minde. But let us remember the counſell, or rather the determination of this our Apoſtle in another place, *He that keepeth a day, keepeth it unto the Lord*, that what time we ſpare from worldly

Difference of dayes.
Non iidem dies judaicæ obſervati ſunt, qui noſtri. Nos enim non azimorum Paſcham celebramus, ſed reſurrectionis & crucis, nec ſeptem juxta morem Iſrael numeramus hebdomades in Pentecoſte, ſed Spiritus ſancti ventiramur adventum. Et ne inordinata congregatio populi fidem minueret in Chriſto dies ali qui conſtituti ſunt, ut in unum omnes pariter veniremus, non quo celebrior ſit dies illa, in quo convenimus, ſed quo ex mutuo conſpectu lætitia major oriatur. Perkins.
A fourefold obſervation of dayes.
Nazianz. orat. in Pentecoſt. Feſtos dies Judæus agit, verum juxta literam. Legem enim corpore in conſectans, ad ſpiritualem non pervenit. feſta etiam Gentilis agit, verum juxta corpus, luxu ſcilicet & commeſſatione, feſtos Chriſtiani agunt, verum ut ſpiritui gratum eſt.
Lucian. Saturn. Ne quid intra feſtis tempus agito neque publicum, neque privatum, niſi quæ ad luſum, quæ ad voluptatem animique oblectationem pertinebunt.
Rom. 14.

worldly buſineſſe, may not be given to epicuriſh delights, but to ſpirituall exerciſes, as all true Chriſtians doe, for the reſt are no better than the very heathen, that know not God.

Text 101. Verſ. 12. *Be yee as I am, for I am as you, (brethren) I beſeech you, yee have not hurt me at all.*

13. *Yee know, that through the weakneſſe of the fleſh, I preached unto you at the firſt.*

14. *And yee deſpiſed not my temptation,* &c.

Hieron. in Gal. 4. I Have fed you with the milke of the Goſpell at the firſt, whilſt yee were as babes in Chriſt, and ſo have condeſcended unto you; aſcend you now up to me, gathering more ſtrength unto your ſelves, and feeding upon ſtronger meats, as I doe. Or elſe I was, as you are, zealous for the Law, but being better inlightened, I have left all theſe things, accounting them no better than droſſe and dung for Chriſt his ſake. *Brethren, I beſeech you,* this is to be read with the former words. Here Biſhops may learne humilitie, who as if they were ſet in ſome lofty place, ſcarce deine to looke upon mortall men, and to ſpeake to their fellow ſervants. *Yee have not hurt me at all,* that is, hitherto having obeyed my teaching, yee have not hurt me, though according to your weakneſſe, I was faine to behave my ſelfe weakly amongſt you, not lanching into the deepe of higher myſteries, but teaching, as one that had to doe with little ones, yet theſe my weake proceedings yee deſpiſed not, but honourably received me, how then is it, that going about to bring you to more perfection, I am hurt of you? which is, whilſt that I cannot prevaile with you by my teaching: for he hurteth his teacher, who profiteth not through his owne negligence by his labours. *Your temptation, which was in my fleſh, yee deſpiſed not,* that is, though I came in a poore deſpicable manner amongſt you, as a baſe and contemptible perſon, in reſpect of my outward habit, whereby yee might have beene tempted to reject my teaching. Or elſe by this temptation underſtand his bodily infirmities and ſickneſſes, for he was oft grievouſly troubled with the headach, and ſo haply might be amongſt the Galatians. Or laſtly underſtand it of his perſecution and ſcourging, though he were by the enemies of the truth debaſed, and vily uſed in word and deed, which might have made them at his firſt comming to thinke baſely of him, yet they did reverently receive him.

Supercilium hæc decutiunt Epiſcoporum, qui velut in aliqua ſublimi ſpecula conſtituti vix dignantur videre mortales & alloqui conſervos ſuos.

Mayer. All other Expoſitors agree for the moſt part with *Ierome. Chryſoſtome, Oecumenius,* and *Anſelme,* agree about the firſt words, *Be yee as I am*; In the ſecond expoſition, be yee free from the Law, as I am, for I was ſometime of the ſame opinion with you, and touching the temptation in the fleſh, they ſay the ſame with his laſt expoſition, referring it unto his perſecution. Of all writers, me thinkes, our *Perkins* hath reſolved the words beſt thus. For having ſet forth the greatneſſe of their ſinne, inſomuch, as he profeſſeth, that he feared it to be loſt labour, which he had beſtowed in preaching amongſt them, by reaſon of their relapſe to the ceremonies of the Law, fruſtrating the grace of God unto them, he doth here (ſaith this Author) ſeeke to remove a conceit that they might have, that he ſpake thus in malice, and was no true friend unto them, and that by profeſſing his hearty love and affection unto them. *Be yee as I am,* &c. that is, be yee loving ſtill to me, for I am ſo unto you, for he that is a true friend is as he to whom he is friend, according to that ſaying, *Amicus eſt alter idem.* It doth not ſo well agree to referre this his being as they were, to the opinion, that the Law ought to be kept; for then it ſhould rather have beene ſaid, *I was as yee are.* If it ſhould ſeeme, that he could not be ſo good a friend unto them, having ſpoken ſo bitterly againſt them, for it cannot be thought, that he would have done thus, unleſſe he had taken himſelfe to be greatly wronged by them, he removeth this alſo in the next words,

Perkins.

words, *Yee have not hurt me at all*, what yee doe in cleaving to the Law, is an hurt to your ſelves, not unto me. Now that they did not hurt him, he proveth in the next words, for they did honour and highly eſteeme of him, when he came amongſt them, and therefore hurt him not. Touching his comming in the infirmitie of the fleſh, it is to be underſtood of his plaine and ſimple preaching without the affectation of humane eloquence, as he expreſſeth himſelfe, 1 *Cor.* 2. 1, 2, 3. and in the midſt of many debaſements and diſgraces, whereby the enemies of the truth thought to make him ſeeme vile to all men. And this he calleth his temptation, becauſe God did by perſecutions prove and try him to the making of it knowne to the world, what grace or corruption was in him. This called in another place, *a pricke in the fleſh, the buffeting of Satan.* And to the ſame effect ſpeaketh *Calvin* upon this Text. 2 Cor. 12. 12.

Note, how carefull *Paul* was, that there might not enter any ſuch opinion into the Galatians, as that he did ſpeake againſt their errour out of any hatred or ill will, but in great love and good will towards them: that all we, which be the Miniſters of Gods word, may ſeeke likewiſe to poſſeſſe our people with a full reſolution of our love unto them, even when we inveigh moſt bitterly againſt their abuſes. And the beſt way to this end is to ſhew them, that by their ſinning they doe not hurt us, but their owne ſoules, and therefore there is no reaſon of our ſpeaking here-againſt, but out of a moſt tender care over, and love unto their ſoules. And if people would weigh this, they would account the Miniſters love to be the greater towards them, the more buſie and ſharpe he is in cenſuring their ſinnes. *Note.*

Verſ. 24. *Theſe are two covenants, the one from mount Sinai, which gendreth to bondage, which is Hagar.* *Text* 102.
25. *For this Agar is mount Sinai in Arabia, and anſwereth to Ieruſalem, which now is*, &c.
26. *But Ieruſalem which is above is free*, &c.

THE Apoſtle having divers wayes already impugned the Galatians revolt unto the Law, entreth here upon a new kinde of argument taken out of that which is found written in the Law it ſelfe, *verſ.* 21. *Tell me, yee that will be under the Law, doe yee not heare the Law?* In this place (ſaith *Ierome*) he calleth all the old Teſtament the Law, and in this Law it is ſet forth, that *Abraham* had two ſonnes, one by a bond woman, *Hagar*, another by a free-woman, *Sarai*, and theſe two women, he ſaith here, are allegories, beſides the truth of the hiſtorie, this myſtery being intimated, that they which are under the Law, are in bondage, and ſo excluded from the inheritance, according to the condition of her, that bare *Abraham* his firſt childe; but they which imbracing the Goſpell, uſe their Chriſtian libertie from the Law, are heires, according to the condition of her that bare him his ſecond childe. And the names of theſe women are very fit to expreſſe their divers conditions, for *Agar* ſignifieth a peregrine or ſtranger, *Sara* a miſtriſſe, and in the Arabicke tongue, *Agar* is called Sinai. And it is ſaid to be a mountaine in Arabia, becauſe out of the land of promiſe, and ſo they, which are after her ſeed, have no right to the promiſed inheritance, and in Arabia dwelt the poſteritie of *Hagar*, that came of *Iſhmael*, and were wont of old to be noted for ſervants, whence the Proverb aroſe, an arabicke fidler, becauſe only ſlaves were wont to exerciſe this art. This mount Sinai, where the Law was given, ſetteth forth Jeruſalem, wherein the Jewes, that were bound to the Law, inhabited, that is, the old Church of the Jewes, before Chriſts comming: *But Ieruſalem, which is above, is free*, that is, the Chriſtian Catholicke Church, deſcribed, *Revel.* 21. as comming downe from heaven, becauſe ſhee hath her originall from heaven, and by faith is in heaven, through the benefit of faith ſet forth in Verſ. 21. *Iulius Pollux.*

in the Goſpell, and by her imbraced for juſtification and ſalvation, *is free*, that is, ſo that her iſſue, all true beleevers ſhall inherit the kingdome of heaven, not being under bondage, as the children of thoſe that are free are not. Touching the text alleaged out of *Eſay*, it is uſed to prove and to maintaine the goodneſſe of this argument, if any man ſhould cavill and ſay, there is no certainty *(O Paul)* in this arguing, thou ſayeſt, that ſuch things are allegorically ſet forth, but this may be only thy conceit, the Spirit of God having no ſuch intention in the ſetting of them forth. Now although it might ſatisfie to have ſaid, as in another place, *I thinke that I have the Spirit of God*, yet not reſting in this, he proveth it out of the Prophet. *Rejoyce thou barren that bareſt not*, &c. which forſomuch as it cannot be denyed, to have beene ſpoken of the Evangelicall Church, expecting ſalvation by grace, and not by the workes of the Law, that had then few or no children, becauſe all were under the Law, it is a moſt certaine proofe of the matter in hand, that the time ſhould come, when the Church of the faithfull, that dependeth upon faith only for ſalvation, ſhould be like a fruitfull mother full of children, as *Sarai* was by her ſonne *Iſaacke* and his poſteritie, forſomuch as all that are inlightned by the Goſpell to ſee into their Chriſtian liberty, are now the children of this Church, which are a farre greater number than the people of the Jewiſh nation onely, who were under the Law; though this mother in times paſt were barren, becauſe without children. And if the Church of the faithfull be ſpoken of as like unto *Sarai* ſometime barren, then more fruitfull, then *Hagar* may well in allegory be applyed to ſuch as are under the Law, and they which are under the Law compared unto her children, bondſlaves, that were excluded from the inheritance. From the manner of the ſpeech, *Agar is a mountaine*, that is, ſetteth forth a mountaine.

Eſa. 54. 1.

Note. Note, that ſome ſpeeches are improper in holy Scripture, and that the proper meaning is not alwaies to be urged, as here, & where it is ſaid, *The Rocke was Chriſt*, and why not then likewiſe, when it is ſaid in the inſtitution of the Lords ſupper, *This is my body*? *Ierome* applyeth this, as unto ſuch, as ſtood for the ceremonies of the Law, ſo to thoſe that underſtand the Scriptures only according to the letter, not ſeeing into the ſpirituall ſenſe of the rites and ſacrifices therein ſet forth, they are the children of the bondwoman.

1 Cor. 10.

CHAP. V.

Text 103. Verſ. 2. THere is nothing in this Chapter, but by the helpe of that which hath beene already delivered, may be eaſily underſtood, *verſ.* 2. *If yee be circumciſed, Chriſt ſhall profit you nothing.* This is plaine, becauſe they which amongſt the Galatians were circumciſed, did admit of this ceremonie out of an opinion, that their Baptiſme was not ſufficient to their ſalvation, unleſſe they were after the manner of the old Jewes in their rites; the firſt, whereof was circumciſion. Now with whomſoever it is thus, he doth not attribute all to grace, but part to workes, which is as much in effect, as if he ſhould aſcribe nothing to grace at all, as it is argued, *Rom.* 11. 6. and by this meanes, he is without the benefit of faith in Chriſt and grace, and ſo ſubject to damnation, as the next words doe declare. *He is a debter to keepe the whole Law*, for by being circumciſed he putteth himſelfe under the Law, and who ſo is under the Law, is bound to keepe it in every point under paine of the curſe, which none are able to doe, and therefore in this caſe remaine accurſed, notwithſtanding their faith in Chriſt.

Verſ. 3.

Note. It is a wonder how the Pontificians dare argue about, and maintaine the merit of workes and juſtification in part thereby, when the danger is no leſſe than loſing all the benefit of Chriſts death and paſſion, and of Gods grace by

by so doing. For every one that seeketh justification by the Law is bound, *Paul* being arbiter, to keepe the whole Law, which upon whomsoever it is exacted, woe be unto him; and if not, Christ had died in vaine. Touching this saying, *Circumcision is nothing, nor uncircumcision*; we have met with the same, 1 *Cor.* 7. 19. Vers. 6.

If I yet preach circumcision, why am I persecuted? that is, I confesse I was for it before my conversion, but since, it appeareth by this, that I am not, though I may be reported still to stand for it, because I am persecuted by the Jewes out of their zeale to the Law, which I should not be, unlesse I impugned circumcision. *The scandall of the crosse were abolished*, that is, they would not be offended so much at my preaching of faith in the death and passion of Christ only, unto justification and salvation. Vers. 11.

The whole Law is fulfilled in one word, thou shalt love thy neighbour, as thy selfe: this also is the same with *Rom.* 13. 8. of the fight of the flesh against the Spirit, read also *Rom.* 7. Touching some particular fruits of the flesh, *Vncleanesse*; is all incontinency against nature, as Incest, the sinne which is committed with the male, or with a beast. *Wantonnesse* is the open profession and ostentation of incontinency. Some referre to this the abuse incident to man and wife one with another, either when they come not together for the cause of generation, or the seed is spilled, &c. *Commessations*, in our new translation, *revellings*, in the old, *gluttony*, this is a word comming of *Comus*, by which name *Bacchus* is called in *Philostratus*; and hence commeth κωμάζειν, *comessari*, and κῶμοι here, which are eating after the manner of drunken companies, feasting unseasonably together to excesse, much vanity and dishonesty being added hereunto. *Ierome* calleth them, *Inhonesta & luxuriosa convivia*, dishonest and riotous feastings. Vers. 14. Vers. 19. *Perkins.* *Hieronym.* Vers. 21. *Hieronym.* *Theophylact.* *Anselm. &c.*

They which are led by the Spirit *are not under the Law*: that is, as the bond-slaves of the Law, so that they must necessarily keepe the whole Law, or else be accursed. Vers. 18.

CHAP. VI.

Vers. 2, &c. *Beare yee one anothers burthen, and so fulfill the Law of Christ, &c.* Text 104.

ONE man must beare the burthen of another, by considering what his infirmity is, that therein he may beare with him, as he doth desire to be borne withall in his owne infirmities. For one is cholericke, another is slow and heavy moulded, herein one must beare with another; as the bricks in a building doe beare up one another in their severall places. *Chrys. in Gal. c. 6.*

Let every man prove his owne worke, &c. Hee doth not allow by this saying, that any man should glory in himselfe, but if they would needs glory, he sheweth that they should not doe it against another, but in their owne, for so their glorying would soone fall to the ground, especially it being considered, that *Every one must beare his owne burthen*, as it is in the next verse, that is, must answer for his owne sinnes; *Let him that is instructed make him that hath instructed him partaker of all his goods.* This is according to the Lords ordinance, that hee which preacheth the Gospell, should live of the Gospell. And it serveth to humble teachers, who would otherwise in respect of their gifts and learning be puft up with pride, when they shall stand in need of the benevolence of the people, and stirre them up to bounty, when they shall consider that they are their Disciples, and what a shame it is for them to suffer such to be in want, to whom they are subject; the Doctors want, so that he hath need to crave, being the peoples Vers. 4. Vers. 5. Vers. 6.

ſhame and diſgrace. *Of all his goods*; that is, let him be bountifull: knowing that all his goods are common to his teacher.

Hieron. in Gal. 6. 1. &c.

This place is to be expounded by the like, *Rom.* 14. 1. *Him that is weake in the faith take unto you*; the weake are ſuch as not underſtanding their Chriſtian liberty, doe ſtill hold the rites of the Law neceſſary; the ſtrong are ſuch as have more knowledge, and ſo uſe a liberty from them, and theſe are the ſpirituall, who are exhorted to reſtore the weake by better informing them in meekneſſe and gentleneſſe, not in bitterneſſe and ſtrife. There is alſo another expoſition, whereby *falling* is underſtood of any other ſin, whereinto if any be fallen through weakneſſe, he that is ſpirituall muſt ſeeke to reſtore him, or rather, as it is in the Greeke, to perfect him; *in the ſpirit of meekneſſe*, that is, ſhewing him the promiſe made to the penitent, and how he ſhall have pardon upon his repentance. *Beare one anothers burthens*, &c. that is alſo, either by bearing with ſuch, as not being ſufficiently inlightned, make conſcience ſtill of the ceremonies of the Law: or elſe by carrying himſelfe, in reſpect of other mens ſinnes, as if they were his owne, lamenting them and praying againſt them. There is alſo a bearing of anothers burthen by charity, when we eaſe the poore of their heavie burthen of want by our bounty towards them. *And ſo fulfill the Law of Chriſt*; that is, the precept of loving one another as he hath loved us, which love of his did ſhew it ſelfe in bearing the burthen of our ſinnes, and to have the like love to ſuffer by mourning and being grieved for other mens ſinnes, is required at our hands to the fulfilling of his Law.

Verſ. 2.

Verſ. 3.

If any man thinketh he is ſomething, being nothing, hee deceiveth himſelfe. Theſe words are diverſly diſtinguiſht, for they may either be read thus, *If any man thinketh that he is ſomething when he is nothing, hee deceiveth himſelfe*, and ſo the ſenſe is plaine; or thus, as it hath beene already rendred, and ſo the ſenſe is, if there be any that will not beare anothers burthen, but reſteth in his owne worke and vertue, in that hee thinketh himſelfe ſomething for this out of pride, he doth thus become nothing, and ſo deceiveth himſelfe; and this ſenſe is moſt agreeable to the Greeke, and pleaſeth me beſt.

Verſ. 4.

But let every man prove his owne worke, and ſo he may have glory in himſelfe and not in another; that is, let not him that is ſtrong looke at the weakneſſe of another, who is not ſo much inlightened as himſelfe, glorying in this, that he is not as ſuch a man; but let him duly conſider his owne conſcience and waies, to approve them unto the Lord, and ſo he ſhall have glory in himſelfe that will ſtand him in ſtead, and not in another that will not profit him. For he is not of ſtrength to be praiſed, who is ſtronger than a weake and feeble perſon, but that is of great ſtrength without any ſuch compariſon. Or elſe underſtand it thus, let a man that hath a good conſcience, and ſtudieth to approve himſelfe unto the Lord, be content with the comfort of it within him, and not outwardly publiſh it that he may have praiſe of others.

Verſ. 5. *Obſcurè licet dicemur per hanc ſententiolam novum dogma, quod latitat in præſenti ſæculo ſumus ſine orationibus ſine conſiliis invicem poſſemus adjuvari. Cùm autem ante tribunal Chriſti venerimus, non Noe, non Iob, nec Daniel rogare poſſe pro quoquam, ſed unumquemq; e portare onus ſuum.*

Every one ſhall beare his owne burthen; this may ſeeme to contradict that which went before, but by burthen here is to be underſtood the puniſhment which ſhall be inflicted for ſinne at the day of judgement, one ſhall not bee able to helpe another then, but all men ſhall be deale withall according as their workes have beene. Here, either by prayers or counſels we may bee mutually holpen whilſt we live, but at that day neither *Noah*, *Iob*, nor *Daniel* can prevaile for any man, but that hee ſhall beare the burthen of his owne ſinne.

Verſ. 6.

Let him that is catechized communicate with him that hath catechized him, in all his goods; having hitherto directed the ſtrong, and ſuch as are able to informe and teach others what to doe, now he commeth to ſuch as are inſtructed

ſtructed and taught by them, as they miniſter ſpirituall things unto the weake, ſo the weake and ignorant on the other ſide muſt miniſter temporall things unto them: for theſe are called goods in many places of the Scriptures. That which followeth, *God is not mocked*, &c. is added to meet with ſuch as ſhould deceitfully plead poverty, ſaying, My Corne was but thin and poore, or my Cattle did not thrive, and ſo I am become unable to give. To this he ſaith, let every one take heed of deceitfull excuſes, for God cannot be deceived.

All other Expoſitors doe agree almoſt in all things with that which hath beene already ſet downe, ſo that now it will be eaſie to attaine to the true ſenſe of every thing in this place. *Mayer.*

If it be doubted, who are meant by ſpirituall; it is reſolved, that ſuch as have more knowledge and grace, and ſo partake more of the Spirit, to be able to inſtruct others, are meant, and not Prelates only, as *Anſelme* ſeemeth to underſtand it. 1 Verſ.1.

Secondly, if it be doubted why he doth uſe ſuch kinde of words and phraſes in ſetting them forth that fall, as if any man be prevented προλημφθῃ, and ſet him to rights, as one that hath any part out of joynt, hath that part ſet againe, καταρτίζετε. All this is to move to a gentle going about to bring thoſe into the right way that have erred, becauſe it is not done wilfully by them, but through the malice of the adverſary, cauſing them thus to fall, to the diſ-joynting of their members. 2 *Chryſoſt. Hieronym.*

If it be doubted, how we are commanded to beare one anothers burthens, when as *verſ.* 5. it is ſaid, that *Every one ſhall beare his owne burthen*; It is anſwered, that ſinnes are burthens, becauſe they preſſe downe the ſoule by their weight; and they are mutually borne, when as a man apt to offend one way, beareth with him that is apt to offend another way, or men take turnes in bearing with one another, as Saint *Auguſtine* doth notably ſet it forth from the ſimilitude of Stags ſwimming over the water, they lay their heads one upon another, and alwaies when the formoſt is weary, he commeth behind to reſt his head upon him that was hindermoſt before, and ſo every of the reſt in order: and going on he ſaith, Thou ſhalt beare the anger of thy brother, if thou be not likewiſe then angry with him, that by quietneſſe he may likewiſe beare with thee in thine anger. Likewiſe if a man beareth with loquacity in another, that he may beare with his obſtinacy. 3 Verſ.2.

Aug. Hom.21. in hac verba: Iram fratris tui tunc portabis, cum tu adverſus eum non iraſceris, ut rurſus eo tempore quo ira te præoccupauerit, ille te tranquillitate ſua ſupportet. Item ſiquis loquacitatem in ſe viceris & pertinaciam nondum viceris, alius verò adhuc loquax ſit at non pertinax, debet ille huius loquacitatem, iſte illius pertinaciam, donec illud in illo, hoc in iſto ſanetur, charitate portare. Hieronym.

And yet this bearing with one another muſt not be, that the offender may the more freely goe on in ſinning, but that he being gently proceeded withall, ſuch admonitions as ſhall be uſed unto him may take the better effect for his reformation, and in caſe that he cannot bee reformed, yet his infirmitie muſt be borne withall. Thus did our Saviour Chriſt beare with the ill conditions of his enemies, holding on in meekneſſe and quietneſſe, when hee was aſſaulted with their clamours and affronts; for he cryed not out likewiſe againſt them, neither was his voice heard in the ſtreets. And therefore the Apoſtle addeth, *and ſo fulfill the Law of Chriſt*; for to fulfill his Law, is to doe after his example. As for that poſition following, *Every one ſhall beare his owne burthen*; *Ierome*, with whom all others conſent, hath reſolved it rightly, that this is ſpoken of puniſhment that ſhall be inflicted at the day of judgement for ſinne.

Note, that ſinne is a burthen to the ſoule, preſſing it downe ſo that it cannot mount upward, that whoſo deſireth to aſcend up to Heaven may ſhake off all ſinne, and that we may take ſuch pity upon men ſinning, as wee doe upon ſuch as goe under heavy burthens, and not by oppoſing railing againſt railing, and anger againſt anger, adde weight unto thoſe that are pitifully over-preſſed with their burthens already. *Note.*

Touching the next words, *If any thinketh that he is ſomething*, &c. *Ierome* hath 4 *Hieronym.* Verſ. 3.

hath alſo reſolved it well, if any man thinketh himſelfe perfect, and ſpirituall, and to excell others, and ſo carrieth himſelfe proudly and inſultingly; by this his proud conceit of himſelfe, it appearing that he is nothing, hee deceiveth himſelfe, &c. touching the words following alſo.

Verſ. 4.

5

Verſ. 6.

Touching theſe words, *Let him that is taught in the word, communicate to him that teacheth in all good things*; it is to be underſtood, that the word expounded *taught* is properly catechized, that is, taught as Novices in Religion are wont to be taught by queſtion and anſwer, and all Expoſitors almoſt apply it, as commending the exerciſe of catech-zing. By good things are to be underſtood the goods of this world, for by this name they are ſet forth in many other places alſo, as *Ierome* ſheweth at large. In all theſe they which are taught ought to communicate to their teachers, not by giving them all, or any great abundance, but ſo as that in all things they ſhould be ready to ſupply their neceſſities. Now it is well obſerved by one upon this place, that the Church of God is not alwaies tied to communicate of their goods to the Miniſters: for when there be ſet ſtipends appointed for their maintenance, as in many places there are, it is not required that every particular hearer ſhould give unto them, but in caſe that they are unprovided for, as they were in the daies of the Apoſtles. And it ſeemeth to me not only to bee a generall rule to ſupply them with neceſſaries at ſuch times, but for ever; where Tithes are eſtabliſht to be the Miniſters maintenance (as is moſt agreeable to divine Law) the people are hereby injoyned freely and willingly to communicate in all thoſe goods, which be the ſeverall increaſes of their fruits of the earth, unto their Miniſters. And if it be thus taken, the words following are added very fitly, as hath beene already ſhewed in their expoſition. Some expound good things of the good things in teachers, let them in every thing that is good and holy, and in all good and wholſome doctrine, communicate with their teachers, but not in any thing evill and corrupt. But this is more forced, the other genuine and conſonant to the reſt of the Scriptures, where teachers and ſuch as be taught are ſpoken of.

Hieronym.

Calvin.

Gudworibs ſupplement to *Perkins.*

Ambroſ.

Note.

This place maketh notably againſt worldlings, who either impart nothing willingly to the Miniſters of Gods Word, or very niggardly, uſing great deceit in paying of thoſe things which ſerve for the Miniſters maintenance. They goe cleane contrary to this precept of the Apoſtle; he calleth for liberality in all things, they in all things uſe parcimony; he is for ſincerity, plaine and open dealing, they are ſtill deceitfull in all that they can. But let ſuch remember, though man be deceived, yet God will not, neither can he, there will be a time of reckoning for this when they ſhall reape as they have ſowne, for corrupt and deceitfull dealing in this kinde, as the proper wages thereof, death and damnation. Oh conſider this yee that laugh and make your ſelves merry, when yee thinke how yee have cozened your Miniſter: for ye ſhall waile and weepe, ye that thinke it one of the leaſt deceits to deceive in the paiment of Tithes, ye ſhall finde it the greateſt when all things ſhall be declared to be as they are.

6

Verſ. 11.

Touching theſe words, *Ye ſee how large a letter I have written to you with mine owne hand*; if it be doubted how this can be called a large letter, ſeeing that in compariſon of ſome others written by this our Apoſtle it is but ſhort: It is reſolved, that he uſed a Scribe to write other Epiſtles, but he wrote this himſelfe. But ſome thinke, that hitherto he uſed the miniſtery of ſome other to write, but now drawing to an end of the Epiſtle, he wrote with his owne hand, that they might be ſure that it was his Epiſtle. And the ſame courſe he uſed in other Epiſtles alſo. To the Theſſalonians he concludeth thus, *The ſalutation of me Paul with mine owne hand, in every Epiſtle ſo I write.* To the Coloſſians alſo, and to the Corinthians he concludeth likewiſe. But here it is ſaid, how great or how weighty letters I have written, becauſe the matter

Chryſoſt. Ambroſ. Theophylact, &c. Hieronym.

ſet

ſet downe here is gave and weighty. Hitherto *Ierome*, who tranſlateth it alſo *what manner of letters*, but confeſſeth that the Greeke word doth rather ſignifie how great or how large. And he mentioneth the opinion of one, a learned man, who upon this place had delivered, that *Paul* being an Hebrew, had no skill in the Greeke tongue, and therefore wrote great words at the end of the Epiſtle after the Hebrew manner, which opinion he counteth ridiculous. It ſeemeth to me moſt probable according to the firſt, that *Paul* wrote all this Epiſtle with his owne hand, ſo as he uſed not to doe in others, and hereunto moſt ſubſcribe, though the more ancient generally reade it, *What manner of letters*, as though the forme of the character were aimed at, which alſo may well bee, for one mans hand is hereby knowne from anothers. Howſoever, theſe words doe imply a great deale of care in the Apoſtle, that what he wrote might be certainly knowne to bee his, and accordingly received by all the faithfull, they being not abuſed with writings put upon them for Apoſtolicall, which were not, of which ſort it ſeemeth there were ſome then by that which is ſaid, 2 *Theſſ.* 2. 2.

Haime.

Eraſmus. Bullinger. Anſelm. Oecumen. Corneli. à lapide.

Let us therefore receive this Epiſtle and others now held canonicall, as certainly Apoſtolicall, and take heed unto them, ſeeing ſo certaine a courſe was taken at the firſt for the aſſurance of the faithfull herein that they might not be deceived: but all other writings whatſoever that ſhall bee obtruded unto us as rules of faith, let us reject as being ſpurious, and of uncertaine Authors, upon whom it is dangerous to build. And let all men receive what the Apoſtle hath beene ſo carefull to aſſure us came from his pen, and ſo from the Spirit of God, as matter of great weight and moment, even matter of ſalvation or damnation, if it be imbraced or neglected in whole or in part.

Vſe.

Touching theſe words, *God forbid that I ſhould glory in any thing, ſaving in the Croſſe of Chriſt*, &c. I doe not finde that any Expoſitor, either Ancient or Moderne, Popiſh or Proteſtant, writing upon this place, doth underſtand the Croſſe here mentioned of the ſigne of the Croſſe, but of the profeſſion of the faith in him that was hanged upon the Croſſe. For whereas the world thought it a ſhameſull thing, becauſe of this ignominy, to beleeve in the Lord Jeſus, Saint *Paul* contrariwiſe affirmeth, that hee glorieth in this and in nothing elſe, but if in any other place he hath ſpoken of any other ſubject of glorying, as his infirmities, or ſuch as had beene converted by him, it is as *Ierome* well reſolveth it, ſtill with reference to this Croſſe. Yet in the marginall notes of the Rhemes Teſtament upon this place it is ſaid, Chriſt (ſaith Saint *Auguſtine*) choſe a kinde of death to hang on the Croſſe, and to fix the ſame on the foreheads of the faithfull, that the Chriſtian might ſay, *God forbid that I ſhould glory in any thing but in the Croſſe of Chriſt*; as if they would have the Reader to underſtand the ſigne of the Croſſe to bee here meant. It is true indeed, that Chriſtians did very anciently receive this ſigne in their foreheads in baptiſme, to ſhew that they gloried to bee counted Diſciples and followers of him that was hanged upon the Croſſe, as is intimated in that paſſage of Saint *Auguſtine*, and more plainly upon theſe words, when he ſaith, The Apoſtle might have ſpoken of the Majeſty, or of the Power, or Wiſdome of Chriſt here, but he doth not, onely he ſpeaketh of his Croſſe. Where the Philoſopher was aſhamed, he gloried in the Lord crucified; where there was humility, there was majeſty; where infirmity, there was power; where death, there was life. If thou wilt come to that, contemne not this, be not aſhamed of it, for therefore thou haſt received in thy forehead, as in the ſeat of bluſhing, the ſigne of the Croſſe.

7 Verſ. 14.

Auguſt. in Iob. Tract. 43. Auguſt. de verbis Apoſt. Serm. 20. Vbi philoſophus erubuit, ibi Apoſtolus theſaurum reperit, ut qui gloriatur in domino glorietur: quo domino? Chriſto crucifixo. Vbi humilitas ibi majeſtas, ubi infirmitas ibi poteſtas, ubi mors, ibi vita, ſi vis ad illam venire, noli iſtud contemnere, noli erubeſcere. Ideo in fronte tanquam in ſede pudoris ſignum crucis accepiſti.

But all this maketh nothing for ſuperſtitious croſſing, after the manner of the Papiſts, neither is the ſigne of the Croſſe here ſpoken of but upon the by, the proper meaning being acknowledged by all to bee of the ignominious death of Chriſt. And therefore it is added, *whereby the world is crucified*

cified unto me, and I unto the world; that is, I am dead unto the world as if crucified, and the world unto me, so that since I became a true professor of the faith of Christ crucified, that neither can the world take or draw mee away with the glory, pleasures, or profits thereof, all which to me are but as dead and rotten things, neither am I affected herewith, no more than a dead man that hath no sense nor perceivance of these things: for to this effect speake almost all Expositors.

August. Ambros. Theophyl. Ansel.

Note.

Learne we from hence when we rightly glory in a Christian profession, *viz.* when we are thus mortified unto the world, which indeed is the case but of a very few.

8

Touching these words, *I beare in my body the markes of the Lord Iesus*; it is agreed, that these markes were the scars upon his body, which were made by his being whipped, and divers sufferings for the Gospels sake, and he expresseth them by the word στίγματα, which properly signifieth marking with an hot iron, as servants were wont to be marked in token of their servitude. So that by these markes he meaneth, that it was apparant that he was the servant of Christ Jesus, and therefore no man needed to be further confirmed by argument touching that which he taught, but this ought to be taken as a sufficient argument by all men, that he was sent by Christ, and what he delivered was by commission from him.

Vers. 17. *Chrysost. Hieronym. Oecumen. Anselm. &c.*

Cornel. à lapid.

The superstitious Papist numbreth here amongst the markes of Christ the whippings of their owne bodies, and voluntary penances undergone to the afflicting of the body for satisfaction for sinne. But for so much as such penances are no where commended unto us, they come rather within the compasse of voluntary humiliations, which are condemned, *Col.* 2. 18. *Hierome* speaking of macerating the body to bring it in subjection, saith, perhaps hee that doth thus carrieth the markes of Christ also: but whippings and other cruell usages of a mans owne body (which are so unnaturall) that hereby satisfaction may be made for sinne, he doth not once name; and touching that which he nameth, he saith but *perhaps*, &c. Upon occasion of these markes, they tell us also of the markes of Christ in the feet, hands, and side of Saint *Francis*, whereby hee was continually put to great paine. But such things may well passe amongst other lying Legends of impudent Friars, whereof their writings are full.

Hieronym.

Bonaventura vita Francis.

AN

AN EXPOSITION OF THE EPISTLE of Saint PAVL to the EPHESIANS.

CHAP. I.

Vers. 8. *Wherein hee hath abounded towards us in all wisdome and understanding.*
10 *To the dispensation of the fulnesse of times, to gather all things together as in a head in Christ, both things in heaven and in earth.*

Text 105.

THis Epistle was written when *Paul* was in prison at Rome, and sent by *Tichicus*, as appeareth *Chap.* 4. 1, 6, 20. *Baronius* referreth it to *anno Christi* 59. The occasion of it was for that, as he had prophetically forewarned the Ephesians, *Acts* 20. *I know that after my departure grievous wolves shall enter in amongst you, &c.* so it came to passe, for there were many Judaizing Christians, who through blinde zeale to the Law of *Moses* oppoſed *Paul* and his teaching, notwithstanding all whose endevours the Ephesians persisted in the faith which they had received. But because there might be danger of their falling away in time, unlesse some meanes were used to strengthen them, he wrote this Epistle being in no part reprehensory, but didacticall and consolatory, that being yet more thorowly acquainted with the deepe mysteries of salvation, they might be more confirmed in the truth unto continuall perseverance. And therefore the deepe mysteries of Predestination and Election are more dived into in this, than in any other of his Epittles. Neither was it written to them without effect: for although *Phigellus*, constituted Bishop of Ephesus, as *Metaphrastes* saith, was an enemy to *Paul*, as he himselfe testifieth, 2 *Tim.* 1. 15. yet they were not any whit shaken in their faith and sound doctrine forty yeeres after this Epistle written, as *Ignatius* testifieth, saying, *Onesimus* your Bishop doth greatly praise your most honest and well composed order, and that ye live all according to the truth: and there is not amongst you any place for heresie, &c. And the Spirit of God also giveth the Church at Ephesus the like

Mayer.

Metaphrast. serm. de Petro & Paulo.
Ignat. Epist. ad Ephes.

like commendation, *Revel.* 2. upon which place, who ſo deſireth, may reade more touching this Aſiaticke City.

Verſ. 3. Touching this Chapter, there is little need of expounding any thing, till we come at the verſes which I have here ſingled out. Only *verſ.* 3. it may be doubted how the ſpirituall bleſſings, wherewith we are bleſſed, are ſaid to be in heavenly places? To this *Ierome* anſwereth well, that there are two ſorts of bleſſings; corporall, conſiſting in the fruit of the body and in the fruit of the earth, in the increaſe of cattell and worldy wealth; and ſpirituall, ſtanding in faith and repentance, and other fruits of the Spirit; and as the firſt ſort are in the earth, becauſe produced here below, ſo the ſecond are ſaid to be in heavenly places, becauſe the Spirit, the Author of them, commeth from Heaven: and as earthly men enjoy the former, ſo none but the heavenly enjoy the latter, which may well bee ſaid to bee conferred upon them in heavenly places, becauſe their converſation is in Heaven. Yet the word ἐπουρανίοις here uſed, may bee as well tranſlated heavenly things as heavenly places, but *Beza* putteth it out of doubt, tranſlating it *Heaven*, and all conſent rather to expound it this way.

Hieronym.

Verſ. 4. And *verſ.* 4. whereas it is ſaid, *Hee hath choſen us in him before the beginning of the world, that we ſhould be holy and unblameable before him.* (Becauſe one (as *Ierome* ſaith) who indeed is *Origen*, hath upon theſe words founded a ſtrange conceit, that mens ſoules were made before the world, and ſuch of them as had ſinned, were thruſt downe into bodies here below to ſuffer divers miſeries; others that had not ſinned, were ſent downe alſo for example and inſtruction to them, that they might againe by their meanes be brought unto vertue, and at the laſt be ſaved; of which good ſoules hee ſpeaketh here, that they were choſen to bee holy and unblameable) it will be neceſſary alſo to ſhew the true ſenſe, which *Ierome* doth ſhortly, ſaying, that this is ſpoken in reſpect of Gods eternall decree, whereunto things to come are preſent long before they are. And how abſurd that of *Origen* is, it doth hereby appeare, that none are unblameable and without all ſtaine of ſinne, till that he attaineth to juſtification by Chriſt, in whom only the faithfull become unblameable, that is, without fault and holy, that is full of holy actions, wherein they have laboured and endevoured themſelves, for this is the difference, as *Ierome* ſheweth, betweene unblameable and holy. The Heretikes called Celeſtini and Donatiſts, becauſe it is ſaid that we are choſen to *be holy and unblameable in his ſight*, have inferred, that we may be perfectly righteous in this world, but this is ſpoken of, as the marke whereat we ought to aime, and alwaies to be ſtriving after, as long as we live, and not as already attained unto. Againe, ſee here a ſtrong reaſon againſt them that hold election to have beene for holineſſe foreſeene, for wee are elected to be holy, not becauſe it was foreſeene that we would be holy; wherefore holineſſe followeth election as the effect, and goeth not before it in Gods decree as the cauſe.

Heronym. Calvin.

Calvin.

Verſ. 8. Touching the particular place here ſingled out, *Wherein he hath abounded towards us in all wiſdome and knowledge*; the Stoicks themſelves, ſaith *Ierome*, thinke that there is a difference betwixt theſe two, wiſdome, being the knowledge both of things divine and humane, prudence, of humane things only; and wee may by knowledge here underſtand the ſcience of things viſible only; by wiſdome, both of viſible and inviſible, all which wiſdome and underſtanding is ſpoken of, not as though the faithfull had ſuch wiſdome then: for we ſee but in part, and know but in part, 1 *Cor.* 13. but God hath ſet forth the myſtery of our redemption in all wiſdome and knowledge, and this grace he appointed before unto the diſpenſation of the fulneſſe of time, that it might then bee declared. The diſpenſation hath beene divers at divers times; firſt, when *Adam* was caſt out of Paradiſe. Secondly, when *Iſaac* bare the

Hieron. in Epb. 1.

the wood, wherewith he should have beene offered up in sacrifice. Thirdly, when *Samson* discovered unto *Dalilah*, whom he loved, the secrets of his strength, &c. Now all these and the like were capitulated in Christ suffering because they did serve as figures to shadow him out, that should bring backe man into paradise againe, and beare his owne crosse, and reveale unto the poore Church of the Gentiles, the mysteries of salvation by his bloud, &c. hitherto *Ierome*.

Anselme speaking of this wisdome and knowledge, referreth them to the Apostles, who were by the holy Ghost indued with all wisdome in things invisible, to know the blessed Trinitie, Father, Sonne, and holy Ghost, and that not the Father nor the holy Ghost were incarnate, but the Sonne, and to know the gifts of the holy Ghost to be conferred upon the faithfull, and with prudence to know the state of the Church, and what orders to set downe for the government thereof, and how to handle every particular person, and what heresies should arise to trouble the Church, and how they were to be prevented. And touching the grace, which *he had before determined to the dispensation of the fullnesse of times*, he saith, that this mystery was in some sort declared to the Prophets before, that people might be the better prepared to receive it at the appointed time, but it was more fully declared to the Apostles, and it was before determined in Christ, for all the mystery was in him, and it was determined *to the dispensation of the fullnesse of time*, that is, till the full time of grace should come, when this mystery by the ministery of the Apostles should be more fully set forth, Christ himselfe being the chiefe dispenser now when he gave the gifts of the holy Ghost. *To gather together as to an head*, he translateth to restore to a better estate all things destroyed before by sinne: *things in heaven*, that is, either by establishing the Angels, that fell not, that they might alwayes continue, or by supplying their roomes which fell, with the faithfull, who are saved by his death, or by restoring joy unto the holy Angels in heaven, when others are brought into the roomes of those that fell, and bettering their estate by the revelation of the mystery of Jesus Christ: and *things in earth*, that is, by renuing such men unto holinesse, that were predestinated unto life. *Anselm.*

Calvin and *Bullinger*, and others of our new writers, make no difference here betweene wisdome and knowledge, but hold, that this speech is used for the credit of the Gospell, against the boastings of Philosophers, who sought credit to their learning, as full of all wisdome and knowledge, and to infringe the credit of the Gospell, as being a simple and foolish thing. And touching the recapitulating of all in Christ, *Bullinger* saith, that it is nothing, but the bringing of all good things together into a short summe, so that if any good hath beene formerly received by parts, through other meanes at sundry times, now it is altogether to be had in Christ, whether it be an heavenly good, or an earthly; and therefore he resteth upon this Paraphrase of *Erasmus*, as making plaine all things here. God would have his counsell hid, till the time appointed to reveale it unto mortall men, that then the dispensations of former times being abolished, whereby happinesse was sought in vaine, either by the Law of *Moses*, or by other superstitions, all good, whether in heaven or in earth, might be found in Christ only, as the fountaine of all. And if it be taken, as a distribution of those that are gathered together unto Christ, it is not so to be extended, as if the Angels in heaven, that needed no redemption by Christ, were meant, but for the more ample declaration of the universitie of things, whereunto the benefit of Christ redoundeth, and so it is no more, than as if he had said things all over the world, as in another place the sinne against the holy Ghost is said to be such, as that it shall not be forgiven in this world, or in the world to come, that is, never. *Calvin.* *Bulling.* *Erasmus.*

Beza agreeing in other things, yeeldeth a new sense of the word ἀνακεφαλαιώσασθαι *Beza.*

ωάντα to gather *together things in heaven and in earth*, for he understandeth by those in heaven, the faithfull departed before Christs incarnation, by those in earth, the faithfull living under the Gospell: for these were divided and scattered through their diversity of service, and were all through *Adam* in the state of corruption, but now by Christ they are made all one holy body, he being the head of them all. Neither is it likely, that any other, as the Angels in heaven, can be meant here, because the thing propounded to be spoken of, is touching those, that were redeemed by Christ Jesus, and there be other places much like unto this, that give light unto this exposition, as *Coll.* 1. 20. *Heb.* 11. 40. *Gal.* 3. 22. *Rom.* 11. 32. That of *Anselme* expounding the restoring of all things of the faithfull, brought into the roomes of the Angels that fell, is taken out of *Chrysostome*; and *Augustine* delivereth the same, *Enchirid.* 62. And that of *Beza* is the same in effect, seeing the faithfull under the old Testament are in heaven, in the place of the Angels that fell. Let the reader follow what exposition he pleaseth, for it is very difficult to determine, which is to be preferred. That, which *Bullinger* followeth, seemeth to be most genuine, and it agreeth with that of *Ierome* also, were it not that *Coll.* 1. 20. the reconciling of things in heaven and in earth by Christ is spoken of, the word reconciling being used in stead of gathering together under an head here, and so serving, as it were, to illustrate this place, which maketh me rather to incline to the exposition of *Anselme*. Whereas he referreth this to the dispensation of the fullnesse of time, it is plainly meant, when the time should be accomplished, wherein he had determined to set up this dispensation, committed to the Apostles to preach the Gospell in all wisdom and understanding, touching which I subscribe to *Calvin*, not excluding *Ierems* difference yet put betweene these: for surely he would not have used divers words to set forth one and the same thing.

Note. In all this tract we see how all our good is ascribed unto grace, flowing from the meere good will and pleasure of God in Jesus Christ without any respect to that which is in us, that we may give the praise of all to God only, taking no merit to our selves, as other Heretickes of old, and the Papists of late have done, together with the Arminians, that bring in faith and perseverance therein foreseene, as the cause of our election. This doth plainly overthrow the Apostles doctrine, and is derogatorie from the grace of God, which we ought with all reverence to admire.

Text 106. Vers. 21. *Farre above all principality, and power, and might, and dominion, &c.*
23. *The fullnesse of him, that filleth all in all.*

Hieronym. in Ephes. 1. THE Apostle in saying, that God hath set the Lord Jesus Christ *on his right hand, vers.* 20. doth not meane, that he hath a seat in heaven, whereupon he sitteth with his sonne, but hereby is signified his dominion, as we are best able to conceive of it. Touching the foure things here spoken of, above which Christ is said to be, *viz. principalitie, power, might, and dominion*, I thinke, that either he fetcht this out of the traditions of the Hebrewes, or else conceiving of those that minister about the Lord of the whole world by the Ministers of Kings and Emperors, Princes, Dukes, Tribunes and Centurions,

Vers. 23. he did speake of these. Touching that which followeth, *He hath put all things under his feet, and given him to be the head of the Church, which is his body, the fullnesse of him, that is filled all in all.* It may seeme to contradict that, 1 *Cor.* 15. 25, &c. *He must reigne, till he hath put all his enemyes under his feet*, &c. where it is spoken of, as a thing to come, here as already done. But it may be conceived, that this is spoken either according to divine prescience, whereunto things to come are present, or of a subjection by the necessity of their condition, not willingly, as in that place: for so all things are now under Christ, the faithfull willingly, the wicked against their wils: or else it may

be

be ſaid, that the very principalities and powers, &c. here ſpoken of, are neceſſarily ſubjected unto him, becauſe before him none are without ſinne. *The fulneſſe of him that filleth all in all*, this is like unto that, 1 *Cor.* 15. 28. *that God may be all in all*, here one man excelleth in one vertue, and another in another, but there as God is full of all vertue, ſo ſhall every one of the Saints be full of all vertues and graces. But it is to be noted that he ſpeaketh in the paſſive voice, *is filled*, for as an Emperour is filled by the acceſſion of more ſubjects, ſo Chriſt is filled by the acceſſion of more beleevers, and they are filled with all graces, making him to grow, as is ſaid in the Goſpell, *in wiſdome, and ſtature, and favour, both with God and men.*

Theſe principalities and powers, &c. are the bleſſed Spirits, that Miniſter unto God, being one ſubordinate unto another, as *Dionyſius Areopagita* teacheth, and they are reckoned up by aſcending: power is above principalitie, and might above power, and dominion above might and next unto throne, whereupon God ſitteth, which is the higheſt. The principalities are over the Angels, to direct them in their miniſteries, ſuch an one appeared to *Ioſua*, ſaying, that he was a Prince of the Lords army. The powers are more powerfully over the Angels, than the principalities. The mights or vertues are indued with more might to doe what they will. The dominations poſſeſſe all the reſt as Lords over them. *And every name that is named not only in this world, but alſo in that which is to come*, that is, not onely ſuch names as we read of, as *Michael* and *Gabriel*, &c. but ſuch, as be of greater fame, whoſe names we ſhall never heare of, till we come in another world. All theſe are under Chriſts feet, that is, ſubject to his empire, as he is man, for as the feet are the inferiour part of the body, ſo the humanitie is inferiour to the Divinity, and therefore well ſet forth by his feet. *The head of all*, that is, either of good things, which flow all from him, or of either Church of Jewes and Gentiles. *The fullneſſe of him*, that is, a full and perfect body of him, no member being wanting, either eyes, or hands, or feet, &c. as 1 *Cor.* 12. *That is filled*, that is, in the faithfull, for he needeth no filling, and wherewith is he filled in them? theſe are all good things which be in the faithfull his members, charitie, humilitie, patience, chaſtitie, &c. for whilſt theſe are wrought and increaſed in them, he is fulfilled in them, who ſhall be filled up unto him in the end, even unto God the Father, who ſhall be all in all.

Anſel. in Eph. 1.

Mayer.

Thom. Aquinas.

The orders of the Angels.

The doubts of this place are firſt whether there be ſuch degrees of Angels in heaven, as are here mentioned: Herein *Thomas Aquinas* agreeth with *Anſelme*, and reckoneth up out of *Dionyſius Areopagita* three higer rankes of Angels, the Seraphim, which have their name from burning in love towards the Lord; the Cherubim, as it were lightening, becauſe they chiefly are inlightened in divine things; and the Thrones, in whom God doth exerciſe his judgements. Then next unto theſe are Dominations, which are free from all ſubjection, neither are they ſent out to any ſervice, but have dominion over them, that are ſent out. Fifthly, Vertues, which give a facilitie of fullfilling what is commanded. Sixthly, Powers, which execute what is commanded. Seventhly, Principalities, which are over ſeverall provinces, under whom are Archangels, which execute thoſe things, that pertaine to the ſalvation of great ones; and laſtly Angels, which execute thoſe things, that pertaine to the ſalvation of al. Now becauſe foure of the middle ſort only are here named, the three higheſt being omitted, it is added, *And every name that is named*, &c The Seraphims, and Cherubims, and Thrones being meant: for by the name we may underſtand the thing named. The Fathers generally underſtand the Angels, but determine not their orders, as *Dionyſius* doth, whom *Gorran*, *Cornelius a Lapide*, *Gagneus*, and other Papals generally follow. But ours, *viz. Calvin*, *Bullinger*, *Beza*, &c. doe hold that theſe degrees are named in alluſion to the ſeverall rankes of authorities amongſt men, as *Ierome* ſheweth,

above all whom to be, is to be equall to the Emperour himſelfe, and ſo when Chriſt is ſaid to be above all theſe, it is meant, that he is equall to God the Father the great Emperour of all the world. I thinke with ours, that it is too great curioſitie upon this and the like places, as *Coloſ.* 1. 16, &c. to ground ſuch a diſtinction amongſt the holy Angels. Haply there are and it is moſt probable, that there are divers degrees amongſt them: but preciſely to determine ſo many degrees, and ſuch offices to belong to ſuch degrees, is nothing but preſumption to pry into ſuch things, as whereof the knowledge is reſerved till the world to come.

Dionyſ. Arcop. lib 6. ſaith, that he was taught it by *Hierotheus*, which is *Paul*, who ſaw this in the third heaven. But all know this booke to be ſuppoſititious. *Note.*

It is more ſober therefore and enough for us to know, that what degrees ſoever are amongſt the Angels of heaven, Chriſt is yet above the higheſt, even as he is man; for of his manhood is all to be underſtood that is here ſpoken, and it is matter of exceeding great comfort to us, that are his true Church, that he our head is ſo highly exalted, ſeeing it is a certaine pledge unto us of our future glory, like to that of the Angels, forſomuch as we and they have all one common head Chriſt Jeſus.

2

Secondly, whereunto have theſe words reference, *Not onely in this world, but in that which is to come? Sol.* The Fathers referre them to *named*, as appeareth by *Ierome*, and *Bullinger* followeth them: but *Calvin*, *Beza*, *Zanchy*, and ſome others underſtand this clauſe, as ſetting forth the extent of Chriſts Dominion for time, not only now, but hereafter alſo. For my owne part, I ſee no reaſon to goe from the anciently received interpretation, and therefore I ſubſcribe unto *Ierome* herein. If there be any other name arguing excellencie beſides the names here uſed, which are common to us in this world: if there be any higher in heaven, which is the world to come, Chriſt is above them all.

Zanch.

Zanchy upon occaſion of theſe words ſaith, that ſome by principalities here underſtand Kings and Princes of the earth, by powers other ſubordinate Magiſtrates, by mights any kinde of power, though it be exerciſed by tyranny, and by dominions any kinde of private dominion, which the maſter hath over his ſervant, &c. And *Calvin* underſtandeth the powers both in heaven and in earth. But *Zanchy* preferreth with *Auguſtine* the expoſition, which is for heavenly excellencies. And indeed I cannot ſee, how the words without ſtreining ſhould be applyed to earthly dominions, ſeeing he had immediatly before ſpoken of Chriſts being placed in heaven, and therefore the excellencies here ſpoken of, above which he is preferred, muſt needs be ſuch as are in heaven, otherwiſe he ſhould not have proceeded *ad oppoſitum* in this his enumeration.

3

Th. Aquin.

Thirdly, it may be doubted in what ſenſe all things are ſaid to be put under his feet? and how this agreeth with another paſſage, 1 *Cor.* 15. 28. To this *Ierome* hath already anſwered ſufficiently, and *Thomas Aquinas* ſaith the ſame. Some things are ſubjected unto Chriſt voluntarily, as the good; and ſome againſt their wils through neceſſitie, as the evill: for all are under the power of Chriſt, which is meant, by ſaying, *He hath put all under his feet.* But it doth not yet ſo fully appeare, that all things are thus ſubjected unto him, as at the laſt day, when he ſhall ſhew himſelfe in his glory, with a troupe of innumerable Angels and Saints attending upon him as their head, and ſending the Devill and his angels, and all the wicked into hell fire. And therefore in that 1 *Corin.* 15. it is ſpoken of, as a thing to come, it is to be underſtood of the more full manifeſtation of this ſubjection, which is in effect already done, and accordingly by the faithfull beleeved, as Saint *Auguſtine* hath it. Or elſe all things are now ſubjected under his feet, if we conſider the Perſon of Chriſt, but remaine to be fully ſubjected in reſpect of his body, which is the Church unto the end of the world, according to *Zanchy*, &c. But I like the firſt beſt.

Auguſt. de Civit. Dei lib. 17. *c.* 17.

Zanch. in Eph. 1.

Fourthly,

Fourthly, how is the Church called *the fullneſſe of him that filleth, or is filled all in all?* For it is read both actively and paſſively. But the ſenſe is beſt, if it be read actively, *filleth*, and ſo *Beza* ſheweth, that the word is uſed in other Authors, and likewiſe *Cornelius a Lapide*, forſomuch as the word πληρουμένου is of the middle voice. Now the Church is called the fullneſſe of Chriſt, as *Ierome* noteth, to ſhew the excellencie thereof, being ſuch as without which Chriſt is not complete and perfect, as an Emperour is not without his ſubjects: but yet, that it might not be thought, that Chriſt ſubſiſteth in the Church, but the Church in him, this being of grace, that he reckoneth the Church to be his fullnes, it is added, *which filleth all in all*, that is, all the members in all good things, which is done, when the Spirit, the fountaine of all goodneſſe is ſhed abroad in their hearts, working all ſalutiferous graces in them all, and bringing them finally to perfection. 4

Let us note this for our comfort, that forſomuch as we, that are faithfull, ſerve to make the Body of Chriſt complete, he will not reigne in glory for ever without us, but will receive us to himſelfe, that where he is, there we may be alſo. But yet it muſt be conſidered, leſt they apply this comfort unto themſelves to whom it belongeth not, that ſuch as belong thus unto Chriſt are all filled by him in all things, ſo that the emptie and barren of his grace and vertue doe but deceive themſelves, when they expect glorification with him; for hereby it plainly appeareth, that they are none of his members, neither ſhall have beneſit by him. *Note.*

CHAP. II.

Verſ. 1. *And you being dead in ſinnes and treſpaſſes, wherein yee ſometime walked according to the courſe of this world, according to the Prince of the power of the aire, &c.* *Text* 107.

THE Apoſtle having ſpoken in the former Chapter, *verſ.* 20. of the raiſing upof Chriſt from the dead, addeth here, after the dignity mentioned, unto which he was raiſed, the raiſing up of the faithfull alſo from their deadneſſe in idolatrie and heatheniſh ſuperſtition to the life of grace. But being rapt, as it were, with a divine extaſie he forgetteth to ſet downe the verb *he hath raiſed*, till he commeth to *verſ.* 5. Touching our deadneſſe in ſinnes I ſhall not need to ſay any thing here, ſeeing that I have in another place ſhewed that we are not halfe dead, as the ſchoolemen teach, but altogether, as all ſound writers have ever taught. *Part.* 1. *Text* 49. *Matth.* 8. 19 But becauſe there are two words uſed here, *ſinnes* and *treſpaſſes*, a queſtion offereth it ſelfe; What difference is there betweene theſe two? *Ierome* anſwereth, that a treſpaſſe is an offence in thought only, ſinne a breaking out into act. *Auguſtine* and others by *treſpaſſes* underſtand omiſſions, by *ſinnes*, commiſſions. The Rabbines of the Jewes contrariwiſe expound ſinnes of omiſſions, for they ſay, that they are tranſgreſſions againſt the affirmative commandements, which are ſo many as the bones of a mans body, *viz.* 248. and treſpaſſes of commiſſions, for they ſay, that they are tranſgreſſions againſt the negative commandements, which be as many, as there are dayes in the yeare, *viz.* 365. for thus they are diſtinguiſhed, *Levit.* 7. 7. and *verſ.* 37. where divers ſacrifices are appointed for them, ſinne being ſet forth by the word חטאת, which the Septuagints turne ἁμαρτία, and a treſpaſſe by the word אשם, which the Septuagins turne παραπτώματα. Others underſtand the externall and internall idolatry, whereby they ſinned; others ſinnes of ignorance by treſpaſſes, and ſinnes of knowledge by ſinnes, both becauſe the Septuagints doe ſometime tranſlate אשם by this word ἄγνοια, and becauſe

Mayer.

Sinnes and treſpaſſes.
1
Hieronym. Auguſt. qu. 20. *in Levit. Lyra. Rabbins.*

Zanchy. Cornel. à Lapid.

Psal. 19. *Bullinger.*

becauſe the ſinne, which *David* ſaith, a man doth not underſtand, is ſet forth by this word אשם, whereas to ſinne and not to underſtand it is nothing elſe, but to ſinne of ignorance. Others by theſe two without diſtinction underſtand all manner of ſinnes. And this ſeemeth to me the moſt probable, becauſe the two Hebrew words ſetting forth theſe two are uſed promiſcuouſly, *Levit.* 4. 1, 2, 3, 4, &c. and that by ſinne, *Levit.* 7. 7. cannot be underſtood an offence done wittingly and willingly appeareth, becauſe for that there was a ſacrifice, as for a treſpaſſe, but for ſinnes of knowledge no ſacrifice was allowed; *Numb.* 15. 30. *Hebr.* 10. 26. and the very words here uſed have a like derivation, παραπτωμα, tranſlated a treſpaſſe, commeth of παραπιπτω, to doe any thing through errour, and ἁμαρτια tranſlated ſinne, is ſaid to be ἀνομια, 1 *Ioh.* 3. 4. an aberration from the Law, and ſo *Suidas* by more words expreſſeth it τὸ ἀλλοτρίως πεπτωκέναι. Touching the conceit of ſome that originall ſinne is meant by the firſt, and actuall by the ſecond, it is altogether without ground, and ſo are the former diſtinctions, and therefore I hold me to that of *Bullinger*, not doubting yet, but that ſinnes leſſer and greater are here meant, ſo that when ſinne is committed, if there be any thing to extenuate it, either that it was but an omiſſion, of ſimple ignorance, or but in thought, &c. it is of the

2 leſſer ſort, contrariwiſe the more heinous. But a further queſtion is moved here, becauſe they were ſaid to be dead in ſinnes, and ſo their ſtate, as the ſtate of all men, when they come into the world ſeemeth to be noted out, whe-

Zanch. ther originall ſinne be not meant here: To this *Zanchy* anſwereth well, that actuall ſinnes, and not originall, are meant here, for he addeth, *Wherein yee*

4 *walked*, and as for originall ſinne, that is more properly pointed at, as the root of theſe ſinnes, when he ſaith, *And were by nature the children of wrath, verſ.* 3. Another queſtion alſo ariſeth, becauſe the word tranſlated the courſe

3 of this world is κατὰ αἰῶνα, according to the age of this world, what is meant hereby, and who is the Prince of the aire, according to whom alſo they are ſaid to walke, and why he is called the Prince of the power of the aire, the

Hieronym. Spirit that worketh in the children of diſobedience. To the firſt *Ierome* anſwereth, that either the Devill is meant by αἰων, the age, as is immediatly further expreſſed, or the malignitie of this world, taking it from the fall of *Adam*, to the deſtruction thereof by fire at the laſt. *Bucer* and *Bullinger* un-

Bucer. *Bullinger.* derſtand the luſts, wherewith this age is tainted, carrying men altogether after worldly pleaſures and profits, and all others almoſt like wiſe underſtand corruption, which beareth ſway here, for this is the life of this world, and it is one fountaine of wickedneſſe, and then followeth immediatly the other,

Anſelme. *Zanch.* *The Prince of the power of the aire*, &c. that is, the Devill, who is ſaid to be the Prince of the power of the aire, either becauſe he doth exerciſe great power in the aire, or elſe becauſe he is the Prince of the Devils, who are called powers of the aire, becauſe they have power to paſſe up and downe, and to raiſe tempeſts in the aire, and they are called power in the ſingular number, becauſe they all are as it were one body under *Lucifer* their head, who is further deſcribed, when he is ſaid to be *the Spirit that worketh in the children of unbeleefe*: for ſo the word ſignifieth, whereby is ſet forth the wofull eſtate of ſuch, as are not yet converted unto the faith of Chriſt, the Devill hath power over them, and carryeth them on to ſinne ſo, as they cannot make reſiſtance.

Note. Note, what the condition of the world is, before the Goſpell preached and entertained: all are dead in all maner of ſins, generation after generation, even all the whole time of this world: and of this death there are two cauſes, firſt the corrupt cuſtome of the world, of Grand-fathers, fathers, children, and kinſ-folkes, all having ever beene alike: Secondly, the powerfull temptations of Satan, noted by his working in the unbeleevers, who are meant by a phraſe familiar to the Hebrewes, *The children of unbeleefe*, and therefore let,

none

none incourage themſelves in any wicked courſe, how ordinary and common ſoever it hath beene, neither let it move any, that their fathers and Grand-fathers have beene Popiſh before them for ſundry generations, as though it were an heinous thing to depart from the religion of their forefathers: for they were dead in corruptions, and ſuperſtitions, and the devill did worke effectually in them in thoſe times, as hee had done formerly in the Gentiles, that knew not God.

And hath made us ſit together in heavenly places: how are wee that live yet in this world, ſaid to ſit together in heavenly places with Chriſt? *Anſwer.* Some (ſaith *Ierom*) ſay, that what is to come is ſpoken in the pretertenſe with reference to faith, that maketh things to come preſent. Others, that wee are ſaid to ſit in heavenly places, becauſe we lead an heavenly life, as our converſation is ſaid therefore to bee in heaven; wee ſit in heaven with Chriſt by wiſdome, juſtice, and truth. And this may be ſpoken, as we are ſaid to receive the earneſt of the Spirit, which wee doe not yet perfectly enjoy, ſo wee come to poſſeſſe heaven in part, and ſhall more fully poſſeſſe it afterwards.

Verſ. 6. *Hieronym. in Eph. 2.*

Oecumenius ſaith, that we ſit in heavenly places together with Chriſt, becauſe hee our head ſitteth there, whoſe members wee are; ſo likewiſe *Calvin* and *Bullinger:* and therefore it is ſaid, *To ſit in heavenly places in Chriſt Ieſus*, whoſe ſitting there is our ſitting by reaſon of our neere union with him, and this is a pledge unto us of our glorification, making it by faith to bee preſent, and ſo the former expoſitions are in a manner all one. That of faith or hope is followed by *Thomas Aquinas* and *Anſelme*. The other by *Chryſoſtome*, who ſaith, that hee made us to ſit together in heavenly places in Chriſt when hee carried our fleſh up into heaven.

Oecum. in Eph.

Tho. Aquin. Anſelm. Chryſoſt.

See here the happy eſtate of the faithfull in the middeſt of their miſeries, they are then as ſitting and reigning in heaven by vertue of their faith, and all worldly debaſement they paſſe over, as not worthy the thinking upon. To this effect *Gregory* ſpeaketh notably, ſaying, Holy men are outwardly deſpiſed, and as unworthy ſuffer all things: but truſting themſelves to bee worthy of the ſupernall ſeats they expect with certainty the glory of eternity; and when they labour outwardly with the adverſity of perſecution, they have inwardly recourſe to the fenced tower of their heart, and thence they ſee all things to goe under them, amongſt the which they ſee themſelves alſo to paſſe corporally, and ſo they feare not threatnings, and doe alſo contemne torments when they ſuffer them, &c.

Note.

Gregor. Mor. lib. 6. c. 8.

Sancti viri foris deſpecti, & velut indigni omnia tolerant: ſed dignos ſe ſupernis ſedibus confidentes æternitatis gloriam cum certitudine expectant; cumque laborant foris adverſitate perſecutionis, ad munitam recurrunt intrinſecus arcem mentis, & inde cuncta ſubſe ire deſpiciunt, inter quæ tranſire corporaliter etiam ſeipſos cernunt, minas non metuunt, quia & tormenta patiendo contemnunt.

Verſ. 9. *Not of workes, leſt any man ſhould boaſt.*

10. *For wee are his facture created in Chriſt Ieſus unto good workes, which God hath prepared that we ſhould walke in them.*

Text 108.

HAving ſhewed, *verſ.* 8. that we are ſaved by faith, leſt any man ſhould thinke that faith was of himſelfe, and ſo attribute his ſalvation to himſelfe, though not in reſpect of his workes, yet in reſpect of his faith, he addeth in the ſame place, *That not of your ſelves, it is the gift of God*, that is, not of our own will, but of Gods gift, yet not taking away thus our free will, but to ſhew, that God is the Author of the liberty of our wil. And how he becommeth Author hereof unto us is ſhewed in this place, *We are his facture*, even as we have our being, life, & underſtanding from him, ſo that we are in the ſtate of grace, wee have from him alſo: he ſaith not, which is to bee noted, we are his plaſmation, or his figuration, but his facture, for that was the making of man out of the earth, but this the framing of him after his owne image, according to the Pſalme, *Thy hands have made me, and faſhioned me*, making is ſpoken of, before faſhioning, and he ſaith, *We are his making in good works*, becauſe as that which is created and made was nothing before, ſo we are nothing in reſpect of good workes, but God hath prepared them, that we ſhould walke in them.

Hieronym. in Eph. 2.

Pſal. 118.

Leſt

Augustlib de libero arbitrio. Quomodo non ex operibus? Non ex meritis longe antecedentibus ex quibus fides ipsa meritum habeat, sed ex quibus te dare fides ipsa cœpit.

Idem in Psal. 4. Si gratia, nihil tu attulisti, nihil meruisti, nam ne tua quidem quæ reddantur si merces, sed non gratia. Occum. in Eph.

Lest men should thinke good workes not necessary to saluation, and that it commeth by faith alone, because hee had said, that *of grace we are saved*, or lest they should attribute their good workes unto themselves, he presently addeth, *We are his workmanship, created in Christ Iesus, in good workes, which God hath prepared, &c.* How then is it said, *Not of workes, lest any man should boast?* Heare and understand, it is not of workes, which are thine, or which have their being from thee, but of God, who hath framed and fashioned thee herein. When therefore thou heareſt of grace, understand that which is freely given, if freely, then thou hast brought nothing, hast merited nothing: for if it were a thing given to merit, it were a reward not freely given. Doe not we then worke well? Yes, we worke, but how? hee working in us, who by faith hath place in our hearts, and worketh good by us and in us, by whom wee are created unto good workes.

It is the gift of God; this is spoken both in respect of the working of faith in us through the hearing of the word preached, for if God had not given Christ to bee made man, and sent the glad tidings hereof amongst us, wee could not have attained unto faith, and in respect of the benefit, saluation comming by faith, it is the gift of God, that wee are saved by faith. *Not of workes, lest any man should boast.* This is spoken that no man should thinke saluation to come by workes, but by faith, and if it were by workes, yet there is no cause of glorying; *For we are Gods workmanship created, &c.* and therefore it is to be ascribed unto God, and not unto our selves.

Mayer.

This Text is plaine enough, the free bestowing of life and saluation upon us being here set forth, without respect to our workes, which notwithstanding are in all that bee in Christ Iesus: so that I should not need to adde any thing more, but that Popish writers, who are enemies to free justification by faith onely, and maintaine workes to have a part in our justification, doe seeke to delude the Reader here, by affirming, that the Apostle doth not exclude workes, but the workes which wee are able to doe of our selves, before that wee are justified: for the good workes, which wee doe by the grace of God after, are meritorious, and justifie us, say they, by a second justification, as faith doth by a first. But this of two justifications is a meere popish invention, and contrary to reason, seeing he that is once justified needeth no second justification, neither did any of the ancient fathers ever teach it. See more of this Text 7. *Roman.* 3. 28. Whereas Saint *Augustine* may seeme to attribute unto the workes of the faithfull a part in the obtaining of saluation, he doth abundantly cleare himselfe in other places, as *Epist.* 105. *ad Sixtum presbiterum. Retractati lib.* 2. *c.* 31. *&c.* in which places hee doth notably set forth the grace and mercy of God as the onely cause of our justification and saluation, there being no merit in any thing that wee can doe. Touching this Clause, *It is the gift of God*; *Ierome* referreth it unto faith, and so doth *Bullinger*, *Calvin* unto saluation, *Oecumenius* unto both, I subscribe to *Ierome* understanding it of faith: for touching saluation enough was spoken before, when he said, *Of grace yee are saved*, so that hee should not need to adde, *and that not of your selves, it is the gift of God*, for thus much in effect is affirmed by saying, *By grace yee are saved:* but because faith is brought in, as the cause of our saluation, if any should thinke hereupon, if by faith I am saved, then it commeth from my selfe, because it is of my owne good will, that I beleeve, he taketh all occasion of glorying thus away, by shewing, that a man doth not of himselfe beleeve, but of Gods gift, who worketh faith in him.

Touching the words following, *We are his fashure created unto good workes*, though some of the Ancients read it, *In good workes*, yet all ours generally read it, *Vnto good workes*, and so these words doe notably serve to set forth our free justification, without any merit of our workes; for we are first created, that is, made new Creatures, that is, justified before we can doe them.

Let

Let us not therefore seeke everlasting life any way of our selves, either as if wee were worthy for our faith, for it is but an instrument, and all the merit is in him onely, upon whom we lay hold by faith; or as if our workes, when we are once stated in Christ by faith, were meritorious, for even then wee doe them by God, to whom they are to bee referred, and not unto us, and if they bee rewarded, it is but a crowning of his owne gifts and workes in us out of his infinite mercy in Christ Jesus. *Note.*

Vers. 14. *For hee is our peace making both one, and dissolving the wall of partition.*
15. *And frustrating the enmity in his flesh, the Law of Commandements in ordinances, &c.*
17. *And comming he hath preached peace to you that are farre off, and to the neere.* *Text 109.*

THE Apostle having recounted the old estate of the Ephesians and of other Gentiles, before the comming of the Gospell amongst them, that they might not glory in themselves, but in God onely, now that they were created anew, proceedeth here to extoll the Lord Jesus, as the onely fountaine of all their happinesse. In times past hee telleth them, that they were upbraided by the name of uncircumcision, being so *called by the circumcision made with hands*, that is, the Jewes, outwardly circumcised: and that worthily, *for they were without Christ*, they had no knowledge of him, *Strangers from the Testaments of Promise*, that is, both the old and new Testament, both which are set forth in the old, *Without God in the world*, that is, without the knowledge of the true God. But now hee sheweth, that they were neere, neither did that difference betwixt Jewes and Gentiles hold any longer: for in Christ they were both made one, so many as did beleeve, and as being all one, they did alike together enjoy the promises of God in Christ, and had hope towards him. But how were they made one? by dissolving the wall of partition, that is, *Circumcision*, which as a wall did divide the Jewes from the Gentiles, it is called *Maceria, quasi, macra series*, a leane and uncemented row of stones, which because it wanteth mortar to combine them, is easily put downe, for *Maceria* is a wall without mortar, and *paries* a wall with mortar. And hee calleth it not onely a wall, but *enmity*, and *the Law of Commandements in ordinances*, because partly by reason of their uncircumcision, and partly for their idolatry, the Gentiles were hated of the Jewes: the law of Commandements was the ceremoniall Law, which was taken away by his death, because all ceremonies of law then ceased. *That of two hee might make one new man in himselfe*, that is, to make as an union betwixt two divers peoples, so betwixt them and God. *Mayer.* Vers. 11. *Anselm.* Vers. 12. Vers. 15.

To you that were farre off, and to the neere, that is, to Gentiles, who were farre off, because without the knowledge of the true God, and to Jewes, who were neere, because they had the knowledge of him. Hitherto *Anselme*. And *Jerome* speaketh to the same effect, though not so fully, and whereas *vers.* 13. they are said to have beene farre off from God, hee expoundeth it, as wicked men are said to bee farre off, not that any are indeed farre off from God, for in him wee live, move, and have our beings. *To you that are farre off, and to them that are neere, vers.* 17. after the common exposition mentioned of Gentiles and Jewes, hee expoundeth it of men and Angells, the first farre off, the other neere: who have all benefit, and are joyned together in Christ. Vers. 17. *Hieronym.*

Thomas Aquinas also saith the same with *Anselme*, and further yeeldeth a reason, why circumcision is called a wall of partition without mortar, because it was not joyned together by love, but was full of terrour: and why the ceremoniall Law is called a Law of Commandements, *viz.* because it is so full of Commandements, and onely commandeth, leaving without power to doe *Thomas Aquin.*

doe accordingly: for the Gospell hath Commandements also, but not so many, and the Spirit is now given inabling to keepe these Commandements.

Oecumen. Calvin. Bullinger. And with these consent *Oecumenius*, *Calvin*, *Bullinger*, and all others, onely *vers.* 11. whereas by circumcision *Anselme* understandeth the circumcised, *Calvin* understandeth it either of the uncircumcised, or as the word properly soundeth, and so rendreth the meaning, that they were without that signe and seale of grace, but it is added, *made with hands*, to pull downe th pride of the Jewes, who though they were outwardly circumcised, might be without the inward circumcision notwithstanding, and so want all the benefit of it. And *Oecumenius* speaketh of a double enmity betwixt Jewes and Gentiles, and betwixt them both and God, which was taken away by Christ.

Note. Note here, what the estate of man is without Christ, he is a stranger, yea, an enemy to God, neither can he look for any thing but warres and destruction, that we may make much of the Gospel, and with all readinesse embrace the faith therein set forth, as the onely meanes to come to have peace with God and his love and favour.

CHAP. III.

Text 110. Vers. 1. *For this Cause I Paul the prisoner of Christ Iesus for you Gentiles, If ye have heard, &c. As I have before written unto you in short.*

Mayer. BEcause in these words there wanteth a verb to make the sense perfect, there is great difference amongst Expositors, about the supply; Some joyning unto this, *vers.* 14. *I bow my knees*; Some, *vers.* 13. *I desire*; Some understand, *I am Ambassador*; Some, *I glory*, as *Zanchy* sheweth, who also preferreth one of the two former. But the common and most received supply is, *I am, for this cause I Paul am the Prisoner of Christ Iesus*, for so *Ierome* supplieth it, and *Oecumenius*, and *Anselme*, *Bullinger*, *Beza*, *Bucer*, *Erasmus*, and almost all others. And thus it agreeth very well with that which went before, *viz.* his making of them equall to the Jewes in the participation of Gods grace, whereby alone both peoples are saved, and not by workes. For because of this his standing for liberty from the ceremoniall law, and bringing into the Temple, as was supposed, *Trophimus*, an *Ephesian*, hee was apprehended and imprisoned, *Act.* 21. 29. and therefore might well say, *For this cause I Paul am a prisoner, &c.*

Ambros. Zanchy. Cornel a lapide. Hieronym. Oecum. Ansel.

Touching that which was added, *As I wrote unto you before in short*, howsoever some, as *Zanchy* relateth, have thought, that some short Epistle had beene written before this unto them touching this mystery here spoken of, yet it is not likely, that any other writing is meant, but what is contained in the two former Chapters of this Epistle, wherein he discourseth deeply of the mystery of election, vocation, and justification, as almost all writers doe generally apply it. There is nothing else that needeth exposition in this Chapter, till wee come to *vers.* 15. *Of whom all the family in heaven and in earth is named*, the vulgar translation hath it, *Of whom all the paternity in heaven and in earth is named*, according to which some understand, that all which have the name of father in heaven, or in earth, receive power and vertue to become such from the father of our Lord Jesus Christ. Hee onely by nature is a father, the archangels, and principalities, and powers in heaven, may bee called fathers (as *Naaman* was called father by his servants) because of their authority and dominion over the other Angels: and men upon earth are called fathers by a communication of the name, which first and properly belongeth unto God. Therefore *Luke* in reckoning the genealogy of Christ ceaseth not ascending,

Vers. 15.

Hieronym. Chrysost. Theophylact. Theodoret. Oecumen. 2 King. 5.

aſcending, till that hee commeth to *Adam, which was the Sonne of God*, noting the fountaine of all paternity.

The word is called משפחה which in Hebrew is commonly rendred by the word *Miſhpet*, family, and ſo ours tranſlate it, underſtanding by this family in heaven and in earth, the Saints departed, and ſuch as are yet living upon earth, which all make one family of Chriſtians, having their name from the Lord. *Calvin. Beza. Zanchy.*

But *Bullinger* tranſlateth it *Parentela, or familia*, and by all theſe things in heaven and in earth, underſtandeth all Creatures, and whereas all this whole family is ſaid to be named from the father of our Lord Jeſus, he expoundeth it of their being, they are named, that is, are or have their being, and this ſeemeth to me to be moſt ſimple; and ſo theſe words ſerve to ſhew a reaſon, why God the father of our Lord Jeſus is called upon, *viz.* he is the onely true God, for he made all things in heaven and in earth, which together make his family, but he is Lord over all. *Bulling.*

That yee may bee able to comprehend with all Saints, what is the breadth, the length, the depth, and the height, &c. Becauſe theſe words are put indefinitely, it being not ſet downe, of what theſe dimenſions are, Expoſitors doe greatly vary about them. Some referring them unto God: for the divine eſſence being one, yet it is length for the eternity, breadth for the charity, height for the Majeſty, profundity for the wiſdome and depth of his judgements: or breadth for his omnipotency, according to *Thomas Aquinas*. Some referre theſe dimenſions to the Croſſe of Chriſt, the breadth whereof was that part, whereupon his hands were ſtretched out; the length, that part of it, which was from thence downward: the height, the part from thence upward: and the depth, that which was faſtened in the ground. Or they conſider the croſſe with foure corners: two, whereupon his hands were extended, one above, and one beneath to the ground. And they were foure to ſet forth the 4. parts of the world, whereunto the benefit of his paſſion extended, the height, the Eaſt; the depth, the Weſt; the right corner, the North; the left, the South. Laſtly, ſome referre theſe dimenſions to the myſtery of our ſalvation by Chriſt, the breadth whereof is in the extent of the benefit to all ſorts of people, the length in the long time ſince the appointing of it, *viz.* from eternity, the depth in the extent of it to hell, when hee deſcended into hell; the height in the extent to heaven, when hee aſcended thither. *Zanchy* alſo mentioneth other expoſitions, of ſome that referre them to Gods goodneſſe, which diffuſeth it ſelfe to all things, to heaven and the depth, and to all the parts and creatures of the earth: and of others that referre them either to the love of Chriſt, or to his almighty power. For the goodneſſe of God is *Bullinger* and the *Paraphraſt*: for the love of Chriſt, *Calvin*, to whom I ſubſcribe. For having ſhewed, how hee prayed for them, that Chriſt might dwell in their hearts by faith, and that they might bee rooted in love, hee proceedeth from theſe moſt excellent graces of the Spirit to the perfection of underſtanding in the love of Chriſt, as the next verſe maketh plaine, unto which alſo hee prayeth, that they might profit, and that hee might ſet forth this love the more, which indeed can never bee ſufficiently ſet forth, hee ſpeaketh of it after the manner of Arithmeticians, as of a body with the dimenſions of length, breadth and depth, which are all the dimenſions in arithmeticke, and addeth one more of height, becauſe it doth ſo much ſurpaſſe all things, that come under meaſure. And it may bee, that hee doth thus the rather to meet with the vanities of Poets and hereticks, who boaſted of the depth and fulneſſe of their gods in all dimenſions, as *Epiphan.* ſheweth. Now that which they did fabulouſly deliver, is true in the Lord Jeſus. Touching the other expoſitions, I thinke them to be over curious, and to extend this place further than the Apoſtles meaning, let the reader conſider and judge.

Verſ. 18.

Bernard. lib. 5 de Conſid. Gregor. Ambroſ. Th. Aquin. Auguſt. ſerm. 7. de verb. Apoſt. Hieronym. Gregor. Niſſen. Orat. de reſur. Sedulius. Baſil. Damaſc. Chryſoſt. Oecumen. Theophylact. Photius. Zanchy.

Bullinger. Paraphraſt.

Epiphan. lib. 1. c. 19. & 30.

Note. Note here, that unto knowledge in the myſtery of our ſalvation grace is requiſite, and therefore the Apoſtle prayeth firſt, that Chriſt may dwell in their hearts by faith, and that they may be rooted and grounded in love, and ſo comprehend with all Saints the *Length, breadth, &c.* wherefore it is in vaine for an infidell that hath not faith, or for a wicked perſon to ſeeke after this knowledge: firſt be converted, and then thou ſhalt know, otherwiſe thou remaineſt blind and ignorant in the myſteries of our ſalvation, purchaſed by Chriſt Jeſus.

Verſ. 19. *That yee may bee filled to all the fulneſſe of God.* Some by this fulneſſe underſtand the bleſſed Trinity, and ſo expound it of being filled with knowledge in the myſtery of the Trinity, as ſaith *Theophylact.* and *Oecumenius:* But they doe alſo deliver, and approve another expoſition, that yee may bee full of all wiſdome, love, and vertue, of which God is full. *Beza, Zanchy, Cornelius, a lapide* alſo, and others of our Moderne writers underſtand it thus, that by having ſuch knowledge, faith, and love, ye may be filled, till ye come to perfection in all graces, which, becauſe they come from God, are ſaid to be the fulneſſe of God, and this as moſt genuine doe I preferre.

Theophylact. Oecumen.

CHAP. IV.

Text III. Verſ. 6. *There is one God and Father of all, who is above all, through all, and in us all.*

7. *And to every of us is given grace, according to the meaſure of the gift of Chriſt.*

8. *Wherefore hee ſaith, that aſcending up on high hee hath led captivity, &c.*

Hieronym. in Eph. 4. GOD, which is one in eſſence, is ſaid to *bee over all, through all, and in us all,* in reſpect of the three perſons; the Father is over all, becauſe he is the Author of all things; the Sonne is through all, becauſe hee paſſeth through all; and the holy Ghoſt is in all, becauſe there is nothing without him. Yet we muſt not conceive, that God is alike the father of all things, of beaſts, as well as of men: but as in a family, wherein there are five ſonnes, and five ſervants, wee ſay, that one is Lord and father of them all, though he be father of the ſonnes onely, ſo God is ſaid to bee God and father of all, Father to the faithfull, and God to all the reſt of the creatures. Some thinke, that God is ſaid to be over all, becauſe the Father is the Author of all things; through all, becauſe by the Sonne all things were made; and in you all, becauſe the Spirit is given to all beleevers.

Verſ. 7. *According to the meaſure of the gift of Chriſt.* Though God be infinite and unmeaſurable, yet his gifts in us are according to meaſure, as we are able to containe, even as if divers veſſels of ſeverall capacities ſhould be filled with water out of the ſea, which is an immenſe thing, and exceeding our underſtanding, every one containeth but its meaſure.

Verſ. 8. *Nos qui nunc in Chriſto credimus de gentibus congregati cum eſſemus creatura dei a diabolo capti ſumus, & ejus ſatellitibus diſtributi, &c.* Pſal. 67. *Wherefore hee ſaith, aſcending up on high hee hath led captivity captive,* that is, the Gentiles, which were before held captive by Satan, and impriſoned and faſt bound up in ſinne, idolatry and ſuperſtition, he comming, brake open the priſon, diſſolved the bands, and led away by a new kinde of captivity up into heaven with him, and upon the ſame miſerable captived gentiles beſtowed divers gifts of the holy Ghoſt, hee being yet one and the ſame: and therefore our diverſity of gifts ought not to divide us one from another, but wee ſhould be united as one in love, forſomuch as from one Lord Jeſus Chriſt, we are thus diverſly indowed. Whereas in the Pſalme it is ſaid. *Hee received gifts for men,* but here, *Hee gave gifts,* it is, becauſe there it was ſpoken as to come,

here

here already accomplished. Some understand this captivity of the holy Angels, whom hee sent downe to guard the faithfull here, who because this world is unworthy of them, are said be to led captive.

He descended first into the lower parts of the earth; that is, into hell, either in body locally, or above the manner of a body spiritually, or both waies. He descended into hell, that as a victor hee might carry from thence the soules of the Saints included, with him into Heaven. And therefore at his resurrection many bodies of the dead Saints arose out of their graves, and were seene in the holy City. That Hell is in the lower parts of the earth, appeareth, in that it is said, *The earth opened the mouth, and devoured Dathan*, &c. And againe, *Let death come upon them, and let them goe downe alive into hell.* Vers. 9.

He that descended ascended above all Heavens, that he might fill all things; that is, either above all the spheres, as the Philosophers call them, or else his contempt of all corporall things is meant, and taking up his abode above all that is visible. And this he did not only to fulfill all prophecies and lawes, but also certaine secret dispensations, which he alone knew, together with the Father: for we cannot know how the bloud of Christ profited the Angels and spirits in hell, and yet we cannot be ignorant that it profited them. He filled them in those regions as they were able to receive. Vers. 10.

To the measure of the age of the fulnesse of Christ; that is, growing from such knowledge and parts as be in little ones, to that perfection which is in men of ripe age, such as the age of Christ was. Vers. 13.

Unto other reasons of our being knit together as one, it is added here, we have one God and Father, who is *above all*, and *through all*, because in all things hee taketh care of us by his providence; and *in us all*, because he dwelleth in us by his Spirit. If it be said, whence then is it that there are such diversities of gifts? it is answered in the next words, *To every one is given grace, according to the measure of the giving of Christ*; that is, this diversity commeth from the Lord, who according to his good pleasure giveth different measures of grace, after the proportion of every ones purity. Touching his leading of captivity captive when he ascended, *Oecumenius* expoundeth of us, who were captived by sinne and Satan, but are now carried away into a captivity pleasing and profitable for us: but he saith, that some expound his ascending, of his being lifted up unto the Crosse; and the captivity, which he led captive, of the Devill, who was as it were taken captive and imprisoned by vertue of his passion, and then gifts were given unto men. *Oecumen. in Ephes. 4.*

He descended into the lower parts of the earth; this is a phrase expressing the condition of those that are dead, so *Iacob* said, *Yee will bring my gray haires into hell with mourning*; and *David, I shall be like to those that descend into the pit*, and this was an usuall manner of speech touching all that were dead. Gen. 42. Psal. 17.

That he might fill all things; that is, with his flesh, as before he filled all with his divinity.

God is over all in excellency, and therefore his goodnesse should invite us; he is through all, because he filleth all places by his presence; and this should terrifie us, seeing we can no where be away from him; and he is in us all by his grace, to preserve us in unity. Or *he is over all* by ruling, *through all* by ministring all necessaries, and *in all* to conserve all unto us. Whereas the Apostle in alleaging the place out of the Psalme, doth differ somewhat from the Psalmist, it being there said, *Thou hast received gifts in men*; here, *Thou hast given gifts unto men*; it is to be understood, that the Psalmist speaketh of Christ, considered together with his body the Church, whose gifts Christ is said to receive when the Church receiveth them, because shee is all one with him; but the Apostle speaketh of Christ as God, giving these gifts together with the Father, for the more extolling of his person against those heretikes *Anselm. in Eph. 4.*

heretikes that ſhould teach him to be inferiour to the Father. By captivity, which hee is ſaid to lead captive, underſtand either death that held all, as it were captive; or our corruption, which was abſorpt by the vertue of his incorruption, or thoſe that were held captive in hell, whom he took and carried up into Heaven with him, or elſe the captives of the Devill, ſuch as all ſinners are, theſe he led captive when he tooke them for his owne; for a captive is derived *à capiendo*, from taking; and ſo he led them captive when he tooke them from the yoke of ſinne to be under his light yoke and eaſie burthen.

He deſcended into the lower parts of the earth, that he which is God, and ſo above all, might aſcend, he muſt firſt deſcend, and therefore Chriſt deſcended when he tooke our nature upon him, and in theſe lower aerean parts lived amongſt men. Or by the lower parts of the earth we may underſtand hell, &c. according to *Ierome*. *Above all heavens*, that is, not only the viſible Heavens, but alſo all heavenly powers and principalities; *that he might fill all things*, that is, that he might fulfill all prophecies that went of him, this being not fulfilled till now: or to fill all things with his gifts; for the very Angels were filled with vertue from him, that is, received ſome promotion in his aſcention: Or men were filled with his gifts, and being brought in in the roome of the Angels that fell, their number was filled up: or hee filled all the world with his worſhip.

Verſ. 11. *And he gave ſome to be Apoſtles, ſome Prophets, &c.* the Prophets were ſuch as under the new Teſtament did foretell things to come, as *Agabus*, and the like, and ſuch now are thoſe that preach out of the Scriptures of the joyes or pangs to come. Evangeliſts were ſuch as wrote the Goſpels, and ſent them abroad into the world, and ſuch are thoſe now that both teach and have a care of the poore, as Deacons. Doctors and Paſtors are other governours in the Church, as Biſhops and Presbyters, who are all one, and therefore are not named as the reſt; ſome Doctors, and ſome Paſtors, but together *Doctors and Paſtors*, but ſo diverſly called in divers reſpects; Paſtors, as the people are compared unto ſheepe; and Doctors, with reference to their reaſon and underſtanding, which they informe by teaching them.

Calvin in Eph. 4. 6. God is ſaid to be *over all* here, in reſpect of his ſpirituall government of the whole Church; and *through all*, becauſe he is diffuſed through all the members of the Church by the Spirit of grace and ſanctification; and *in all*, becauſe he dwelleth in us all.

Touching the place in the Pſalme, the Jewes cavill at this the Apoſtles applying of it unto Chriſt, ſaying, that it is not meant of him, but of *David* getting the victory over his enemies. But who ſo ſhall attentively conſider the place, cannot but acknowledge that it is ſpoken of God: for *David* praiſing God for his good ſucceſſe, and the victories which the Lord wrought by his meanes for the good of the Church, ſaith, *Thou haſt aſcended*, &c. for in the adverſity of the Church God ſeemeth to fleſh and blood to bee brought low, but in the victory to be lifted up. And becauſe the greateſt erection of the Church was in Chriſts exaltation, this is fitly applied unto him. *The captivity led captive*, is death, hell, ſinne, and the Devill, all our ſpirituall enemies, all which were overthrowne then; *captivity* is a noune collective put for thoſe that before led captive. That which is in the Pſalme hath *received gifts*, is here *given gifts*, thus rendred by a liberty, which the Apoſtle taketh unto himſelfe in applying it unto Chriſt, it being an argument of a more glorious eſtate of the Church at the time of Chriſts aſcention than of *Davids* victories, as to give is a greater glory than to receive, to diſtribute the ſpoiles taken, than to gather them together to be inriched hereby.

That he might fill all things; that is, through his ſpirituall preſence by the holy Ghoſt: he filled all with his divine preſence before, but now with ſpirituall vertue and grace abounding more than ever. His deſcending firſt into the

the lower parts of the earth, he interpreteth as *Anſelme* in his firſt expoſition, of his humbling himſelfe to become man here in this world, which is called the lower parts of the earth in comparison of Heaven.

Great difference is amongſt Expoſitors about this place: but how every particular hath bin and is to be expounded, it will better appeare by conſidering them in order. It is plaine, that the ſcope of the Apoſtle is to perſwade to love and unity, as appeareth *v.* 2, 3. and to this end he putteth them in minde that they are *one body and one Spirit*, &c. *v.* 4. and here concluding with *one God and Father of all*, he leaveth not ſo, but deſcribeth him further *to be above all, through all, and in all.* How this is to be underſtood it is not agreed, ſome as I have already ſhewed, referring theſe three to the three perſons in the Trinity, but ſome to the Father only, who is *over all* in excellency & authority, *through all* by the ſhedding abroad of his love in our hearts, and *in all*, becauſe hee thus dwelleth in the faithfull, for of that ſpirituall reference which God hath to his Church, I thinke with *Calvin* that all this is ſpoken, and as in generall, as he is Lord of all the world. For ſo the Father and Sonne are diſtinguiſhed, 1 *Cor.* 8. 6. *There is one God, of whom are all things, and we in him; and one Lord Ieſus Chriſt, by whom are all things, and we by him.*

Mayer.

1 Verſ. 5.

1 Cor. 8. 6.

How every one receiveth, according to the meaſure of the gift of Chriſt, all are agreed, *viz.* as it pleaſeth him to diſtribute his ſpirituall gifts to ſome, and to others leſſe, as is requiſite in their ſeverall places.

2 Verſ. 7.

How fitly that of the Pſalmiſt is applied, unto him moſt hold, that it was ſpoken firſt of the victories gotten by *David* againſt his enemies, and the enemies of the Church, and that myſtically the aſcenſion of the Lord Jeſus was here propheſied of. And this ſeemeth to be moſt probable, becauſe the Apoſtle guided by the Spirit of God applieth it thus. Some thinke, that in particular his victory againſt thoſe that dwelt in towers upon the high hils is meant, and therefore his aſcending up on high is ſpoken of.

3 Verſ. 8.

Bullinger.

Touching the captivity ſaid to bee led captive, all the moſt Ancient, and *Bullinger* alſo, underſtand the Elect who were captived by ſinne and Satan, but carried away by a new kinde of captivity, when by vertue of Chriſts paſſion and aſcenſion they were delivered, as *Ierome* ſpeaketh. *Zanchy* underſtandeth both the Elect, and the Devils captiving them. *Ierome* and ſome others of the Fathers underſtand alſo the ſoules of the Saints detained in *Limbo* till then, but taken up into Heaven together with Chriſt. I thinke with *Calvin*, that it agreeth beſt to underſtand thoſe by whom the Elect were captived: becauſe to the end that hee might fill them with his gifts, which is the ſubject of his diſcourſe here, it was neceſſary to ſhew how hee ſubdued and ſpoiled all their enemies that might hinder them.

4 *Aug. de Trin. lib.* 15. *c.* 19. This captivity was the Devill.

As for the change of the word, *Thou haſt received gifts*, into *Hee hath given gifts*; *Zanchy* noteth, that the word tranſlated there *in men*, is בָאָדָם and here *to men*, is τοις ἀνθρώποις, both, if they be rendred in Latine, *hominibus*, and ſo the ſenſe is all one, for Chriſt received gifts for men, that hee might give them unto men. And it may be noted, that the Apoſtle did commonly cite Scriptures according to the ſenſe, not regarding ſo much to put downe the very words. But the moſt full reſolution of this place is that of *Anſelme*, with whom conſenteth *Thomas Aquinas*, and it is taken out of *Auguſtine* upon that Pſalme. Now theſe gifts were the extraordinary gifts given at the comming downe of the holy Ghoſt in Pentecoſt, and afterwards by the impoſition of hands for the confirmation of the Goſpell, and the edification of the Church of God.

5 *Zanchy.*

Tho. Aquin. Auguſt. in Pſal. 68.

Touching his deſcent into the lower parts of the earth, there is greater controverſie. Some underſtand his incarnation, and taking fleſh in the wombe of the Virgin *Mary* hereby: and for proofe hereof, alleage *Pſal.* 139. 15. where *David* ſaith, *That he was formed in the lower parts of the earth.* Some underſtand

6 Verſ. 9. *Beza. Bullinger. A. Hume* in his rejoynder.

ſtand his humbled eſtate to live in this world, which in compariſon of Heaven is the lower parts. Some underſtand his death and buriall, and the ſtate of the dead, who are commonly laid into the earth, and therefore to come to this may well be ſaid to be a deſcending into the lower parts of the earth, ſeeing the place of dead bodies is lower than the earth that wee live upon. Laſtly, ſome underſtand hell, into which they ſay hee deſcended in ſoule whilſt his body lay in the grave, & that either to deliver the ſoules of the Elect that died before, being hitherto detained there, and then they call the place by the name of *Limbus*, or elſe by his preſence, to ſhew his victory over death and the Devill, and to triumph over them. And ſome joyne all together, his incarnation, his poore life here, his paſſion, and buriall, and deſcending in ſoule into thoſe darkſome places, to triumph over the Devils and damned ſpirits, or to deliver the Saints, till then detained there. There is alſo a more improbable opinion, that he deſcended into hell to preach to them that were there, that they that would might imbrace the faith and be ſaved, and the reſt more juſtly be damned for ever. And *Ambroſe* doth not much differ from this, when he ſaith, Chriſt deſcended into the heart of the earth, that his killing might be a preaching to the dead, that all which were deſirous of him might be delivered. And *Epiphanius* ſaith, that Chriſt deſcended to give indulgence to thoſe that erred not from his Deity, but for other errors were detained there till that time. But this is condemned for an hereſie by *Auguſtine*, *cap.* 79. and by *Gregory lib.* 6. *Indict.* 15. *Epiſt.* 15. and by *Philaſtrius*, *cap* 74. *Auguſtine* ſaith, that the Origeniſts and Chiliaſts held, that all the devils and damned ſpirits ſhould be delivered a thouſand yeares after Chriſts reſurrection; and others that were not ſo groſſe, that many were converted by his preaching when he deſcended thither, and ſo were ſaved. But herein they erred moſt grievouſly. That Chriſt deſcended to bring up from thence the ſoules of the Saints, all the Fathers held, ſaith *Nicephorus*. But where this opinion had the beginning it is hard to determine, for ſome Churches received it as an article of faith, and ſome received it not. It is moſt probable that it ſprang up firſt in Ægypt and Arabia, and the bordering places where the Chiliaſts and Origeniſts had their aboad. *Gregory* ſaith, that *Georgius* and *Theodorus*, Presbyters of Conſtantinople, taught this deſcent of Chriſt into hell, *anno* 385.

Beſides all theſe opinions, there is another yet mentioned by *Zanchy*, that Chriſt went into hell to ſuffer. And from this differeth not much that of *Fulgentius*, ſaying, that Chriſt deſcended into hell for us ſinners. But this is plainly contrary to the holy Scriptures, where it is ſaid, that Chriſt hanging upon the Croſſe uttered theſe words, *It is finiſhed*; that is, his whole paſſion was then at an end.

That expoſition, whereby Chriſts humiliation to come and live in our nature here below, is underſtood by theſe words, *He deſcended into the lower parts of the earth*, is very ancient. In the ſixth generall Councell, *Act.* 10. *He deſcended into hell* is wanting, and theſe words, *He deſcended from Heaven* are inſtead thereof. So likewiſe in the Nicene Councell, *Act.* 17. And in the Epheſine Symbol theſe words, *He deſcended from the Heavens*. The ſixth and eleventh Tolletan Councell have it, *Being ſent of the Father, he came into the world*. *Beda* in *Pſal.* 85. ſaith, that Chriſt deſcended into hell not onely by dying, but alſo by being borne. The opinion of Chriſts deſcent in ſoule to deliver the Parriarkes and other Saints, hath beene received by moſt of the Fathers, and of later times hath moſt prevailed, inſomuch that not only all the Pontificians, but many of our ſide alſo have imbraced it, but that ours conſent only in the deſcent, but not to deliver out of *Limbus*, but only to ſhew his victory over death and hell gotten upon the Croſſe. Saint *Auguſtine* ſometimes ſeemeth to be for this *Limbus*, as *Epiſt.* 99. Concerning the firſt

Willet Synopſ. papiſmi. Northbrooke confeſſ. c. 5.

Hieronym.

Anſelm. Tho. Aquin. Zanchius.

Clemens Alex. Strom. 6.

Ambroſ. in Eph. 4.

Epiphan. Hæreſ. 46.

Niceph. lib. 1. cap. 27.

Fulgent. ad Thraſimund. lib. 3. cap. 31.

Concil. 6.

Tollet Concil. 6. 11.

Bed. in Pſal. 85. Chriſtus non ſolum moriendo, ſed & naſcendo deſcendit ad inferos.

Auguſt. Epiſt. 99.

firſt man, the father of mankinde, all the Church beleeveth that he was looſed from thence, neither is it probable that it is vainly beleeved thus, although there be none expreſſe authority of canonicall Scripture for it. And in another place it doth not ſeeme abſurdly to be beleeved, that the ancient Saints, who held the faith of Chriſt to come, were in ſome part of hell, but farre removed from the torments of the wicked, till that the bloud of Chriſt and his deſcent to thoſe places delivered them.

De Civit. Dei. lib. 20. 15. Non abſurdè credi videtur, antiquos etiam ſanctos, qui venturi Chriſti tenuerunt fidem, locis quidem à tormentis impiorum, &c.

But ſometime againe, he ſeemeth to be againſt this: As where he ſaith, I confeſſe, that I have not as yet found out that it is called hell where *Abraham* and *Lazarus* were; I have not as yet found it out, but inquire about it. Neither doth it come into my minde, that hell is taken in good part in any place of the canonicall Scripture, and therefore I doe not ſee how we ſhould beleeve that *Abraham* was in hell.

De Gen. ad lit. lib. 12. cap. 33 Nondum inveni, & adhuc quæro; Nec mihi occurrit, inferos alicubi in bono poſuiſſe Scripturam dumtaxat canonicam. Ideoque quomodo Abraham apud inferos credamus eſſe non video.

Hereby it appeareth, that although *Auguſtine* thought it not incredible, yet he did not beleeve and fully reſolve upon it, that there was a *Limbus* called by the name of *inferi*, unto which Chriſt deſcended. *Ierome* lancheth furtheſt into this deepe, ſpeaking ſtrangely of a benefit redounding to the damned ſpirits hereby: but he is juſtly taxed by *Ruffinus* therefore to be too much addicted to the following of *Origen*, whoſe conceit this was. Theſe things being ſo, it is not ſo abſurd, and a new invention contrary to the Chriſtian faith, as *Cornelius à lapide* and ſome others would make the world beleeve, to expound Chriſts deſcending into the lower parts of the earth of his humiliation and paſſion, neither is it ſo ancient to expound it of his going downe to the place of the damned to triumph, nor from the beginning imbraced as an article of faith, that he deſcended into *Limbus*; but theſe things grew to be generally held in time, as hath beene already ſhewed. I ſubſcribe therefore to *Zanchy*, holding his humiliation to bee hereby meant, nor daring to impugne that of his animall deſcent; in diſcuſſing of which I ſee the Ancients that were not fully of the ſame minde to have beene ſo modeſt, the reverence of whoſe learning and holineſſe doth much move me. Let the Reader conſider and judge.

7
Verſ. 10.

Touching his *aſcending above all heavens, that he might fill all things.* His aſcending and deſcending is not ſpoken of, as though he brought his humane nature from heaven, paſſing thorow the wombe of the Virgin onely, as thorow a channel, as ſome heretickes have taught, for he was made fleſh; and for as much as the children were fleſh and bloud, he tooke part with them. But he is ſaid to deſcend, that is, to be humbled, and he truly aſcended in his humane nature inveſted, as it were, with his deity. All heavens are all viſible heavens, which the Philoſophers call ſpheres. *That he might fill all things.* This is not ſpoken, as if the humanitie of Chriſt were now dilated to the filling of all places, as the Ubiquitaries teach, that ſo his reall Body being every where, it might not ſeeme ſtrange to hold, that it is in the Sacrament of the Lords ſupper. For his Body ever after his reſurrection had the true dimenſions of a body ſtill, as appeareth by his comming into one place, and going out of another, and after his aſcention, it is ſaid, to be in heaven, from whence we beleeve, that he ſhall come in the end to judge the quicke and the dead. But by aſcending and deſcending thus, he either filleth all things with his gifts of grace, whereby a Church is reared up unto him, part whereof is in heaven with him, and part upon earth, that in heaven filling up the roomes of the Angels that fell, and this upon earth all countreyes of the world, forſomuch as the Goſpell pierceth into all nations, and the fullneſſe of the Gentiles is hereby brought in: or elſe he filled all places by deſcending, and then aſcending, with his glory appearing whereſoever he came, even as a great King going forth in ſtate, filleth all places where he commeth with his traine and followers, and the rumor of his Majeſty, which is in every mans mouth.

Eutyches and *Dioſcorus* condemned by the Calcedon Councell.

John 1.

Heb. 2. 15.

Rom. 11. 25.

Bullinger. According to the firſt almoſt *Bullinger* underſtandeth it, and *Zanchy*, and
Zanch. *Calvin*, and *Ambroſe* alſo. And that ſaying, *Epheſ.* 1. 21, 22, 23. ſeemeth to
Calvin. give light into this expoſition: for there his exaltation above all is mentio-
Ambroſ. ned, that he might be the head of his Church, which is his body; *the fullneſſe of him that filleth all in all.* The other is of *Theophylact* and *Oecumenius*, fol-
Theophylact. *Oecumen.* lowed by *Cornelius a Lapide*, and to this doe I rather incline: for he filled all things by comming into all places, ſhewing his power and his glory every where, ſo as he did not in collating the gifts of the Spirit, for they filled the Saints upon earth only, neither was there need of them in heaven. Touching the filling, that is, the fullfilling of all prophecies that went of him, which ex-
Chryſoſt. poſition is alſo followed by *Chryſoſtome*, I cannot ſee, how it agreeth here, where his filling of all things is ſpoken of, as *Chap.* 1. 23. and not his fullfilling.

8 Touching the ſeverall officers given to the Church as Apoſtles, Prophets,
Verſ. 11. Evangeliſts, &c. ſomething hath beene already ſaid of ſome of them, 1 *Cor.* 12. 28. But in ſtead of Teachers there in the third place, we have here Evangeliſts, Paſtors, and Teachers. *Anſelme* may be in ſtead of all in expounding theſe names: for others doe little differ from him. The Evangeliſts, ſaith
Ambroſ. *Theophylact* and *Ambroſe*, were properly but foure, yet they, which as Dea-
Theophyl. cons did ſerve under the Preiſts inſtructing infidels in the firſt rudiments of the Chriſtian religion, were called Evangeliſts alſo. *Auguſtin. Epiſt.* 59. and
Ambroſ. *Ierome* agree, that Paſtors and Doctors were all one. *Ambroſe* maketh theſe five a ground of five orders in the Church, which were afterwards; Apoſtles had for their Succeſſours Biſhops, Prophets Preachers, Evangeliſts Deacons, Paſtors were readers, and Doctors Exorciſts: and in the Church of Rome, there are at this day two more, the Oſtiarii, and the Acolythites.

Zanch. *Zanchy* diſtinguiſheth theſe orders into extraordinarie, that were but for a time, as Apoſtles, Prophets, and Evangeliſts, and ordinarie, that were perpetuall, as Doctors and Paſtours: and of theſe two he ſaith, that Paſtours were ſuch as had a particular charge, to exerciſe in ſome one place all miniſteriall functions of teaching, reproving, cenſuring, and adminiſtring the holy Sacraments, &c. but the Doctors office was only to teach true doctrine, and to confute hereſies in the ſchooles, and ſuch was Origen in the ſchoole of Alexandria and Clemens. And to the ſame effect ſpeaketh *Calvin.* And this ſeemeth
Calvin. to me to be the truth. The Evangeliſts did accompany the Apoſtles, and
2 Tim. 4. miniſtred unto them, as *Timothy* to *Paul*, to whom he appointeth to doe the office of an Evangeliſt: the Prophets were ſuch as by the Spirit were able either to fortell things to come, or to expound darke and hidden prophecies of the holy Scriptures, which when they had continued a certaine time for the firſt founding of the Church, were not uſefull any longer and ſo ceaſed, but the Paſtours and Doctors continue ſtill to the end of the world: and in the roome of Apoſtles, ſome are not amiſſe choſen at this day to have a more generall care of divers congregations together, then is that of particular Paſtours, who are called Biſhops, by a name appropriated unto them, which before was common to all Paſtours of ſeverall congregations.

Note. Now it is to be conſidered, wherefore Chriſts giving of divers gifts and filling all things is ſpoken of, and theſe orders ſet up in the Church of God, *viz.* that it appearing, how nearly we are all united one unto another, and that no man is any thing, but as he hath to be from Chriſt, we ſhould not abuſe our diverſitie of gifts to pride and tyranny, but in humility and love uſe them for the edification of the Church of God.

Verſ.

Verſ. 26. *Be angry and ſinne not, let not the ſunne goe downe upon your wrath.*
27. *Neither give place to the Devill.*

Text 112.

BEcauſe to be angry may ſeeme here to be preſcribed, a doubt doth neceſſarily ariſe, how this precept is to be underſtood, eſpecially ſeeing anger is ſo much impugned in other places. Some underſtand it, as a precept to be angry with ourſelves for ſinne, that ſo we may not ſinne any more. Some apply it as ſpoken unto Prelates and chiefe Governours, who are here ſtirred up to anger, that is, ſeverity in correcting the ſinnes of thoſe that are under their authority, yet they muſt take heed, that they ſinne not by exceeding the juſt meaſure of holy anger. To approve this to be the ſenſe, the fourth Pſalme is alleaged, from whence this ſpeech is taken, where though it be uſually tranſlated, *Stand in awe and ſinne not*, yet the word רגזו in the Syriacke tongue ſignifieth, *be angry*, according to *Heſichius*, and this dialect for the elegancie thereof is much affected in the Pſalmes. And they ſay, that this Pſalme was directed to *Davids* chiefe Captaines. Some underſtand it only as an admonition, it being taken for granted, that men being provoked, haply by lying impugned, *verſ.* 25. will be angry, or out of enmitie, when no cauſe is given, and then it is as if he had ſaid, though yee be angry upon the ſudden through the corruption that is in you, yet repreſſe your ſelves, and doe not by will and reaſon conſent to this your corruption, to continue in it to the ſeeking of revenge upon thoſe that yee are angry withall. And ſome thinke it to be a yeelding unto us, that we may be angry at things unworthily done, or at injuries offered, we being naturally then ſtimulated hereunto, yet the ſwelling waves muſt not be lifted up by the force of fury.

Mayer.

Theophylact.

Euſeb. catena Græcorum. pſ. 4.
Pſal. 4. 6.
Heſich. catena Græcorum.
Hieron. in pſ. 4.
Oecumen.
Origen.
Chryſoſt.
Theodoret.
Hieronym. in Epheſ. 4.
Arbitror quod nobis quaſi hominibus conceſſum eſt, ut ad indigna moveamur, &c.
Zanchy. in Eph. 4. 26.
Calvin.

Others underſtand it, as neither a bidding nor forbidding of anger: for anger in it ſelfe is not unlawfull, but according to the circumſtances, as may appeare in that anger is attributed unto God, and to Chriſt Jeſus. And therefore it is as if he had ſaid, if yee be angry, ſinne not, either by being angry for ſmall and light cauſes, or by being angry with others for vices, for which it were neceſſary, that we ſhould be angry with our ſelves rather, or by exceeding a juſt meaſure by being over angry, or more than cauſe requireth. For on the contrary ſide to be angry for ſinne, not as it is an offence to us, but againſt God and our neighbours: and to be angry at the ſinne, not at the perſon: and to keepe within meaſure in our anger, not ſuffering naturall paſſion to tranſport us, is an holy and laudable anger.

That this precept is taken out of the fourth Pſalme, *Ierome* ſaith, all acknowledge, though *Calvin* maketh ſome queſtion of it: but I thinke it to be without doubt, ſeeing the word רגז ſignifieth, as well to be moved with anger as with feare, according to the Siriacke, as hath beene already ſhewed. And the Pſalme will well beare this expoſition, it being directed to *Davids* enemyes, that were very turbulent, and much moved againſt him, as appeareth in that he concludeth the verſe with theſe words, *be ſtill*, wherefore that expoſition, whereby it is interpreted as ſpoken to *Davids* chiefe Captaines, cannot ſtand, and that, which expoundeth it as a precept uſed in the caſe of being moved, ſeemeth to be moſt genuine; If yee be moved with anger unadviſedly, ſinne not yet by cheriſhing of this paſſion to the ſeeking of revenge. If it be ſaid, is not anger a ſinne, though it be ſudden and ſoone ſuppreſſed againe? I anſwer, it is, *For he that is angry with his brother unadviſedly, is guilty of judgement*, yet becauſe it is but a ſmall ſinne in compariſon, he ſaith, *Be angry, but ſinne not*, that is, cheriſh not your anger, till that you be carried hereby to the doing of miſchiefe, if yee be ſuddenly moved, yet doe not raile, ſtrike, or hurt any man in your anger. Touching holy anger, I thinke, that it is no part of his meaning to ſpeake of that here, for neither will the place, out of which it is taken, beare it, and when this kinde of anger is ſpoken of, it

is set forth by the name of zeale. As for the words following, *Let not the* Zanchy. *sunne goe downe upon your wrath*, it is a proverbiall speech, teaching, that we should not continue long in our anger, and it is to be noted, that the word translated *wrath*, is παροξυσμὸς, signifying an unjust anger. Many have observed it according to the letter, as *Epiphanius*, who professed to *Hilarion*, that he never went to sleepe, when he had ought against any man, till he was reconciled, neither would he suffer another to goe to sleepe that had ought against him: and *Athanasius* advised by all meanes in our anger to remember this saying, lest the sunne should goe away, as it were a witnesse of our Oecum. sinne. *Neither give place to the Devill.* This is well added, because he in whom anger is harboured in the night giveth great advantage to the Devill, who will in his retiredneſſe be ready to suggest evill motions unto him, so that he shall rise up more hardened and maliciously bent upon some desperate designe in the morning.

Note. This precept would be continually thought upon, for through the heat and impatience of our nature we have great need of it. Although we be angry, yet let us not retaine our anger all night, as we would not give Satan any advantage against us. Neither let us lye downe in our beds in any sinne unrepented of, for we know not, whether our beds may prove our graves, and by lying downe in sinne, besides the common dangers in the darke of the night, we shall lye open to hellish terrours, which Satan will be ready to bring upon us, when we doe thus give place unto him.

Text 113. Vers. 30. *And grieve not the holy Spirit of God, by which yee are sealed up unto the day of redemption.*

31. *Let all bitternesse, wrath, and anger, crying and blasphemy be put from you*, &c.

Mayer. THree questions offer themselves here: First, how the Spirit of God is said to be grieved, which is God and without passion. Secondly, what day is meant by the day of redemption, and how the faithfull are sealed. Thirdly, what difference there is betwixt the vices here named, *bitternesse, anger, crying*, &c.

1 To the first it is commonly answered, that we are here forbidden to grieve the holy Spirit of God, not that the Spirit can be grieved, but because filthy speeches and wicked actions, before spoken of, are unto the Spirit of God, as any indignity offered by one friend unto another, whereat he is wont to be grieved. It is a speech therefore taken from the manner of men, and should be of great force to move us to refraine from filthy communication, &c. be- Anselme. cause thus we that are Christians, and have received the Spirit, should deale most indignly with him, our best friend. Some adde, that the Spirit is grieved in the faithfull, who have the Spirit, when they are grieved at the hearing and seeing of such things. The speech of *Chrysostome* is very moving, Chrysost. in Moral. Hom. 14. which he useth against corrupt communication upon this consideration. If any man should abuse a vessell appointed for the Kings meat by filling it with the dung of servants, durst he againe in the same present meat unto the King? Surely he durst not. So he whose mouth is filled with Psalmes, and the praises of God, joyning herein with the Cherubin and Seraphin, should not dare for the indignity of the thing, to have it filled with corrupt communication and calumnies against his brother, and then to come againe to praise the Lord.

2 To the second it is answered, that the sealing of the Spirit is not by any marke made upon the body, but upon the soule by grace and sanctification, whereby as the Kings letters are knowne to be his by his seale, so we are knowne to be the sonnes of God, and consecrated unto him by the grace that Hieronym. is in us. That which we read, *unto the day of redemption*, *Ierome* readeth, *in the*

the day of redemption, and it is expounded by some of Baptisme, when we were first sealed to be made partakers of the redemption by Christ purchased for us. But in the Greeke and the Syriacke Translator, and the vulgar Latine also it is, *unto the day of redemption*, that is, the day of resurrection, wherein we attaine unto a full deliverance from sinne and death, and all evill, for that may well be called the day of our redemption, wherein our redemption taketh full effect, that is, when we are thus delivered from death, and received to life and glory. *Oecumen. Adamus.*

To the third it is answered, that here are set forth the degrees, by which men arise in their anger to an height. First, bitternesse is contrary to sweetnesse and pleasantnesse, as in things to be tasted, so in mens manners, when one is offended with another, he is averse from him, he cannot indure to see or heare him, this is bitternesse: from this he ariseth to anger in his minde, and so proceedeth to be all on a fire with desire of revenge, noted in the word ὀργὴ, and lastly to crying out upon him, and blaspheming in his fury and rage against him. *Chrysost. Hieronym. Theodoret. Ambros.* 3 *Hieronym. Theophyl. &c.*

CHAP. V.

Vers. 3. *But fornication, and all uncleanesse, and covetousnesse, let it not once be named amongst you.* Text 114.

4. *Nor filthinesse, nor foolish talking, nor jesting, &c.*

THE word *fornicatio* here is derived *à fornicibus*, which are the same that *harenarii* are now, saith one, that is, the stewes, wherein whores are kept for any man that will. *Uncleanesse*, is any other kinde of fleshly filthinesse against nature, either by a mans selfe or with another. These are forbidden to be named, that is, Christians should be so farre from them, as that they may not once be spoken of to be such, as a thing altogether unknowne is wont to be said of, *it is not once named amongst us*, so ought it to be as concerning these vices. *As it becommeth Saints*: he is not worthy the name of a Saint, saith *Ierome* upon this, that is tainted with any of these vices. *Mayer. Anselm.* *Hieronym.*

Filthinesse, according to *Calvin*, is any thing uncomly in our carriage, and not agreeing with Christian modesty: according to *Zanchy*, kissings and imbracings, which stirre up lust: *foolish speaking*, is jesting without wit, *jesting*, in the Greeke εὐτραπελία so called, because it was well taken amongst the heathen, as an argument of wit, is when jests are broken by more sharpnesse of wit to make mirth, and to stirre up to laughter in such as be present: but because this can hardly be without some biting, and there must needs be some affectation herein not consonant unto pietie, it is forbidden also. This (saith *Ierome*) is altogether to be banished from amongst holy men, to whom it agreeth better to weepe and to mourne, and not to be merry, but when they see their brethren in charity, as Christ hath commanded in the Gospell. *Calvin. Zanchy.* *Calvin. Hieronym. Scurrilitas de prudenti mente descendit, & consulto appetit quædam vel urbana, &c. Ansel.*

Anselme also saith, that it is to be condemned, because it is of no good use, but tending altogether to vanity: and with them agree all others, so that it is a marvaile, that even amongst learned men, and amongst some Divines, that should condemne it in others, this kinde of jesting should be so much affected, and studied after. *But rather thanksgiving. Ierome* by thanksgiving here understandeth that, whereby a man is gratious, because amongst the Hebrewes, whose phrase of speech the Apostle seemeth to affect, to be gratious, and to be a thanksgiver is set forth by one and the same word: for how, saith he, is thanksgiving opposed unto the vices before named, *fornication, covetousnesse, filthinesse*, &c. against which a man would thinke, that he should rather have opposed justice, chastitie, and gracious speeches, and therefore by thanks- *Hieronym.*

thankeſgiving he concludeth that graciouſneſſe is meant, and herein *Calvin* followeth *Ierome*, and therefore tranſlateth χαρισία, *gratia*. *Zanchy* alſo ſaith, that it is to be expounded by *Chap. 4. v. 29. That may give grace to the hearers*, thankeſgiving is that which is grace giving. *Anſelme* underſtandeth it, as the word ſoundeth, and *Bullinger* both of praiſing God and ſpeaking ſo, as that others may receive edification in grace. And this I take it, is moſt agreeable: for ſo he doth in one word deliver both what is to be followed after, as oppoſite unto the fooliſh talking and jeſting before ſpoken of, namely, applying the tongue to ſound forth the praiſes of the Lord; and what, as oppoſite unto filthineſſe, the edification in grace, that may redound hereby to ſuch as heare it. That whereby all are to be deterred from theſe vices, is, that they *have none inheritance in the kingdome of Chriſt and of God*, and he further ſetteth forth the covetous to be an Idolater, not only, becauſe he delighteth in his riches, as other ſinners doe, each one in the ſinne whereunto he is addicted, but becauſe he putteth his truſt in worldly riches, as in a God, able to helpe him.

Zanchy.

Anſel.
Bullinger.

Verſ. 5.

Text 115. Verſ. 14. *Wherefore he ſaith, awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee light.*

Mayer.
Hieronym. in Eph. 5.

BEcauſe no place is found, wherein theſe words are contained, it hath much troubled Expoſitors, whither to referre them. *Ierome* thinketh, that they are taken out of ſome apochryphall writing, as the ſayings of *Aratus* and *Epimenides* are uſed elſewhere, or elſe as the Prophets were wont to ſay before that which they had to deliver, *Thus ſaith the Lord*, ſo Saint *Paul* ſpeaking by the Spirit to move the more, ſpeaketh thus, *Wherefore he ſaith*, that is, the Lord ſaith. And according to this laſt *Calvin* holdeth, that theſe words are not in any one place, but becauſe this is the ſumme of the Evangelicall preaching, which is as if God did ſay ſo much, he prepareth unto it by theſe words, *Wherefore he ſaith.*

Calvin.

Iunii paral.

Iunius ſaith, that it is taken out of *Eſa. 60. 1, 2. Ariſe, ſhine, for thy light is come*, &c. the ſenſe being one and the ſame, though the words differ much: for the ſcope of the Prophet there, is to excite the faithfull, in the conſideration of the great bleſſings to come propheſied of, when they ſhould riſe from darkneſſe to light, to ſhine by a godly life, and the ſame is the ſcope of the Apoſtle here. Thus alſo *Anſelme* and *Bullinger*. But *Thomas Aquinas* will have it only to be an alluſion to thoſe words, the Apoſtle expreſſing the ſame thing by other words of his owne. And this I thinke to be the right, *he ſaith*, that is, the Lord ſpeaketh to this effect by his Prophet, for without reference to ſome place, it is never wont to be ſpoken thus. *Ierome* telleth of one, that he heard preaching upon this place, who applyed it unto the firſt man, that was buryed in the place where Chriſt was crucified, the place having from thence the name of Calvary, as if theſe words were uſed unto him, ariſe thou that ſleepeſt in death, and Chriſt ſhall touch thee, that is, by his bloud giving life unto thee, and ſo for ἐπαύσον σε he read it ἐφαύσει. But he leaveth it to the judgement of the reader. And indeed it is ſpoken to all men, and to ſuch as were then bodily living, but ſpiritually aſleepe, and not to *Adam* only. And in this ſtate were the Epheſians before the comming of the Goſpell amongſt them. But they awake and ſtand up from the dead, when they ceaſe to live after the manner of pagans and infidels, and like good Chriſtians enſue after vertue and holineſſe. *Shall ſhine to thee*, and not *ſhall inlighten thee*, as *Anſelme* noteth, that is, ſhall ſo infuſe the light of grace and knowledge into thee, as that it ſhall remaine with thee, whereas, if it were read, *ſhall inlighten thee*, nothing but the infuſing of this light into him were ſet forth hereby. Some read it ἐπαύσει, amongſt whom is *Auguſtine*, as *Beza* ſheweth, but the moſt approved and received reading is, as hath beene ſaid.

Anſelm.
Bullinger.
Th. Aquin.

Hieronym.

Note,

Note, that none can expect, that Chriſt ſhould ſhine upon them by his grace and favour for their aſſurance before God, in reſpect of the remiſſion of their ſinnes and everlaſting ſalvation purchaſed by his Bloud, but ſuch as awake from their ſleepe in ſinne, from covetouſneſſe, uncleanneſſe, and rioting, which are the ſleepe of the ſoule, even like the dead ſleepe of a man at midnight, who hath no benefit by any light that is brought in unto him. *Note.*

Verſ. 16. *Redeeming the time, becauſe the dayes are evill.* *Text 116.*

WHilſt a man liveth in ſinne, his time is as it were ſold away, but when he beginneth to ſpend it well, he redeemeth it againe, and maketh it his owne by doing good therein, and ſo the evill dayes are made good dayes. *Hieronym.*

When any man giveth thee occaſion of ſtrife, rather loſe ſomewhat, that thou mayſt be free unto God, not unto ſtrifes; that which is thus loſt is the price, whereby the time is redeemed. For as a man giveth money and buyeth bread, ſo ſuch an one giveth that which he loſeth for freedome from worldly trouble, and buyeth time to attend upon God in the doing of good. *Auguſt. Ser. 24. de verb. Apoſt.*

Anſelme followeth *Auguſtine*, adding, that he redeemeth the time, that ſpendeth it in ſorrowing for his ſinnes, and that the dayes are evill both by reaſon of mens malice in theſe times, and the miſeryes of theſe times, by which we muſt wiſely take heed, that we be not carried away to ſinne. So likewiſe *Thomas Aquinas*. *Anſelm.* *Thom. Aquinas.*

Becauſe the Apoſtle had before commanded to reprove the vices, and the treachery of the times, leſt by doing ſo indiſcreetly blaſphemy and trouble ſhould be occaſioned, in thoſe dayes, when the heathen reigned, he doth here admoniſh to be ware of ſcandall that may enſue upon their reprehenſions. So alſo *Bullinger*. *Ambroſ.* *Bullinger.*

By this it ſeemeth that *Ambroſe* underſtood the evill dayes, then in reſpect of the perſecutions and troubles, to which Chriſtians lay open, whereby they were hindred in their Chriſtian duties, ſo that they had need to loſe no opportunity, that was at any time granted unto them, but wiſely make uſe of it, becauſe they could not alwayes enjoy it. And hereunto ſubſcribe *Calvin* and *Zanchy* alſo, and this doubtleſſe is the true meaning. When evill times are, Chriſtians ought chiefly to be wiſe, though they goe away with the loſſe, yet ſo, that they may gaine quiet, and liberty to ſerve God, and unto holy duties, not to care, for this is to redeeme time for a greater good, than the price, which we pay for it. And generally, the time is to be redeemed which hath beene miſpent, by having a greater care to ſpend it now well, becauſe all theſe dayes, by reaſon that they are dayes of ſinne, are evill, but by living well and vertuouſly they are redeemed to be good. *Mayer.* *Calvin.* *Zanchy.*

Cornelius a Lapide telleth of ſome, that underſtand this of the prolonging of a mans life all the time that he ſhould live by the courſe of nature: for it is often cut ſhort for ſinne, and contrariwiſe is prolonged to the juſt period to the godly. *Cornel. à lapid.*

The word here uſed is taken from Merchants, who take their ſeaſons to buy their commodities, ſo if we will be wiſe ſpirituall Merchandizers, we muſt redeeme, and be content to pay for an opportunitie to benefit our ſoules. *Note.*

Verſ. 18. *Be not drunken with wine, wherein is exceſſe, but be fullfilled with the Spirit,*

19. *Speaking to your ſelves in Pſalmes and Hymnes, and ſpirituall ſongs, &c.* *Text 117.*

THE word here tranſlated exceſſe, is ἀσωτία, which commeth of σῶος, *parcus*, ſo that ἀσωτία is contrary to parcimonie, prodigall, and waſtfully profuſe, and it is waſtfulneſſe joyned with filthineſſe. So *Ariſtotle* ſaith, ἀσωτία δὲ *Mayer.* *Ariſtot. Ethic.*

μὴ οἱ κατακοιμώμενοι γένωνται πάντες, and *Cicero* saith, *Nolim mihi fingere Asotos qui in mensam eomant & de convivijs asseruntur &c. Clemens Alexandrinus* will have ἀσώτους to be *quasi* ἀσώστους, such as are without all salvation, for that they wast their wealth by their lavishnesse in drinking, and indanger both their bodies and soules, so also *Pharorinus, Theophylact* and the ancients generally translate it *Luxuria, luxury*, because when a man is drunken with wine hee is inflamed forthwith unto lust. *Wherein* hath reference not unto wine, as *Anselme* teacheth and others, as though in the very creature wine, this evill were, but unto being drunken, in which drunkennesse with wine is danger of being exposed to all filthinesse and wastfull spending, and consequently to misery here and hereafter, there being no hope of salvation left for such. Wheresoever saith *Ierome* is saturity and drunkennesse, there is lust domineering. Looke upon the belly and the genitalls, and what the order of these members is, such is the order of vices.

Cicero 2. de fin. b. Clem. Alex. l. b. 1. Pedag. c. 1. Pharorinus. Hierosym. Theophyl.

Anselm. Zanchy.

Hierosym in 1 Tim. 5. 7 Ubicunque saturitas & ebrietas, ibi libido dominatur. Species venerem & gen talia, quasi ordo membrorum, tales & vitiorum. Hieronym.

Touching the *Psalmes and Hymnes and spirituall songs* here commended unto us. Some say that hymnes are such, as doe set forth the power and the Majesty of God, by declaring his benefits and facts. And such are all those Psalmes, that have *Halelujah prefixed* on the top, or added beneath: Psalmes are such as teach what is to bee imbraced and followed, or what is to bee shunned and avoided: a spirituall song is a setting forth in a most cunning manner the consent of the world, and the order and concord of all creatures.

Anselm. Tho. Aquin.

Some by Psalmes understand such as admonish to worke well, by hymnes such as are of the praises of God, and by spirituall songs such as are of the joyes of heaven. Some say, that Psalmes are joyned with musicke, hymnes containe the praises of God with musicke or without, spirituall songs containe both the praises of God, and exhortations, doctrines, and prophecies. Some will have Psalmes to be such as are of diuers arguments, hymnes only of praises, and spirituall songs, more curiously compiled, containing also praises. And lastly, some make no difference at all, but generally understand by all these such heavenly and godly songs, as whereby God is praised, and the hearers are edified. Let the reader follow which of these hee will, for it is hard to determine the difference.

Zanch. in Eph. 5. Calvin.

Beza.

Bullinger.

Touching the being filled with the Spirit, that they might sing thus unto the Lord, it is not to bee understood of the first receiving of the Spirit, but of the effects and spirituall exercises, and it is elegantly opposed unto, being filled with wine. For men commonly at feasts are merry with wine, & then they fall to musicke and singing, or other delights, which are most pleasing unto them: Christians therefore, who are not led by the flesh, but by the Spirit in their meetings to feast together, should after their feasts sing spirituall songs, turning their mirth another way than carnall men doe. This was the custome of Christians anciently, as *Tertullian* testifieth, saying, The Christians doe not sit downe, when they meet to a feast, but first a prayer is made unto God, then they eat and drinke as much as their hunger requireth, and standeth with sobriety. After washing and lights set up, every one is invited to sing the praises of God, and then after a prayer againe, all are dismissed. And *Cyprian* speaking of the festivall time saith. Let us joyfully passe this day, neither let there be one houre of the feast void of heavenly grace, let a sober feast sound forth Psalmes, &c.

Note.

Tertull. Apol. cap. 39.

Cyprian. Epist. ad Donatum, Ducamus hinc diem leti, nec sit vel hora convivij gratiæ cœlestis immunis, sonet Psalmos convivium sobrium.

O how are Christians degenerated from this in these miserable times, wherein to say nothing of the ruder sort, who have nothing in them christian but the name, even the more civill, yea the more religious rejoyce altogether with carnall joy at such times of feasting, wine and good cheere, and company extinguishing the spirit, so as that in stead of being full of it, they seeme even to bee void of it, and such as from whom it is quite banished and gone. If

Cyprian

Cyprian, or *Tertullian*, or some other of the ancient Christians were now living againe, how would they wonder and cry out upon the present dissoluteness?

Singing and making melody to the Lord in your hearts: this is added, to explaine that which was said before, *Speaking to your selves*, that is, inwardly the heart going together with the voice. The word translated, *making melody*, is ψάλλοντες, singing of Psalmes, so that singing Psalmes is by the bodily voyce, singing by the voyce of the heart according to *Ierome*. It is the heart that addeth grace unto the Psalme, which is no whit accepted without this, though chanted out with never so great art and sweet a voyce. Most worthy is the speech of the same *Ierome* upon this: Let them that have the office of singing in the Church heare this, that God is to be sung unto, not with the voice, but with the heart, nor after the manner of *Tragœdians*, are the throat and jawes to bee medicinally annointed, that theatricall measures and songs may bee heard in the Church, but in feare, and in worke, and in the knowledge of the Scriptures. If there bee any that hath an ill voyce, yet if his workes bee good, he is a sweet singer before God. Let the servant of Christ so sing, that his words may please God, that the evill spirit, such as was in *Saul*, may bee cast out of the possessed, and not brought into them, that make the house of God a stage. Vers. 19.

Hieron. in Eph. audiant hæc quibus officium psallendi est in ecclesia, Deo non voce sed corde cantandum, nec in tragœdorum morem guttur & fauces medicamine collinendas, &c.

Vers. 32. *This is a great mystery, but I speake unto Christ and to the Church.* Text 118.

THE first man *Adam* and the first Prophet did prophetically utter these words of Christ and of the Church, *For this cause shall a man leave father, and mother, and cleave to his wife, and they twaine shall bee one flesh*: for though all things in *Adam* cannot be applyed unto Christ, yet this was truly verified in him, he left his father, God, and his mother, the heavenly Jerusalem, and came downe to the earth for his body, the Church. And because amongst the Sacraments, some are lesser, and some greater, hee calleth this a great Sacrament, shewing Christs great humility, *For I speake*, saith he, *in Christ and the Church*. The Apostle having exhorted men to love their wives from the example of Christ, urgeth them further to the same by the authority of holy Scripture, which he first expoundeth, secondly applyeth it mystically, thirdly adaptateth it, according to the literall sense, to his present purpose. He calleth it a great Sacrament, for indeed there are foure great Sacraments, Baptisme, Confirmation, the Eucharist, and Marriage. And this last is a great Sacrament, because it setteth forth the union of Christ and his Church, wherefore the words going before being expounded mystically, are thus to bee understood. The man Christ left his Father when he came downe from heaven, and appeared not in divine glory, but in the forme of a servant, and his mother, the Jewish Synagogue, and cleaveth unto his Church, the company of the faithfull in all places.

Hieronym. in Eph. 5.

Tho. Aquin. in Eph. 5.

To the same effect speaketh *Augustine*, *Chrysostome*, *Anselme*, and all the ancients generally: for they translate the word mystery, a Sacrament, and expound that speech of *Adam*, as propheticall touching Christ, whose flesh and bone the Church are, because hee tooke upon him the same nature. And *Anselme* saith, that this is added, lest this great Sacrament should be thought to bee in every married couple, *I say in Christ and the Church*, that is, I expound these words of Genesis allegorically of the marriage of Christ and his Church, but doe yee understand it morally and literally also, that every man may *love his wife, as himselfe*. Now because the word Sacrament is used here amongst the fathers, the papals lay hold of the word to prove marriage to bee a Sacrament, when as indeed, according to ours there is little difference betwixt a mystery and a Sacrament, both serving to set forth some spirituall good thing, which is not naturally understood yet, but as God by his Spirit

Mayer.

hath revealed it. This great myſtery is not in every marriage, but in the marriage of Chriſt, and the Church, as the Apoſtle explaineth it, and therefore fondly laid hold upon to prove marriage a Sacrament. The word tranſlated by the ancients, *in Chriſt*, by ours, *of Chriſt*, and by *Eraſmus unto Chriſt*, is εἰς Χριστὸν, neither doth it matter greatly which way it be taken. I ſay that this myſtery is in Chriſt, and in the Church, or is to bee referred unto Chriſt, who was chiefly meant, when theſe words before going were uttered by *Adam*, the Lord inſpiring him to ſpeake ſo. The ſpeech doth indeed firſt and properly belong unto all married perſons, but the chiefe thing myſtically ſet forth hereby is the neere union betwixt Chriſt and his Church.

CHAP. VI.

Text 119.

Verſ. 2. *Honour thy father and thy Mother, which is the firſt Commandement with promiſe.*

4. *And ye Parents provoke not your children to wrath.*

9. *Ye Maſters doe the ſame things unto them forbearing threatnings, &c.*

Hieronym. in Eph. 6.

THE words before theſe, *Children obey your Parents in the Lord*, are ſomewhat doubtfull, whether naturall parents are meant, who ſhould bee obeyed in the Lord, that is, according to the Lords will, and not againſt it, or ſpirituall parents, who are Parents in the Lord; But it is beſt to take it both wayes, and to doe accordingly. This is ſaid to be the firſt Commandement with promiſe, according to ſome, becauſe no commandement before going hath a promiſe annexed unto it: for that which may ſeeme to be a promiſe in the ſecond, is but a celebration of Gods praiſes in reſpect of his mercy to thouſands, and if it be a promiſe, yet it is to the keepers of all the Commandements, whereas this is to ſuch as keepe this Commandement in particular: According to others, this is ſaid to bee the firſt Commandement by a common appellation of all the decalogue, every command whereof, in regard of other Commandements given after, is a firſt Commandement; for this promiſe of living long in the land, which the Lord gave them, is not onely to ſuch as honour father and mother, but alſo to ſuch as obey the reſt of the Commandements of the decalogue, all which together are the firſt Commandement. Touching the promiſe, it is not carnally to bee underſtood, for many children obeying their parents have beene cut off in their youth, and to live long here is elſewhere ſpoken of as no bleſſing: for in Eccleſiaſtes it is ſaid, *I have praiſed thoſe that were dead long agoe, above ſuch as are living, &c.* and contrariwiſe of a ſinner living long, *though a ſinner live an hundred yeares, and God prolong his dayes, &c.* It is therefore to be underſtood ſpiritually of thoſe that are gone out of ſpirituall Ægypt, and have paſt the great and terrible deſarts of this life, and are arived in Jeruſalem, where a Temple is built unto them under peaceable *Salomon* poſſeſſing the Land, which is prepared for the meeke, according to that, *Bleſſed are the meeke, for they ſhall inherit the earth*, for this truly is the land of the living. *Fathers provoke not your children to wrath*, this is done by commanding them things grievous, and ruling over them, as over ſervants, and not over ſonnes, and it is added, *Bringing them up in the information and feare of the Lord*, which pertaine more to admonition and to erudition, than to auſterity. Let Biſhops and Prieſts read this, who bring up their children to ſecular learning, and to read Comedies, and to ſing filthy ſongs.

Verſ. 9. Ye maſters doe the ſame things: I thinke, that this is to bee referred unto *ſingleneſſe of heart*, and doing *the will of God from the heart*, and *with fidelity*.

There

There is a little difference in other Expositors from this of *Ierome* about the first Commandement with promise, otherwise they agree in one, saving that none else understand parents here, but of naturall parents. Some say, that it is called the first Commandement with promise, because the Commandements going before are negative, forbidding vice, and it is enough in this case to bee spared from punishment, but when a duty is commanded a promise is added to such as doe it. But this cannot stand, for the fourth Commandement is affirmative also. Some say therefore, that it is called the first, because the first of the second table, and some both because the first of the second table, and the first of all the Commandements with a particular promise. But I think that can be no reason, why it is called the first, because the first of the second table: for when the whole decalogue is by our Saviour Christ resolved into two, the second Table is called the second Commandement. It is therefore without doubt called the first with promise, because of the particular promise annexed unto it in particular, for the incouragement of children in their duty to their parents. Touching the length of dayes promised, it is most equall, that children having received life from their parents, if they be dutifull towards them, that this life of theirs should be lengthened out, but if not, that it should be cut off. Some follow *Ierome* in the spirituall sense, but the best is to understand it first & properly according to the letter, seeing the children of Israel were fed with temporal promises, like little ones. For when parents are growne old, especially if they be poore and needy, children may be ready to thinke, They can doe mee no good now, why should I honour them or doe for them? To meet with such this promise is added, there will a benefit hereby redound unto thee, which of all benefits thou chiefly desirest, *Thy dayes shall bee long in the land, &c.* And because godlinesse hath *the promise of this life, and of that which is to come*, wee may well extend this promise in a spirituall sense further, even unto the life to come. And indeed oftentimes obedient children doe not live long in this world: but it is because it would not bee good for them, either in respect of evills to come (thus *Abiam*, the only sonne of *Ieroboam*, in whom goodnesse was found, was taken away very young;) or else in respect of the corruption which might grow upon them, if they should live to the indangering of their soules. And it is to be observed, that promises of temporall things are alwayes to be taken with this limitation, if it bee good for us in respect of our soules; if not, God is rather better than his promise, in providing for our good in a kind incomparably better for us. Some say, that the godly dying young, yet live long, because they live well; for time is the measure of worke, not of idlenesse, as is said, *Wisd.* 4. *Being soone gone, yet he hath fulfilled a long time.* But I rest rather with the common streame of Expositors in the former resolution. Let children thinke upon this to be restreined from disobedience and neglect of their parents, and to be stirred up to duty towards them, and that not only such as looke for lands and living from them, but are children of the poorest parents, who are able to give them nothing, for God hath put into their hands that which is more than all things, the very power of life and death over their children.

Mayer.

Chrysost. Theophylact.

Ambros. Anselm.

Thomas Aquin. opuscul. 4.

Ansel.

Abulens. in Exod. 20.

Note.

Touching that which followeth, *vers.* 4. *Parents provoke not your children to wrath, &c.* the meaning is, that they should not be harsh towards them to their discouragement, and to make them without an heart to doe their duty and to drive filiall love out of them, but in their ruling of them shew love and affection, whereby they may be incouraged. But lest they should sinne on the other side, by being too indulgent towards them, it is added, *But bring them up in the instruction and correction of the Lord*, that is, exercising them with such discipline and correction, as the Lord would have used unto them to drive their vices and sinnes out of them.

That which is called, *ver.* 9. τὰ αὐτὰ, *the same things, ye masters doe unto them*

the same things, is set forth, *Col.* 4. 1. by these words, that which is just and equall, so that as servants ought to serve their masters in such manner as is just and right, so likewise masters are to rule over them, as is just and right, not by rigour, as if they were absolute Lords over them, but in their correction, worke, and maintenance, framing all their usage of them, according to equity, as being themselves under a Lord, to whom they must give accompts.

Text 120. Vers. 12. *For wee are not to wrestle against flesh and bloud, but against Principalities and Powers, and the rulers of the darkenesse of this World, &c.*

Hieronym. in Eph. 6. *Gal.*5.17. THE Apostle meaneth not by saying, *Wee are not to wrestle against flesh and bloud*, that wee have no temptations hereby; *For the flesh lusteth against the Spirit, and the Spirit against the flesh*; but in the case wherein hee speaketh, when any commeth to us in the name of the Lord to seduce us to errour, when as not the Lord, but the devill hath sent him. For the devill doth in this case transforme himselfe into an Angell of light, and so powers and principalities doe assault us, and not flesh and bloud, that is, a man like unto our selves, consisting of flesh and bloud. Some thinke that we are not tempted at all by flesh and bloud to any kinde of sinne, but that ill motions are suggested unto us by spirituall wickednesses, whereof some tempt to lust, some to contention and malice. They are called principalities and powers, &c. in allusion to the histories of the warres of Gods people with the Philistims and other enemies, amongst whom were many princes and potentates. *In heavenly places*, that is, in the aire, which is usually called in Scripture by the name of heaven, so the fowles are called fowles of the heaven, and when it raineth not, heaven is said to bee shut up, whereas the clouds, from whence the raine commeth, doe hang in the aire, not above two thousand paces over our heads. For it is the constant opinion of all Doctors, that the aire is full of contrary spirituall powers. If any man aske whence they have this power? there is no power, but it is of God, and yet neither is God the Author of their wickednesse, but as in a city men being condemned for severall crimes, are adjudged, some to saw marble, some to make cleane privies, some to one base and laborious office, and some to another, so the Angels that sinned, came to bee powers and rulers in wickednesses, treasons, deceits, perjuries, &c. which are set forth by the name of darkenesse, and thus when any by being fought against is overcome of them, he is joyned to their world, and to their darkenesse. Touching the names, whereby these spirituall wickednesses are called, *viz. principalities and powers, &c.* it is to bee thought, that as any of them were worse and sinned more than others, so they were cast downe lower, and have their abiding more neare the grosse substance of the earth.

Vers. 13. *That yee may stand in the evill day, and having done all things stand.* The evill day is the time of this life, as was said before, *Redeeme the time, because the dayes are evill*, and they are evill for the miseries and labours of this life: or else by the evill day may be understood the day of judgement, at what time the devill will desire to hold us with him, for this is a day of darkenesse and of the Lords anger. Now at this time he onely shall be able to stand, who hath taken to him the whole armor of God, and doth all things, that is, not onely resisting present temptations, but the future also, which the Apostle did foresee by the spirit of prophecie should come upon them. Some thinke that hereby is intimated, that somewhat is to be done, and a fight against the devills by us to be maintained after death, and hereunto they apply that saying, *Neither things present, nor things to come*, as if this were meant by the things to come: but the first is most simple and agreeable to the place.

Rom.8.

Vers. 14. *Your loyns girt about with verity*: the loines are the parts from whence commeth the seed of generation, and therefore children are said to come out of the loynes

loynes of their parents: to be girt about the loynes then is to be chaste, and not giving due benevolence to a wife.

Putting on the brestplate of righteousnesse, that is, righteousnesse which as a brestplate doth by the many folds thereof defend the heart from the darts of temptations, so that he falleth not into unlawfull desires or furies that is thus armed, but remaineth with a pure heart.

Your feet shod with the preparation of the Gospell of Peace. This is spoken in allusion to the Passeover, at the eating whereof they were to stand with their feet shod: the Gospell of peace, the Gospell of Christ is called, because therein peace is preached, and hee is shod with the preparation of it, that ensueth peace. Christ is compared to the way, and hee is ready to walke in this way, till that comming to the end of it hee bee bidden with *Moses* to put off his shooes, because the ground whereupon he standeth is holy ground. Hee that is shod must not thinke himselfe perfect, but he is shod, that hee may goe on unto the end. Vers. 15.

Above all things take the shield of faith, &c. that is, in every worke use the shield of faith, as *Abraham* did, beleeving in God, which was counted to him for righteousnesse. The darts of the devill are hereby declined, and the fire of them extinguished, because evill cogitations, which the devill is ready to suggest unto us, are resisted, as that of betraying Christ unto *Iudas*, and feares of danger are driven away, so that a man may say with *David*, *I trust in God, how say ye then, flee as a bird into the Mountaines.* Vers. 16. Psal. 11. 1.

And take the helmet of salvation: the helmet is for the head, in which the senses and the eyes are, as the Preacher saith, *The wise mans eyes are in his head.* Now Christ is the head of him that is wise, and therefore if wee bee wise, in Christ is all our sense, speech, minde, cogitation, and counsell, in Christ, who is the word, justice, light, truth, and all other vertues. Vers. 17.

Having set downe an order for other things, the Apostle doth here prepare them to battell, and it is to be noted, that he doth not say, that yee may stand against the fightings, but the *Insultus* sudden commings of your spirituall enemies upon you, being so much the more dangerous. The devills are called principalities, because through mans yeelding they come to have dominion over him; and powers, because through our passions they have at some times power over us: but they are rulers of the darknesse of this world, that is, they are as Lords over the wicked, because they are over wicked actions; hee saith not rulers of the world, but *of the darknesse of this world*, that we may not feare them as absolute Lords, but know that their rule is in wickednesse onely. *The spirituall of wickednesse in heavenly things*; that is, either the devills, which are said to be of Satan, who is wickednesse it selfe, and under whom they are, or else they are thus called, because they are presidents over wickednesse, and apply themselves hereunto, as it were of duty. *In heavenly things*: this is added to shew, that it stands us in hand to play the men and to stand fast, because our fight is not about small matters, but things in the very heavens. *All things being finished*; that is, all passions and lusts being expelled, stand victoriously. *Your loynes girt about with verity*: there is verity in opinion, and verity in words, verity in thought, when onely good thoughts are entertained into the minde, and verity of life, when it is good and without all hypocrisie. Christ also saith of himselfe, *I am the truth*: to all these verity here may have reference, for *they that are baptized into Christ, have put on Christ.* *Your feet shod with the preparation of the Gospell of peace*; that is, either by being ready to preach it, or to live according to it. *The Gospell of peace*, because hereby wee come to have peace with God, but warre with the devill. By faith understand that, whereby our Saviour saith, *If ye had faith, but so much as a graine of mustard seed, ye should say to this mountaine, &c. The helmet of salvation*, is hope. *Take the sword of the Spirit which is the word of God*: that is, either the Spirit himselfe,

Oecumen. in Eph. 6.

Gal. 3.

Matth. 17.

himselfe, who is called a sword for the dividing of contrary habits, or a spirituall life, so called, because as a sword it prevaileth against our intelligible enemies, or spirituall gifts which come by the Word of God, which is meant when he saith, which is the Word of God, or which is the Word and Precept of God. Or rather, according to *Chrysostome*, which gifts of the Spirit are the Word of God in efficacy and operation, and for the division of them.

Anselm in Eph. 6.

Non est nobis colluctatio adversus carnem & sanguinem, i. homines, qui nos persequi videntur, sed adversus malignos spiritus, qui eorū mentibus principantur. Et quia sic est, debemus homines diligere, dæmones cavere, homines misericorditer eripere, dæmones viriliter superare.

To the Galatians, as being more weake and ignorant, the Apostle speaketh of the fight betwixt the flesh and the spirit: but to these Ephesians, who had more knowledge, and indured persecution for Christ his sake, passing over this fight, he teacheth that such as did persecute them, did it not of themselves, but were instigated hereunto by the Deuils that had principality and power over them, that they might (loving the men) yet beware of and manfully fight against the Devill. Even as he that fighteth against his enemy being on horseback, is not angry with the horse but with his rider, and doth what he can to beat him down that he may possesse his horse.

They are called Principalities and Powers in respect of their rule by sinne, some tempting to one sinne, and some to another, or else being compared amongst themselves, because some are of more force and power than others in evill.

The spirituals of wickednesse; the word translated *wickednesse*, is *nequitia*, which commeth of *nequam* not, and the evill Angels are so called from the defect of grace and glory in them when they fell from God: in that they are said to be spiritualls, it appeareth that our fight with them is the more dangerous, for so much as they assault us invisibly. *In heavenly places*; that is, in the aire; or *in heavenly things*, that is, in heavenly graces of which they labour to deprive us, or about the heavenly inheritance to come.

In the evill day; that is, either the day of temptation, or the time of this life, which is called evill for the prevailing of evill in this time, or else the day of judgement. *And being perfect in all things stand*; that is, in all vertues and graces, for thus only we may be able to stand.

Your loines girt about, &c. The first part of the Armour commended to us is chastity, and because some faine themselves to bee such and are not, the word *Verity* is added; *Your loines girt about with verity*: or to lye is to fornicate, and so he which speaketh the truth, and lieth not, is thus girt about. *The helmet of righteousnesse*; that is, of just and righteous dealing. *Your feet shod with the preparation of the Gospell of peace*; that is, being fitted by chastity and righteousnesse, ye may now goe forth preaching the Gospel; the feet are shod when the affections are defended from worldly things, so that they are not set upon them, and as shooes are made of the skins of dead beasts, so we must be borne up in our affections from the earth by the examples of such holy men as died long agoe, who contemned the world for the joyes to come. *In all things taking to you the shield of faith.* In all assaults of our spirituall enemies faith is our chiefe defence, and other graces are defended under it as under a shield, and as at a shield our faith is the first thing that the Devill striketh at. The Devils temptations are called darts, because as darts they wound the heart; and fiery darts, because they kindle the fire of sinne in us, *viz.* of lust and of malice. *The helmet of salvation*, is hope, so called because as the Helmet is set upon the head, the highest part, so hope is above all other vertues, alwaies extending it selfe to Heaven in the expectation thereof, and for the joy of that most happy estate, a man doth easily contemne all the delights of sinne.

The Word of God, which is the Sword of the Spirit; that is, the Word preached, whereby as by a spirituall Sword the Devill is slaine, his assaults being annihilated. And because it is not in our power to bee thus armed and to stand,

ſtand, it is added, *By all manner of prayer and ſupplication*, that in our prayers running thorow all theſe things, and all things that we ought to aske, and not contented to have ſaid *Prayer*, he addeth *Supplication*, that is, by the adjuration of all holy things: for it is a more expreſſion of praying than ſingle Prayer. *Watching thereunto*; that is, both in the minde and in the body, *at all times*, in proſperity and adverſity.

Mayer. There is little difference in any other Expoſitor from ſome one of theſe, which will the better appeare by reſolving the doubts of this place in order.

1 Touching the fight, which it is ſaid we have *not againſt fleſh and bloud*, &c. that which *Ierome* mentioneth of ſome that collect hence, that we are tempted to all kinde of vices by the Devils, who doe properly each one ſeeke to corrupt us by ſuch vices as they labour about; it is the conceit of *Origen* only, and contrary to that place, *Gal.* 5. 17. and therefore to be paſſed over as a conceit. *Origen in Levit. c.* 11.

Some thinke that theſe words are ſpoken comparatively, we have not ſo much to fight againſt fleſh and bloud, that is, our owne corruptions, or men that be our adverſaries, but our moſt dangerous fight is with ſpirituall enemies. But the Apoſtle doth plainly expreſſe himſelfe in the words before going, that his intent here is not to ſpeake but of our fight with Satan, and therefore *Calvin* agreeth with *Anſelme*, that in our enemies that perſecute us for the Goſpell, wee are to conſider Satan impelling and moving them hereunto, and not the men themſelves, to be moved againſt them. And it is taken from *Auguſtine*, who ſpeaketh to the ſame effect in ſundry places, and ſubſcribed unto moſt generally, and that which I take to be the true meaning of this place. For though we be aſſaulted by men, our enemies, yet we fight not againſt them, we pray not againſt them but for them, it is the Devill onely that we pray againſt. *Bulling. Zanch. Calvin. Auguſt.*

Note. This is to be noted for the keeping of us within compaſſe, when wee are hated and perſecuted in the world, we are not to looke at our enemies to requite like for like, hatred for hatred, &c. but conſider the Devill working in them and by them, to arme againſt him only, that he being beaten downe, the men may be converted and ſaved.

2 Touching the names given here to our ſpirituall enemies, *Principalities, Powers, and Rulers*: Some follow *Ierome*, holding that as the holy Angels doe differ one from another, ſome being ſuperiour to others; ſo the evill angels being of all ſorts before their fall, ſome Principalities, and ſome Powers, continue ſtill in the ſame difference, and have their appellations yet accordingly. As amongſt rebels there is one chiefe, and divers others in authority above the reſt, that they may be the more powerfull to hurt. But others with *Oecumenius* follow *Chryſoſtome*, holding that the Devill is ſet forth by theſe names to ſet forth his exceeding great power againſt us, that wee may the more carefully arme our ſelves to withſtand him. Others deliver both expoſitions, which is indeed the moſt likely: for as I ſhewed before in ſpeaking of the good Angels, *Chap.* 1. 21. there are orders and degrees amongſt them, though it bee too great curioſity particularly to ſet them downe, ſo it is probable, that there are degrees amongſt them that fell even as there was before their fall, and ſo they are thus called as they have reference one to another; and as they have reference to us they may well bee ſet forth by theſe names to ſtirre us up the more. Let them be as great Principalities and Powers as they can, yet they are under the higheſt Power but as his drudges, as *Ierome* hath already noted: ſo that we need not to feare, when we heare them ſet forth by theſe names, if wee feare God, for their power lyeth only towards the wicked. *Cornel. à Lapid. Gerran. Zanchy. Chryſoſt. Bulling. Anſelm. Thom. Aquinas.*

3 Touching that appellation, *The rulers of the darkneſſe of this world*; it hath beene already well obſerved, that he ſaith not rulers of the world, but of

of the darkneſſe, that is, in ſinfull and wicked courſes: but if it had beene ſaid, *Rulers of this world*, it had beene plaine enough ſo, for ſo much as by the world the wicked are commonly underſtood, and in this ſenſe the Devill is ſaid to be *The god of this world.*

2 Cor. 4. 4.

4 Touching the laſt addition, *Spirituall wickednesſes in heavenly places*; I ſubſcribe to that acception, whereby the aire is underſtood which is above our heads: for both the ſame word, ἐν τοῖς ἐπουρανίοις, is uſed to ſet forth things above, *Epheſ.* 1. 20. and the Devill hath plainly his denomination from the aire, *Epheſ.* 2. 2. And this addition doth ſerve notably yet more to ſet forth how wary and well provided we have need to be againſt theſe enemies, for that they have advantage againſt us in regard of the place, and being ſpirituall, are ready to aſſault us inviſibly and unawares.

5 Touching theſe words, *And having done all to ſtand*, and *in the evill day*; the meaning ſeemeth to be plainly ſuch as *Bullinger* delivereth, even as Souldiers are exhorted to ſtand to it valiantly, and when they have done all acts of valour in repelling the enemy, to ſtand and keepe the place committed to their charge: ſo ought wee to reſiſt manfully our ſpirituall enemies, and when we have done all that is to be done herein, perſevere ſtill in faith and ſanctity; expecting more aſſaults to be made yet againſt us, as *Ierome* and *Calvin* hold, that by theſe words the Apoſtle would inſinuate, that the Epheſians might arme themſelves for harder times. That of *Anſelme*, that we are taught here to be perfect in all grace or elſe we cannot ſtand, ſoundeth very uncomfortably in reſpect of our imperfections whilſt we live in this world, as *Ierome* alſo teacheth. That of *Oecumenius*, *Having done all things*, that is, having taken to you all theſe parts of the ſpirituall Armour, if it bee ſupplyed thus, and having fought and borne the brunt of ſome aſſaults, ſtand yet to it expecting to be further exerciſed, it agreeth well with our expoſition already delivered. *The evill day* may be taken either for the whole time of this life, which is ſhort and evill, or for the time of temptation and perſecution: but how it ſhould be put for the day of judgement I cannot ſee.

Verſ. 13. *Bullinger.* *Hieronym.* *Calvin.*

Note. Note, that the whole life of a Chriſtian is a time of ſtanding to the ſpirituall fight, yea even after ſome brunts indured and victories obtained: for the Devill will never give over aſſaulting us, as hee did not our Lord, whom after his repulſe he is ſaid to have left but for a ſeaſon. We muſt not therefore lye downe in ſecurity, like the Amalekites after the ſpoiling of Zicklag, but as the Mariner watcheth the comming on of one wave after another, to guide his ſhip ſo as that there may be leaſt danger, ſo temptation after temptation is to be expected to the end of this tempeſtuous and troubleſome life.

Matth. 4.

6 Touching the firſt part of our ſpirituall Armour, *The girdle of veritie*; *Gregory* applieth it alſo to chaſtity, as *Ierome* doth, and *Anſelme*, and *Theophylact*; and *Pierius* conſenteth, that a Girdle both amongſt the Hebrewes, Greekes, and Latines, was a ſigne of virginity and integrity. But ſome underſtand integrity and uprightneſſe in religion: ſome the true Religion, without which it is in vaine to uſe any other of theſe ſpirituall Armours: and as the ſame Author ſaith, ſome underſtand truth in ſpeech, wherein a man ought firſt and chiefly to be oppoſite to the Devill, a liar. Some will not have every thing here particularly applied, but reſt in the generall; the armour of God with which we muſt be armed, conſiſteth of divers parts, which to ſet forth our military life, are likened unto ſuch parts of Armour as are uſuall amongſt ſouldiers. But I doe verily hold with thoſe, that thinke that every of theſe parts is particularly to be conſidered, and becauſe the loines are the chiefe part of ſtrength, as a Souldier going forth to fight hath his girdle which is broad and ſtrong, ſo the Chriſtian is commanded to gird himſelfe with verity, that is, according to *Oecumenius*, with verity in opinion, in word,

Verſ. 14. *Greg. in Luk. 12.* *Theophylact.* *Pier. Hierogl. 40.* *Bullinger.* *Zanch.* *Calvin.*

word, in thought, and in life. If chastity in a single life were meant, it were a sinne in any not to live so. Touching the *Breast-plate of righteousnesse*, there is no difference amongst Expositors.

Touching the being shod *with the preparation of the Gospell of peace*; That of *Anselme* is taken out of *Gregory*, but it doth not agree here: for these shooes are named what they are, that is, *The preparation*, &c. that is, with being ready to professe and declare, and stand to the Gospell of Christ whensoever we are called thereunto. Chiefly Preachers of the Gospell are thus shod, *Rom.* 10. 14. and a readinesse to confesse is required in every man, 1 *Pet.* 3. 15. according to most Expositors. Now this is not unfitly set forth by shooes, because they which are bare footed goe timorously and fearefully, being ready to be hurt ever as their foot dasheth against any thing: but such as are strongly shod, goe on in all places without feare, so the man that is resolved upon the standing to the Gospell of Christ, whatsoever commeth of it, is feareless in the middest of greatest dangers. To goe barefooted was anciently a signe of servitude and slavery in captivity, and therefore *Esay* was appointed to goe bare footed three yeeres, to prefigure the captivity of the Ægyptians and Æthiopians; and when the Hebrewes went out of Ægypt from servitude, they were appointed to have shooes on their feet, whereas during the time of their slavery, they went bare-footed. Hee therefore that boldly confesseth Christ, being described here as one shod, is in effect set forth to be a free man, whereas the timorous and faint-hearted are servants and slaves of sinne. 7 Vers. 15. *Oecumenius. Zanch. Bulling. Cornel. à lapide.* Esay 20. 3.

Touching *the shield of faith*, and *the helmet of salvation*, these are further set forth, 1 *Thess.* 5. 8. *The brest-plate of faith and love, and for an helmet, the hope of salvation.* In expounding these there is little difference, but that *Oecumenius* applyeth it unto the faith of miracles, whereas it is indeed that faith, whereby without doubting we trust alwaies in God, according to *Ierome*, *Anselme*, and others. The fiery darts of the Devill, are his temptations, which kindle concupiscence in us as a fire, whereby wee are made fervent to the committing of sinne: it is alluded to the poisoned darts sometime used in the wars, the poison whereof did burne those that were wounded with them like fire, neither could they be cured of their wounds. 8 Vers. 16. *Hieronym. Anselm. Zanch.*

Consider here how carefull every man should be to resist the Devils temptations, and to take heed that hee fall not into the sinnes whereunto hee is tempted hereby, for so much as they wound the soule as a poisoned dart uncurably; thus doth murther, thus doth adultery, drunkennesse, lying, theft, and every sinne. *Note.*

Touching that which followeth, about the sword of the Spirit, Prayer, and Supplication, enough hath beene said already: but onely whereas *Anselme* distinguisheth betwixt Prayer and Supplication, because the second is with obtestation by all holy things, as by the death and passion of Christ; and *Calvin* wil have the first to be the *genus*, and the other the *species*: *Zanchy*, the first, to be single prayer, the second, prayer with the acknowledgement of our owne wants and unworthinesse. Some distinguish them thus, that the first is prayer for a benefit, the other, against evill that we feare, and would have kept away or removed, which is intimated in the very word δεησις, comming of δέω, feare. And this I thinke rather to be the true difference. *At all times*, is to be understood as opposite unto fainting or growing weary of prayer, or unto praying only when the present danger doth urge us unto it, for we must dayly exercise our selves in Prayer and Supplication. And *watch unto it*; that is, use diligence and fervency in praying. 9 *Calvin. Zanchius.*

AN EXPOSITION OF THE EPISTLE of Saint PAVL to the PHILIPPIANS.

THE PREFACE.

Ptolomeus.

Diodor. Siculus.

Act. 16. 12.

Act. 16. 9.

Phil. 4. 14, 18.

Baronius.

PHilippos, from whence the Philippians have their name, is a City in Macedonia, a large Country in Europe, ſometime governed by *Philip* father to *Alexander* the great, but now under the dominion of the Turke. Some ſay, that it was otherwiſe called *Dathos*, but it is certaine that it was called *Crenidas*, untill that being taken by *Philip*, and augmented and fortified, it was called according to his name. *Luke* ſaith, that it was the firſt of that part of Macedonia, and a Colony of the Romans; that is, injoying the ſame privileges that they did at Rome, as the City Tharſus did alſo. Now the occaſion of Saint *Pauls* writing to theſe Philippians was this: He being called into Macedonia by a divine viſion came to Philippos, and converted many there unto the faith, delivering a certaine Damſell from an ill ſpirit, whereby ſhee told many things, and got her maſters much gaine: which benefit being now loſt, they for madneſſe laid hands upon *Paul*, and ſcourged and impriſoned him. But being againe miraculouſly delivered, and after this taken at Jeruſalem and ſent priſoner to Rome, where he continued in bonds for a time, the Chriſtians at Philippos hearing of it, ſent *Epaphroditus* one of their company unto him with ſome good beneficence for his releeſe, in way of thankfulneſſe for the great good which they had received by his miniſtery. Hereupon he tooke occaſion at the returne of *Epaphroditus*, waxing well againe after a great ſickneſſe, to write this Epiſtle the ſecond yeere of his impriſonment. And becauſe hee had beene informed by *Epaphroditus* of the falſe teachers that were riſen amongſt them, and how conſtantly they continued in the truth, he praiſeth this in them, inſtructeth them more fully in the Chriſtian Religion, giveth them

them warning against ſeducers, and mentioning his owne impriſonment, and whereto it tended, he remembreth to their commendation their great beneficence. And thus I have briefly ſhewed, both the people to whom he writeth, the occaſion, the place from whence, the Meſſenger, and the argument of this Epiſtle.

CHAP. I.

The Analyſis and ſenſe.

HEre, after ſalutations from himſelfe and *Timotheus*, *verſ.* 1, 2. hee firſt congratulateth their grace, *verſ.* 3. 5. Secondly, giveth them to underſtand how he prayed for them, *verſ.* 4. Thirdly, profeſſeth his good confidence touching them, and love unto them, *v.* 6, 7, 8. Fourthly, prayeth for the increaſe of all Chriſtian vertues and graces in them, *verſ.* 9, 10, 11. Fifthly, he declareth the good effect of his impriſonment, that they might not be diſcomforted by it, the Goſpell was made more famous hereby, *v.* 12, 13, 14. Sixthly, he profeſſeth his joy herein, though ſome out of envy were ſtirred up by his ſufferings to preach the Goſpel, *v.* 15, 16, 17, 18. and reſolution if he ſhould ſuffer unto death, together with the ground of it, *v.* 19, 20, 21. Seventhly, if it were put to his choice to be delivered, and live, or to die, he ſheweth that he was doubtfull whether to chuſe, *verſ.* 22, 23. Eighthly, he comforteth them by a promiſe of his life for their good, *verſ.* 24, 25, 26. Laſtly, he exhorteth them to conſtancy, being knit together by the band of unity, whatſoever they ſuffer; ſpeaking of them, as ſure indeed in this regard, by reaſon of the gift given unto them, *verſ.* 27, 28, 29, 30.

Verſ. 1. *Paul and Timotheus the ſervants of Ieſus Chriſt, to all the Saints at Philippos, together with the Biſhops and Deacons, &c.* Text 121.

PAul joyneth *Timothy* with him here, as hee alſo did, 2 *Cor.* 1. and doth againe, *Coloſſ.* 1. and 1 *Theſſ.* 1. not that *Timothy* together with him was the Author of this Epiſtle, but as one well noteth, to purchaſe him the more credit amongſt them, ſeeing he was ſhortly to ſend him to them, as appeareth *Chap.* 2. 19. For when *Paul* was in priſon, he ſent for *Timothy* to come unto him, 2 *Tim.* 4. 21. and haply he might be the Scribe to write this Epiſtle: howſoever, hereby his conſent and agreement with *Paul* in that which is written is declared. *With the Biſhops and Deacons*; this is ſingularly, and more than in other Epiſtles added, the reaſon is rendred by one, becauſe they that ſent by *Epaphroditus* to him, were the Biſhops and Deacons. And it is probable, that becauſe they together with the reſt made one common purſe to be ſent by *Epaphroditus* unto *Paul*, he by way of gratitude maketh mention of them in particular alſo; by the Saints, underſtanding the congregation of Chriſtian people there; by the Biſhops and Deacons, thoſe to whom a more publike office belonged of miniſtring to them in things ſpirituall, which was the part of the Biſhops; and in things temporall, which was the part of Deacons.

Mayer. Zanch. Phil. 1. Oecumen. Acts 6.

Qu. Why are the people ſet before the Biſhops?

Anſw. Chryſoſtome ſaith, that it was written only to them, and therefore readeth it *Biſhops* together, *Coepiſcopis*, not *Cum Epiſcopis*; but this is againſt all Greeke Copies. *Thomas Aquinas* therefore better ſaith, that the courſe of nature is obſerved, whereby the Paſtor followeth the flocke.

All Expoſitors agree, that they which in other places are called Elders or Presbyters, are the ſame with Biſhops here mentioned. For there were not many, but one Biſhop onely in one City, that is, one which was above all

Chryſoſt. Theophylact. Oecumen.

Hieron. in in Titum Epist. ad Oceanum. Anselm. Act. 20.28.

the rest. At the first, as some say rightly, all Presbyters were Bishops, and Bishops Presbyters, and therefore indifferently called by the one name or the other; but to avoid schisme, they chose one from amongst themselves to rule over the rest, who was singularly called a Bishop. Saint *Paul* calleth the Presbyters and Deacons together ἐπισκόπους, and so doth *Oecumenius* upon this place. One writing more largely upon the word, saith, that it commeth of ἐπισκοπεῖν, attentively to looke unto, and to provide for; the word is used in prophane writers, sometime to set forth a Physitian that looketh to the sicke, as by *Galen*, sometime a Governour of a City or Country, so *Homer* calleth *Hector Episcopum Troja*, and the Athenians called them whom they sent out to governe in divers Countries, *Episcopos*. *Cicero* also saith of himselfe, that they would have him *Episcopum*, to whom all matters should be referred, *lib.7. epist.* 10. But in the holy Scriptures, they that looke to others and are over them in holy things, are called Bishops, and for one to be chosen out from amongst the rest to rule over them, hee doth not hold it any way inconvenient.

Zanch.

Touching the reason of his writing, nominatim to the Bishops and Deacons, besides that before rendred, he yeeldeth two other: first, that he might shew in what esteeme he had the ministery of Deacons. Secondly, that hereby it might appeare, that the whole ecclesiasticall ministery consisted of these two orders, Bishops and Deacons. But if these had beene his reasons, it would have beene necessary, as well in writing to other Churches to mention them in his salutation, lest they in other Churches should take it, as a detraction from them, in that he passed them over in silence. Here is a remembrance made of a benevolence sent unto him, and that not once but two or three times, and therefore the Deacons being over such things, it was fit by name to speake of them in his salutation; in writing to other Churches, where the like had not beene done, there was not the like reason. The Syriacke Interpreter readeth it, *With the Presbyters and their Ministers*. If the question be, when one Presbyter began to be set up first above the rest, obtaining thus singularly the name of a Bishop, it is answered by *Theodoret*, that it was so even in the Apostles dayes, when this Epistle was written, *Epaphroditus* the carryer of this Epistle was their Bishop then. And *Anselme* saith, that in Alexandria from Marke even to *Heraclas* and *Dionysius* Bishops there, one successively was thus set over the rest. And that which is written to *Timothy* and *Titus* tendeth to the further confirmation of it. For to *Timothy* he saith, *Receive none accusation against an Elder, a Presbyter, under two or three witnesses.* and *Titus* is bidden to make Presbyters in the Cities. *Ignatius*, that lived neere the Apostles times, biddeth the Presbyters to be subject to the Bishops. And all the most ancient Writers speake of Bishops thus understood, *viz.* as succeeding the Apostles in the power of ordaining and governing others in ecclesiasticall office.

Syrus Interpr.

Theodoret.

1 Tim. 5.

Ignat. Epist. ad Trallianos.

From this first verse to the fourteenth all things are easie to be understood, and therefore briefly to run them over.

Vers. 3.

I give thankes to my God upon every remembrance of you. This is taken by most passively, as if *Paul* did hereby set forth his continuall remembring of them: but some expound it actively, of their remembring him with their bounty, which seemeth to me to be the best. For he sheweth afterwards, that he had much supply from them, and as *Anselme* noteth, they were well hereby put in minde, that the grace whereby they were stirred to send thus unto him, was from God, to whom therefore he giveth the thankes, and to this doe I rather incline.

Maldonatus, Græca Scholia. Photius.

Ansel.

Vers. 5.

For your communicating to the Gospell from the first houre, this is also generally expounded of their common partaking of the benefit of the Gospell: but by some, this not being excluded, it is first and chiefly expounded of their beneficence

Græca Scholia. Ansel. Thom. Aquinas.

neficence to the Preachers of the Gospell, expressing, how cordiall the Gospell was to them, from the first preaching of it amongst them. And the very phrase, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, seemeth to expresse no lesse, than something that they did to the furtherance of the Gospell with their purse.

To the day of Iesus Christ, that is, till the soule departing hence, appeareth before him in heaven. Here all Expositors note, that as God at the first preventeth us by his grace, so we need a continuall supply thereof, not being able otherwise of our selves to persevere therein. Vers. 6. *Anselm.*

Because I have you in my heart, both in my bonds and defence, and confirmation of the Gospell, being all partakers of my grace. that is, it is equall and just, neither can I otherwise thinke of you, but that as I have already said, God will perfect the good worke begun in you, because I doe dearly love you, as there is great reason, seeing yee doe all partake of the same grace of Jesus Christ together with me, in my bonds being affected as if yee were bound with me: *in my defence*, &c. in that yee stand to the truth against oppugners, as I doe. For such, as have such great grace, it were an unjutt and wicked part to thinke otherwise of them, but that they shall persevere unto the end. Vers. 7. *Anselm. Erasmus. Bullinger.*

How much I desire you in the bowels of Iesus Christ, that is, through the love, which I beare unto you in Christ, because yee are faithfull, that it might not be thought that his love was so great towards them for outward things, which they sent unto him. Vers. 8. *Oecumen.*

That your love may more abound in all knowledge and sense, that is, you discerning and understanding, who are to be prosecuted with such love and affection, and who not, because there were Seducers, by the love of whom they might haply also have beene drawne unwittingly. Vers 9. *Oecumen.*

So that my bands are made manifest in Cæsars hall, and amongst all others, that is, both noble men at the Court, and the common people of Rome did talke thereof, and by that meanes of the cause for which he was bound. Vers. 13.

Note, that the servants of Christ in the ministery ought to be so knit together in love, that the highest and greatest should not contemne others that are inferiour, but be sociable towards them, seeking to grace and credit them thus, as *Paul* did *Timothy*. He that is lifted up by greater dignity, living or learning, and looketh contemptuously upon such as be of an inferiour ranke, resembleth rather the haughty Pharisee, than the humble Apostle. *Note.*

Note againe, that the graces of Gods Spirit shining in others are matter of thankfulnesse to us, to praise God for which the faithfull servants of God, after the example of *Paul*, are excited. *Note.* Vers. 3. 5.

Lastly note, that they which give good and sufficient proofe of the true grace of God in them ought honourably to be thought of, and to be otherwise minded towards them, were very unjust and wicked. Christian equity requireth, that we should be heartily well perswaded of them, and earnestly affect them, not in any worldly respect, but for the grace of Christ in them. *Note.* Vers. 6, 7, 8.

Vers. 14. *And many of the brethren being made confident in the Lord by my bonds, were more abundantly bould without feare to speake the word.* Text 122.

15. *Some through envy and strife, but some of good will*, &c.

WHen they saw that *Paul* being bound and yet he preached, they thought with themselves, if he doth thus now, then much more ought we to speake, that are at liberty. But all were not alike affected, some preached with a mercenary minde, envying *Pauls* glory, and desiring thus to get credit to themselves, and to become famous and honourable, as were the Apostles. Others yet out of good will, seeing *Paul* detained in prison, that he could not so fully execute his office, preached the word for supply of that office, wherein he must then necessarily be wanting, by reason of his being in hold *Anselm. in Phil. 1.*

hold, having also a love unto him, and defending him against oppugners.

Vers. 16. *They truly out of strife, thinking to adde more affliction to my bands,* that is, thinking that it shall come to *Neroes* eare, that by *Pauls* meanes now there were many Preachers of the Christian Religion, whereby he might be the more incensed against *Paul*, and deale more sharply with him, and this they did out of a contentious minde, because they had beene before disputed with and confuted by him. *If any way Christ be preached, I will rejoyce in it:* that is, forsomuch as these envious persons preach the truth, I permit them, and am glad of it, because of the benefit that may redound to many hereby.

Vers. 18.

Vers. 19. *For I know, that this shall turne to my salvation:* that is, this increase of my affliction, the Spirit strengthening me to beare it constantly unto the end.

Vers. 20. *Christ shall be magnified in my body:* that is, because whilst I live, whatsoever I suffer, I shall ever be preaching and setting forth of his praise, and if I suffer unto death for his truth, he shall herein also be magnified.

Oecumen. in Phil. 1. The brethren, that heard how *Paul* suffered bands and imprisonment for the Gospell, thought hereupon, that unlesse this preaching had beene of God, he could never have stood to it to suffer thus therefore, and so tooke heart to preach likewise; yet some preached of envy and strife, that is, some of the heathen, either being ambitious of that honour that *Paul* had, or to stirre up the more wrath against him, as the Author of all this preaching, which was against the command of the Emperour. In that he professeth to joy in the preaching of the word howsoever, it is not to be understood, as though he could like well of it, that any false doctrine should be taught, as some have gathered from hence, but so the truth be preached, in what minde soever. *This shall turne to my salvation:* that is, this my being bound, or this preaching, or this treachery of theirs against me. *Shall be glorified in my body:* that is, by delivering me in a wonderfull manner, when my dangers may seeme to be greatest, or *in death*, he speaketh thus, not because he thought that he should now be put to death, for he doth immediatly after put them out of this feare, but in respect of his future martyrdome, whereby God should be glorified, when he should shew, that he did not care a rush for dying in his cause.

Mayer. 1 All other Expositors deliver no more in effect, but what hath beene already set downe. Touching the first *quære*, that may be made here, how many more were imboldened to preach by *Pauls* bands, it is agreed, that his courage and constancy in suffering bands for the Gospell put courage into others, as the martyrdoms that have beene, have also done; and therefore *Ambrose* readeth it *multi animati*, which *Zanchy* greatly approveth of, and *Bullinger*, saying, that before they were somewhat timorous, but now, all feare being put away, they did boldly, and with courage preach the Gospell. For in honest things (as the Paraphrast hath it) and excellent, it is wont to come to passe, that the more they are pressed and afflicted, the more they prevaile and are made illustrious, the attempt of the wicked being turned to a contrary end. *Chrysostome* and *Theophylact* note, that it is added, *in the Lord, they were made more bold in the Lord*, as the Author of their courage, lest he should seeme to arrogate to himselfe, as putting courage into them.

Ambros. Zanchy. Bullinger. Chal. Paraphr. Id ferè solet usu venire rebus honestis & præclaris, ut quò magis premuntur & affligantur, hoc magis invalescant, &c. Chrysost. Theophyl. 2 Touching the second, how some are said to preach out of envy and strife, that he might be the more pressed, and not purely, it is generally agreed, that this is not spoken in respect of their doctrine, but of the minde envying *Pauls* glory in the Church, wherewith they preached; *Chrysostome* saith, not sincerely for the workes sake; *Augustine*, out of an heart full of hatred against *Paul*, and wishing his death, a meanes whereof they thought this contention, that rose amongst them by reason of their affectation of vaine glory, might be, if it should come to *Neroes* eare, that the Christians could not agree amongst themselves, and therefore he, that was the head of them, *Paul*, as a most factious fellow, might thus come to be cut off the sooner: so *Zanchy*, *Bullinger*, &c.

Chrysost. Ουκ ει λικρινῶς δὲ ἀυτὸ τὸ πρᾶγμα. Aug. qu. Evang. lib. 2. qu. 33. Zanchy. Bullinger.

Some

Some yet, as *Zanchy* saith, hold, that *not purely*, is also to be understood in respect of their doctrine, which though it were not false, yet it was mingled with such questions, as might stirre up the Emperour the more, as whether the Gospell taketh away magistracie, &c. and this he defendeth; but *Paul* the best Interpreter of himselfe doth so plainly expound, *not purely*, to be out of envy and strife, and their preaching is so assented to, as being a preaching of Christ, *vers.* 18. as that I cannot thinke, but meerly their envious minde against *Paul* is taxed; whereupon *Chrysostome* cryeth out; O crueltie! O devillish working! they saw him bound, and yet they envied him, they would have his calamities increased, and make him more obnoxious to the Kings anger.

O crudelitatem, O diabolicam energiam, vinctum videbant, & tamen adhuc invidebant; auctus volebant ejus calamitates, majorique regis iræ obnoxium facere.

Touching the third, how it is, that the Apostle joyeth in the preaching of such, it is agreed, that because the truth was preached by them, though in envy and strife, it might have the due operation notwithstanding to convert and save those that heard it, therefore *Paul* would not withstand the preaching of such, but looking at the good, the propagation of the Gospell even by such meanes, he joyed in it. And in saying thus, some were tolerated, that preached the truth, but not purely, yet none were praised, as preaching falshood not with a pure minde.

3

August. contra Mendac. per hoc tunc etiam nonnulli tolerati sunt annunciantes non casto animo veritatem, &c.

There are three sorts of Preachers, the good shepherd, the hireling, and the theefe, *Ioh.* 10. If yee have found out these three, yee have found both such as yee should love, such as yee should tolerate, and such as yee should take heed of: the shepherd is to be beloved, the hireling to be tolerated, the theefe to be taken heed of.

Serm. 49. de verb. Evang. Tres personas in Evangelio investigemus, pastoris, mercenarii, & latronis. &c. Pastor qui propter veritatem annunciat, est amandus, mercenarius, qui propter lucrum, est tolerandus, qui falsum expellendus.

The shepheard which preacheth for the truth, is to be loved; the hireling, that preacheth for gaine, is to be tolerated; the false theefe is to be expelled.

Touching the fourth, what is meant by this, *I know that this shall turne to my salvation:* Some expound it of the saving of his bodily life, against which they conspired, as *Zanchy* saith; but most of the saving of his soule: and *Zanchy* more fully of them both thus; I know, that this their contentious preaching, whereby they thinke either to bring me to this streight, that for feare of danger I must deny the truth, or else suffer death therefore, shall not take effect, according to their expectation: for by your prayers for me, and by the support of the Spirit, I doubt not but to be confirmed in the truth unto the end, so that I shall have my soule saved, *vers.* 20. and by revelation I know, that I shall not upon this imprisonment be put to death in respect of the body, *vers.* 25. and so their expectation shall be quite frustrated, that which they doe against me tending to the saving of my soule, and of my bodily life also. And to this doe I subscribe, but chiefly to that of the salvation of his soule, by reason of his constancie made the more illustrious by this opposition. That of *Oecumenius* followed by *Thomas Aquinas*, may well be included also, this preaching to the doing of good unto many for their salvation, being promoted by my meanes, shall further my salvation, because when a man doth another good in respect of his soule, it is turned to the benefit of his owne soule also. The Syriacke Interpreter readeth it, *I know that these things*, and the Greeke Scholia accordingly, *these things*, either my bonds, or their preaching, or ill counsell against me shall turne to my salvation. As for any thing else here, it shall suffice that hath beene already set downe out of *Anselme*.

4

Vers. 9. *Oecumen. Anselm. Calvin. Thom. Aquinas. Zanchy.*

Thom. Aquin.

Syrus interpres. Schol. Gr. τὸ δεδεσθαι ἢ τὸ κηρυσσειν παρ' αὐτων ἢ καὶ τὸ ἐπιβουλεύεσθαι παρ' αὐτῶν.

Note that the persecutions of the faithfull shall never be the subversion of the truth, but a cause of the more propagation thereof, the threats and violence offered by enemies adde courage to such as stand for the truth. And therefore let us not feare now, as though things were desperate, because the enemy hath so much prevailed, and let it hereby appeare, what place the truth hath

Note.

hath in us, that we are made the more zealous and couragious for it, the more we suffer for it.

Note. Note againe, that though the Preachers of the word be not all right, but some beare an evill minde in their preaching, yet that shall be no prejudice to the godly hearer, so that, as *Augustine* saith, he receiveth his doctrine, but doth not follow him in the manner of his life that is an ill affected Preacher. And this may be a comfort to such as live under a ministery notoriously envious, or ambitious, or otherwise reprobate-like.

Note. Note lastly, that what is ill intended by wicked men against the godly, shall be turned to their greater good, sometimes both of soule and body, but alwayes of their soules, as the persecution of the primitive Church was an occasion that the faithfull, being scattered into divers places, carried the Gospell thither; and *David* being imployed against the Philistims by *Saul*, for his destruction, gat him the more honour.

Act. 8. 1. Sam.

Text 123. Vers. 21. *For Christ is to me to live, and to dye is gaine.*
22. *But if to live in the flesh, this is to me the fruit of the worke, and what to choose I know not*, &c.

Zanch. in Phil. 1. 21. THE Syriacke hath it, *For Christ is my life, and if I dye he is gaine unto me.* *Erasmus*, *For Christ is life to me, and death gaine:* this reading is also followed by *Bullinger* and *Hemingius*. But *Calvin*, whom *Beza* also followeth, readeth it thus, *For to me in living Christ is, and in dying gaine:* but *Beza* with some more change, *For Christ is to me in life, and death gaine.* But the old reading, from which I see no reason to goe, is, *For to me to live is Christ, and to dye gaine:* that is, the scope of my life is nothing, but by preaching, living according to his command, and suffering for his sake to glorifie Christ: but if I dye, this shall be gaine unto me, because I shall be freed from all present troubles, and with Christ injoy heaven.

Vers. 22. This verse is also diversly read. By *Beza* thus, *Whether for me to live in the flesh be worth the while*, operæ pretium mihi sit, *or what to choose I know not.* By *Calvin* thus, *If to live in the flesh be worth the while for me, I am even ignorant, what to choose.* The Greeke Scholiast, he saith, that to live in the flesh, is the fruit of the worke, for some might use his life to the fruit of good workes, seeing his living was of availe to bring forth fruit. *Erasmus*; If it may happen to me to live in the flesh, this is to me the fruit of worke. Another, *If my living in the flesh be Christ, this shall be the fruit of my worke*, that is, herein I see the fruit of my living, that I glorifie Christ. The more simple reading seemeth best unto me. *If it may happen to me to live in the flesh, that shall be to me the fruit of my worke*, that is, it is destinated to me, to bring fruit unto the Church by my ministery.

Vers. 25. *And being perswaded of this, I know that I shall remaine*; that is, because my living shall be for your benefit, I certainly know by the Spirit that I shall live, &c.

Vers. 26. *That your glorying in Christ may abound in me, by my comming againe.* The Syriacke, *That when I shall come againe, your glorying, that is in Christ, may abound in me.* Some expound this passively, that when I shall come againe for the furthering of your faith, my joy in respect of you may abound, as the Greeke Scholia. Some better, actively, that your joy in me your Apostle, being delivered so wonderfully, and comming againe amongst you, may abound, I being thus made unto you an example of Christs power to save his.

Mayer. *Anselm.* This one Author hath made all things so plaine here, as that I shall not need to adde more. *Anselme* illustrateth the first words a little more thus, I live to none other end, but to glorifie Christ, I have no life, but Christ, I live not the old man, but the new, who hath innovated all my life. *And to dye is gaine,*

gaine, becauſe I ſhall then change away earthly things for heavenly, and temporall for eternall. And another, he ſaith, that Chriſt is to live unto him, becauſe he counted his life to be by Chriſt, and for Chriſt, and therefore, ſo that Chriſt might be glorified in his living, he liked well to live, but if he dyed in his quarrell, ſome advantage ſhould come hereby to his glory, and therefore this would be a benefit to him alſo. Even by dying, ſaith *Chryſoſtome*, I ſhall not dye, becauſe I have life in my ſelfe. They might indeed kill me, if they could ſhake faith out of my minde, but whilſt Chriſt is in me, though death ſhould invade me, I ſhall live. They ſhall not trouble me, that kill me, but ſend me to my life.

Gagneus.

Chryſoſt. *Etiam moriendo non moriar, quia vitam habeo in meipſo. Tum verò demum me occiderent, ſi per metum & timorem animo meo fidem potuerint excutere. Donec verò Chriſtus in me fuerit, etiamſi mors ingruerit, vivam, &c.* Verſ. 22.

These words are a reaſon of thoſe that went before, why he did ſo confidently aſſure himſelfe, that Chriſt ſhould be glorified in his body, whether by life or by death, and that he ſhould not any way be confounded before his adverſaries, and therefore was not troubled at their attempts againſt him: becauſe to ſet forth Chriſt was a life to him, as being the end why he lived, and to dye for Chriſt would gaine ſomewhat to his glory by his conſtant enduring thereof, and ſo could not but be a benefit to his owne ſoule.

The next words, *But if to live in the fleſh, this is to me the fruit of the worke, and what I ſhall chooſe*, &c. theſe I ſay are ſo conciſe, that they breed yet a greater difficulty. But one in ſhort maketh an excellent reſolution of them thus. But if to live here, if I ſay, this may bring more fruit or gaine unto Chriſt by reaſon of my worke and labour in preaching, I am even ſtreightened not knowing upon this conſideration, whether to preferre to live ſtill, or to ſuffer death. And this is according to moſt of the Ancients. Whether it were worth the while to live ſtill he could not be ignorant, becauſe he profited ſo many, and if he ſhould have had any ſuch meaning, the words had *verſ.* 24. would have beene contradictorie to theſe. Touching the reſt of this Chapter there is no further difficultie in it, but that all may eaſily be underſtood by the helpe of that, which hath beene already delivered.

Gagnæus.

Chryſoſt. Oecumenius. Anſelm.

See here an example of one wholy addicted to the glorifying of the Lord Jeſus, all that *Paul* regarded was this, for his owne living or dying it was nothing to him. And when as to dye would be a more immediate benefit to his owne ſoule, yet to win and confirme others, for the inlarging of Chriſts kingdome, did ſo affect him, that he was content to ſtay from the fruition of glory with Chriſt to doe him this ſervice. *Paul* hath opened here (ſaith *Chryſoſtome*) a great myſtery. But what ſaiſt thou *(O Paul)* when as paſſing away from hence thou art going to heaven to be with Chriſt, knoweſt thou not what to chooſe? Thou leadeſt here a bitter life in hunger and thirſt, and cold, nakedneſſe, cares, and perſecutions, and ſtreights, and doeſt thou yet deſire this bitter life? what Merchantman having his ſhip laden and ready to land, had rather abide ſtill in the ſea? what ſouldier, when he may be freed from the warres to trophees and celebrities, had rather ſtill be ſweating in warre? But this he did for thoſe that he had won unto Chriſt, that he might make them more expedite and ſolid, and that he might make the plantation, which he had planted the more fruitfull. In imitation of him let us be for Chriſt, knowing that thus we are for our life indeed, and whatſoever happeneth being for his glory, ſhall be to our benefit, live we or dye we.

Note.

Chryſoſt. *Magnum hic myſterium aperuit. Quid dicis Paule, tam hinc abiens in cælum migraturus & cum Chriſto futurus ignoras quid eligere debeas: Acerbam hic vitam ducis, in fame, ſiti, frigore, nuditate, curis, perſecutionibus, angustiis, & acerbam hanc vitam adhuc deſideras, &c.*

CHAP. II.

The Analysis and Sense.

IN this Chapter the Apostle prosecuteth more largely the exhortation to unity and concord, begun *Chap. 1. v. 27.* and then shewing, how his heart was knit unto them, he promiseth to send *Timothy* and *Epaphroditus*, giving them some hope of his owne comming also. In exhorting to unity he is most earnest, pressing them hereunto by all the considerations that may be in short, *vers.* 1, 2. and forbidding strife, *vers.* 3. Secondly, he prescribeth the meanes of concord: first, humility, *vers.* 3. Secondly, such entire love, as whereby every one is for the good of another, *vers.* 4. Thirdly, he urgeth more largely the example of Christ, shewing how he humbled himselfe, and was afterwards exalted, *vers.* 5, 6, 7, 8, 9, &c. Fourthly, he doth implicitly teach, that thus they shall be tending together to salvation, which was a thing that they had alwayes applyed themselves unto, *vers.* 12, 13. Fifthly, they should by this meanes be made most illustrious amongst the heathen, *vers.* 14, 15. Sixthly, they should be an occasion to him of much joy, whom they had cause to respect, because he was ready to spend his life for them, *vers.* 16, 17, 18. His proposition of sending *Timothy* goeth with his commendations annexed, *vers.* 19, 20, 21, 22, 23. That of his owne comming, *vers.* 24. The sending of *Epaphroditus* is mentioned, *vers.* 25. Where also he is highly commended. Secondly, his love towards them is signified, *vers.* 26. Thirdly, his sicknesse and recoverie is declared, *vers.* 27. Fourthly, his hastening to send him, *vers.* 28. Fifthly, he exhorteth them to receive him, and such as he was with all love and joy, yeelding a reason, *vers.* 29, 30.

Text 124. Vers. 10. *That at the name of Iesus every knee should bow of things heavenly, earthly, and subterranean.*

Oecumen. in Phil. 2.

VErse 1. he had said, *If there be any comfort*, that is, if yee have any regard to me to doe that, whereby I may have comfort in my bands: *If there be any communion in the Spirit*, that is, if yee have any communion and societie with me in the holy Ghost: *If any bowels of compassion*, so that yee will not aggravate my sufferings, let this be your requitall of my love towards you, to agree together in unity, as touching matter of faith especially. *Vers.* 3. *Thinking others better than your selves*, for envy is amongst equals, when one, that is thought no better than another, is preferred, whereas if he be thought better, this preference is borne well enough, and such an one shall be honoured, reverenced, and beloved. *Let the same minde be in you, that was in Christ*: doe not thinke, that any losse or hurt will redound unto you, if yee doe thus abase your selves, for as Christs humiliation did not any whit derogate from his glory, but was a demonstration of the naturall celsitude thereof, so humilitie in us sheweth and testifieth the sublimitie of our vertue. For he onely, that is poore in vertue, feareth to humble himselfe, lest he should never rise againe: the truly vertuous knoweth, that he standeth firmly, and that his vertue shall be made thus to shine the more. *Who being in the forme of God, thought it no robbery to be equall to God.* Here with one blow all heresies are overthrowne; first, that of *Arrius*, teaching him to be man only. Secondly, *Paulus Samosatenus* affirming likewise that he was a meere man, but received *Energy*, that is, a divine power from God. Thirdly, *Marcion*, holding that he received his beginning from the Virgin *Mary*: and with these are overthrowne *Nestorius*, *Marcellus*, *Sophronius*, *Photinus*, and *Sabellius*, holding the same. *He thought it no robbery to bee equall to God*; that is, he was God by nature, for if he had not beene so, but by robbery, he would not

Vers. 3.

Vers. 5.

Vers. 6. Heresies touching Christ.

not have laid his divine dignitie aside, as he did, for feare of utterly losing it, but because he knew that he could resume it againe, when it pleased him. *In the likenesse of a man:* what is the likeneſſe of man, but another man? so that he became man, but his incarnation is thus expressed, because he had some things above the condition of man, *viz.* that he was God also, and begotten without copulation. *He was found in habit like a man:* hereupon the Enthousiasts inferre, that he had no true body, but the habit here spoken of was his flesh, because that herein standeth the figure and fashion of a man; and this phrase is used, lest his divinitie should be thought to be turned into his humanitie. *He humbled himselfe:* it was voluntarie, not by compulsion, *becomming obedient*, as a sonne to his Father, not as a servant. *God gave him a name above all names:* that is, not to God, Christ, but to him becomming man, his name is Christ, the Sonne, God: for as *Basil* saith, if it had reference to his Divinitie, he should by his incarnation and suffering have attained to greater dignitie than he had before, when he was equall to God, which cannot be. *Every knee should bow:* that is, that all both Angels, men, and Devils, should worship him, for even the Devils acknowledged him, and all both good and bad shall see him comming to judge the world.

Vers. 7. Vers. 8. Vers. 9. Vers. 10.

If there be any consolation: that is, if yee would have any comfort in Christ in the pardoning of your sinnes. *If any comfort of charitie:* that is, if yee would have the charitie of other Churches, which pray for those that be in misery, and doe good unto them, to be a comfort unto you in your adversities. *If any societie of the Spirit:* that is, if there be any union of your mindes made to agree in one by the holy Ghost, as there is, if the Spirit be in you: for speech is a meanes of this union, and therefore to shew, that where the Spirit is, such an union will be, the Spirit came downe in the similitude of tongues, and if the Spirit be not in you, yee are none of Gods children, seeing it is the Spirit that witnesseth to our Spirits, that we are the children of God. *If there be any bowels of mercy:* that is, towards me, expresse it by the unity of your teaching in matter of faith, and in all other things, wherein yee ought to agree. *Thinking others better than themselves in like manner.* It is iniquitie to thinke better of our selves, than of others, it is equall therefore what is here prescribed: for though there may be something in me to be preferred, yet there may be some hidden thing in another more excellent. And lest he should seeme to give occasion to some to be puffed up, whilst others preferre them, he prescribeth it as a mutuall dutie to every one, I must thinke better of another, and he must thinke better of me againe, than of himselfe.

Anselm. in Phil. Vers. 1. Vers. 3.

Consider not every man his owne things, but the things of another: that is, hereby yee shall be made ready to preferre others, if yee looke at the good things in them, and not at that which is in your selves; or else hereby unitie and concord shall be furthered amongst you, if yee seeke not every man his owne, but the profit and good of another, as Christ Jesus did.

Vers. 4.

He thought it no robbery to be equall to God: He was by nature equall to him, for as the Father is God, so is the Sonne God; as the Father is omnipotent and immutable, so is the Sonne also, so that he tooke this equalitie by being borne, he did not presumptuously arrogate it by being proud.

Vers. 6. *Nascendo aequalitatem sumpsit, non superbiendo praesumpsit.*

In figure being found as a man, that is, not by changing his Godhead into man, but by putting on the nature of man upon his Godhead, as a man that putteth on a garment is not changed in respect of the lineaments and members of his body thereby. But his putting on of man was in a more wonderfull and unspeakable manner uniting the nature of man to him, to make it together with his divinitie immortall and eternall.

Vers. 8.

Wherefore God exalted him: that is, as he was man, but it may be understood in respect of his Godhead also both for the union of the natures, and for the declaration that was made of him to be, as he was, as by his humilia-

Vers. 9.

tion he is ſaid to have beene abaſed, and exinanited, becauſe he ſeemed to be what he was not.

Verſ.10. *That at the name of Ieſus every knee ſhould bow:* that is, all things ſhould be ſubject unto him, bowing the knee in exalting him in token of their ſubjection. Things heavenly are Angels, earthly holy men, ſubterranean Devils, and wicked men, for even ſuch doe tremble before him, and are compelled to be ſubject unto him. Spirits have no knees, but becauſe we by bowing the knee doe reverence, it is ſpoken for the ſimilitude. *And every tongue ſhould confeſſe:* that is, all countries and nations ſhall confeſſe, *that Chriſt is in the glory of the Father,* that is, equall to him in glory, doing this either voluntarily, or by force compelled.

Calvin. in Phil.9.10. In that Chriſt is ſaid to be therefore exalted becauſe he humbled himſelfe, the Doctors of Sorbon gather, that he merited glory for himſelfe firſt, and then for others. But this is from Satan, ſeeing Chriſt is ſhewed here in his ſuffering to have beene carried with ſo great love towards us, as that forgetting his owne good, as it were, he beſtowed himſelfe, and gave his life wholly to us. The illative particle *wherefore* ſetteth forth the conſequence of his humiliation, and not the cauſe of his glory, for otherwiſe it will follow, that man may merit divine glory, which is abſurd and horrible that the glory peculiar unto God ſhould be merited by the worke of man. Chriſt neither ſought nor received any thing for himſelfe, but all for us. A name was given him above all names, when the ſupreme dignity and power was conferred upon him over all things, ſo that none is like to him in heaven or in earth. This of the bowing of every knee at the name of Jeſus is borrowed from the Prophet *Eſay,* who ſaith, *Every knee ſhall bow unto me, and every tongue ſhall ſweare,* &c. Here it is certaine, that adoration is meant, which peculiarly belongeth to God only; Some too ſubtilly ſtand upon the name *Ieſus,* as comming of Jehovah, but it is not the word ſo much, but the perſon expreſſed by this word, that is meant hereby. The Sorbon Sophiſters are more than ridiculous, that gather from hence that a man ought to bend the knee, as often as the name Jeſus is pronounced, as though it were a magicall word, that had all the force included in the ſound.

Eſa.45.23.

Mayer. Zanch. in Phil.2.1. *Zanchy* in the firſt words, ſomewhat more fully than any yet alleaged, rendreth the expoſition thus. I have mentioned your comfort by the Goſpell through my miniſtery, as being ſo great, that yee feare not to ſuffer for the truth; now if yee have attained any ſuch comfort, yee ſhould deale very ungratefully with me the inſtrument thereof, if at my intreaty yee agree not in one; I doe therefore hereby pray you to agree together. *If there be any comfort of love,* herein he hath reference to that which he had ſaid, *Chap.1.v.7. I have you in my heart:* if therefore yee have any comfort in my love mutually to be affected to me againe, that I may hereby have comfort in my calamitie. *If there be any communion of the Spirit:* in theſe words he hath reference to the communion mentioned, *Chap.1.v.5.* yee have a communion together, being all members under one head together with me being joyned by the ſame Spirit, which if it be ſo, doe not ſo unnaturall a thing, as one to be at enmity againſt another, and ſo much to be eſtranged from me in your doings, with whom yee are one in Spirit. *If there be any bowels,* &c. this hath reference to his bonds before ſpoken of, that ought to move them with compaſſion towards him, and therefore to agree, that he might have joy thereof. *Theophylact* and *Calvin* hath the ſame with *Oecumenius,* others follow that of *Anſelme,* but this of *Zanchy* is the moſt full and apt expoſition of theſe words.

Theophylact. Calvin.

Verſ.3. Touching the next words, *Accounting others in like manner better than your ſelves,* the ſolution is not ſo eaſie, how he that is ſuperiour in gifts and graces to another ſhould count him ſuperiour to himſelfe, for this were to thinke

that

that to bee true, which is falſe. The reaſon yeelded by *Anſelme*, which alſo *Calvin* followeth, that we ſhould thinke others better, becauſe there may be ſome better thing lying hid in them, ſeemeth not to be good, becauſe ſome are ſo profligatly evil, that they are void of all goodnes, their fruit declareth them plainly to be evill trees. *Th. Aqu.* rendreth this reaſon, that a man conſidering what he hath of himſelfe, and what another hath of God, ſhould herein think him his ſuperiour, for humility, faith, hee looketh at vice and corruption in a mans ſelfe, but at vertue and grace in another: but this holdeth not in all men, ſeeing ſome have no grace, or vertue at all in them. *Gregory* ſpeaketh of this, as if the direction were given, touching the godly only, amongſt whom, he that excelleth in any kinde, may yet ſee ſomething in another kinde, in another moſt excellent alſo, in which regard hee is to preferre him. *Paul* according to this his owne rule, admired the innocency of *Peter*, and of the other Apoſtles, affirming in humility that he was the *leaſt of the Apoſtles, and not worthy the name of an Apoſtle.* In like manner *Peter* admired the wiſdome, that was in *Paul*, when he ſaith, *As our beloved brother Paul according to the wiſdome given unto him, hath written to you.* Againe, he ſaith, that the elect are ever attentive to that in others, which they have better than is in themſelves, to preferre them in their thoughts: but the minde of the reprobate on the other ſide is ever upon that good which is in himſelfe more than in another, and upon the evill in another.

Anſelm.
Calvin.

Th. Aquin. 2.2. Qu.161.a 3.

Greg. Hom. in Ezech.
Greg. ſicut electi quique hoc ſemper in aliis attendunt quod a Deo melius acceperunt, quam ipſi, ut eos ſibi cogitatione præferant, ſic reproborum mens nunquam penſat quæ bona ſpiritus alter acceperit, &c.

Auguſtine likewiſe teaching thoſe, that live in perpetuall virginity, to preferre married perſons before themſelves, inſiſteth in the conſtant ſuffering for Chriſt, that may bee in them more than in Virgins, ſaying, it is one thing for the truth and out of an holy purpoſe not to conſent to a thing perſwading and flattering, and another not to yeeld even to him that tormenteth and rageth againſt one, &c. *Zanchy* alſo ſeemeth to bee for this preference of the brethren: for of theſe, ſaith he, hee ſpeaketh, and to theſe hee writeth. But if I who am the leaſt of all Expoſitors, may without the imputation of preſumption give my judgement, I doe not thinke, that every word here is ſo to bee ſtood upon, as that it is preciſely meant, that wee ſhould count others ſuperiour to our ſelves, but onely, that through humility we ſhould carry our ſelves as inferiour to them, by yeelding wherein wee may, and not ſtiffely ſtanding to bring others to the bent of our will: for thus there can be nothing but quarelling & contending, ſeeing *by pride only men make contention.* And ſo the meaning will be nothing elſe, but as the Lord Jeſus taught before, that the chiefeſt through humility ſhould bee ſervant unto all. According to this, I render the ſenſe thus, that ſtrife maybe put down amongſt you, which I ſo greatly deſire, be not conceited in reſpect of any more eminent gifts in any of you, but humble your ſelves mutually to one another, as though each one were ſuperiour to another, being ready for peace ſake to yeeld wherein yee may, as an inferiour to a ſuperiour. And if it be thus underſtood, the next words will agree moſt fitly. *Looke not every one at his owne, but at the good of another.* that is, conſider not ſo much what a reſpect had unto your owne dignifying would put you on unto, but what is requiſite for the benefit and ſalvation of another: for they that would faine doe good unto others, humble themſelves, as inferiours to their ſuperiours: though haply they may bee of much more dignity, yet ſo they may ſave them from ſome great danger, wherat they aime, they care not. And thus alſo the example of Chriſt here brought will follow moſt aptly: for he preferred us, and through humility abaſed himſelfe in ſeeking our good and eternall ſalvation. Neither ſhall we doe againſt our ſelves by thus ſubmitting, but bee in the way of a future moſt high exaltation, as the Lord Jeſus was.

Aug. de ſ. virgin. cap. 47. Aliud eſt pro veritate & propoſito ſanctio non conſentire ſuadenti & blandienti, aliud non cedere etiam torquenti & furenti. Zanchy.

Prov.

Verſ. 4.

Verſ. 6.
Chryſoſt.
Theophylact.
Hillar.
Calvin.
Beza, &c.

Touching theſe words, *Who being in the forme of God, &c.* the are eaſie enough to bee underſtood, being of infinite glory, as the divine Majeſty, and ſuch as without wrong doing was of equall dignity, as moſt conſent. Onely

Ambroſe,

Ambroſe, or that commentary bearing his name, expoundeth forme by the word figure, or externall ſpecimen of raiſing the dead, giving ſight to the blinde, and hearing to the deafe, whereby hee declared himſelfe to bee God: ſo likewiſe *Eraſmus*, holding that this is ſpoken of Chriſt after his incarnation, not before. But it is plaine, that being about to ſet forth Chriſts wonderfull humility, to extoll it the more, that wee might be aſhamed not to be humble, he beginneth with his eſtate of glory before his incarnation, and then ſheweth his humility in his incarnation, *verſ.* 7. and in his paſſion, *verſ.* 8. touching which for the phraſe, wherein they are expreſſed, enough hath beene ſaid already. To come therefore to the queſtion about bowing the knee at the name of Jeſus, which is the chiefe difficulty hitherto: It is commonly inquired here; firſt, what name is that, which is ſaid to be given unto him above all names, & if it be the name *Ieſus*, how this may be ſaid ſo to be. Secondly, what is meant by the bowing of all knees at this name, and whether it be neceſſary to ſhew outward reverence by bending the body or putting off the hat, when this name is named. To the firſt ſome anſwer, that by the name given unto Chriſt is meant nothing elſe but the divine glory and power conferred upon him, as he is man. This interpretation is mentioned by *Theodoret*, as received by ſome in his time, but is by him rejected. For, ſaith hee, I finde another meaning of this word, *Heb.* 1. 1. namely the title of the Sonne of God, and almoſt all both the Greeke and Latine fathers underſtand it likewiſe, ſaying that this name given unto him was God, the Sonne of God, and ſome alſo Jeſus. And this name, they ſay, was given unto him, as hee was man, for as hee was God, nothing could be added to him: neither had he a bare name without the thing, for hee was truly the Sonne of God, not by the converſion of his humane nature into God, but by the grace of union in the concrete, that perſon which was man, was truly God. And this name is ſaid to be given unto him after his paſſion and reſurrection, becauſe then the world began firſt to take notice of him to be ſuch, then he appeared to be a Jeſus indeed, according to the name given to him in his circumciſion. And to this doe I ſubſcribe, being verily perſwaded by the often mentioning of the name with *Zanchy* that the very name that the man Chriſt attained to, together with his divine glory, is here pointed at. As for the queſtion of meriting this name by his humiliation, although it bee exploded by *Calvin*, and herein doubtleſſe hee ſpeaketh rightly, that Chriſt without regarding himſelfe, was wholly intent to ſave us; yet the ancient fathers teach, that he merited for himſelfe as he was man, his divine glory, not in reſpect of his ſoule, for that was glorified in the inſtant of his conception, but of his body, which began then firſt to be glorified when he roſe againe from the dead. *Athanaſius* reckoneth up ſix excellencies, that he merited, firſt that his body which died ſhould be the firſt raiſed again. Secondly, that his body torne and defaced ſhould be moſt highly glorified. Thirdly, to be advanced above all Saints, and Angels. Fourthly, to ſit at the right hand of God the Father. Fifthly, to have judiciary power to judge the quick & the dead. Sixthly, to have dominion over all things in heaven and in earth. Now it is true indeed, that all theſe excellencies belonged unto Chriſt of due, by vertue of the hypoſtaticall union of the two natures, but yet his exaltation is here ſpoken of, as a reward of his paſſion. Touching the name *Ieſus* given to him, this in ſpeciall is a name above all names, becauſe herein wee are ſaved, and not in any other name. It is above the name Jehovah, for that ſetteth forth God onely, as hee hath being in himſelfe, and giveth being, and is Lord of all things, but Jeſus ſetteth forth God, as hee is our Redeemer and Saviour, and ſo is greater, becauſe to redeeme and ſave is more than to create and make. Saving includeth making, as preſuppoſing it, but not on the contrary ſide. Therefore the very name *Iehoſhuah*, which is Jeſus, hath all the letters of Jehovah and more. *Bernard* doth excellently ſet forth this further, ſaying, All the names of God doe either

Ambroſ.

Eraſmus.

Verſ. 10.

Calvin.
Bullinger.
Theodoret.

Græc ſcholia.
Ambroſ.
Hieronym.
Auguſt.

Zanchy.

Chryſoſt.
Ambroſ.
Beda.
Baſil. l. 4. contr. Eunom. Auguſt. l. 2. contr. Maxim. c. 5.
Athanaſ. Ser. 2. contr. Arrian.

Act. 4. 12.
Bern. ſer. 15. in Cant. Omnia

either ſound forth the grace of piety, or the power of majeſty; the name of power is *Emmanuel*, the name of piety is Jeſus. Againe, the Prophet reckoneth up divers names, *Admirable, Counſeller, mighty God, the everlaſting Father, the Prince of Peace.* Here the name of majeſty and power is in a manner tranſfuſed into the name of piety and grace, and that is rendred againe abundantly in the name Jeſus; the name *God* is transfuſed into *Emmanuel*, admirable into counſeller, mighty God into the eternal father, &c. the names of power into the names of piety. One therefore hath made theſe antitheſes betwixt other names of God, and this name Jeſus. Jehovah is the fountaine of being, Jeſus the fountaine of grace and glory; Jehovah was the deſtroyer of *Pharaoh*, and of his armies, Jeſus of the devill and hell; Jehovah was the Law-giver of the Jewes and of the old Teſtament, Jeſus of Chriſtians and of the new Teſtament; Jehovah led the Hebrewes thorow the red ſea into Canaan, Jeſus leadeth us through his bloud into heaven.

nomina Dei aut pietatis gratiam, aut potentiam majeſtatis ſonant. Nomen potentiæ eſt Emmanuel, nomen pietatis eſt Ieſus. Rurſum propheta inquit, Vocabitur nomen ejus Admirabilis, Conſiliarius, &c. Hic potentiæ & majeſtatis nomen in id quod eſt pietatis & gratiæ quodammodo transfunditur, &c.

To the ſecond, although ſome thinke no reverence here preſcribed to the very ſound of the name Jeſus, but onely ſubjection to him that is thus called, and Adoration: Yet one of ours, *Zanchy* ſaith, that at the founding of this name every knee ſhould bow, affirming, that upon this it was a moſt ancient cuſtome in the Church, for men to put off their hats at the name of Ieſus, and that it was of good uſe for the confutation of the Arrians: but ſince, he ſaith it hath beene turned into ſuperſtition. They of whom it is ſaid, that they ſhould bow, are things heavenly, earthly, and ſubterranean, that is, according to *Theodoret*, which *Zanchy* preferreth, Angels both good and bad, who are all ſaid to be in heavenly places, and men good and bad upon earth yet living, and ſuch as are dead and buried, for all ſhall riſe againe and ſtand before this great Judge at the laſt day. And his reaſon ſeemeth to bee good, why by the things under the earth, the devills are not to bee underſtood, becauſe the devils are now in the aire, the chiefe of them being therefore called the Prince of the Aire, and becauſe the Aire hath the ſame name with heaven, they are ſaid to be *in heavenly places*. Now that which is here ſaid, is partly fulfilled, in that ſo many countreys and nations doe reverence this name, and at the laſt day it ſhall be perfectly accompliſhed, when he ſhall come as Judge both of quicke and dead. The conceit of *Origen* here is without ground, that all both devills and men ſhall at the laſt ſubject themſelves unto Chriſt, and ſo bee received to grace. For ſome ſhall bow through compulſion in feare and trembling; and ſo they ſhall bee inforced to confeſſe alſo, as it followeth, *verſ.* 11. This ſpeech of bowing the knee is apparently alluſive, as all conſent, to that of *Eſay*, *I live ſaith the Lord, and every knee ſhall bow unto mee*, and hath reference eſpecially to the laſt judgement, as Saint *Paul* applieth it. For outward reverence ſhewing at the pronouncing of this name, as I can ſay nothing againſt it, ſo that it bee not a bare ceremony, but commeth from an heart affected with reverence towards the Lord Jeſus: ſo I finde not any thing amongſt the ancient fathers to urge hereunto, whenſoever the ſound of this name is heard. Get thee therefore an heart poſſeſſed with the feare and reverence of Ieſus, and then doe, as it ſhall ſeeme good unto thee, for ſuch as the Root is, ſuch will the Sprouts be, that ſpring there-from. He that from his heart reverenceth the Lord Ieſus, cannot but be moved with reverence every time that hee heareth him named, and if outwardly he expreſſeth it, farre be it from me to cenſure him therefore. The name Ieſus is moſt probably the name above all names to be reverenced, becauſe this name was ſo much abaſed: it was written over his croſſe in contempt, Ieſus of Nazareth, King of the Iewes: ever after the time of his circumciſion this was the name, whereby hee was called, being at the firſt appointed by the Angell, (not as derived from אבא a ſyriacke word, which ſignifieth to heale, or ἰάω to heale, as *Baſil* and *Cyril* derive it, and *Epiphanius* ſeemeth to reſt in, nor yet from Jehovah, שׁ being interpoſed, as *Oſiander* would have it,

2 *Calvin. Beza. Bulling. Piſcator, &c. Zanch.*

Epheſ. 6.

Origen.

Eſa. 45. 23. Rom. 14. 10, 11.

The name Jeſus. *Baſil. in aſcet. Cyril. Catech. 10. Epiphan. her. 26.*

it, for ſo ſtill ye would be wanting, but from ye to ſave, and the Angell giveth the reaſon, *he ſhall ſave his people from their ſins:* when mention was made of this name amongſt the Jewes, it was with ſcorne and contempt, hee that was thus called being then taken for a baſe fellow, a carpenter, a glutton, and drinker, a devilliſh, ambitious, blaphemous ſeducer: Wherefore in way of recompence this name is now, and ſhall bee yet made ſo honourable, as that above all names it ſhall be reverenced. Touching the words following, *Every tongue ſhall confeſſe, that the Lord Ieſus is Chriſt, to the glory of God the father.* Theſe words are by ſome expounded, as they ſound, being thus read, according to the Greeke: but as *Beza* ſheweth, to whom alſo *Zanchy* aſſenteth and others, they may bee read as *Anſelme* hath them, in the glory of God the Father, it being a common thing amongſt the Greeks to put εἰς for ἐν, and ſo the equality of the glory of Chriſt being man with God the Father is here ſet forth.

Matth.1.21.

Verſ. 11.

Chryſoſt. Oecum. Beza. Zanchy. Anſelm.

Note. Note, that concord and unity amongſt the faithfull is a thing, that wee the Miniſters of Gods word are chiefly to exhort and perſwade unto: and therefore if any be the Author of diviſion, hee is the Miniſter of Satan. Hee that is the true ſervant of Chriſt rejoyceth in the good agreement of the people, whatſoever paines and ſufferings hee doth endure for them, as one that herein hath attained the maine end of his ſervice. Let all that give any regard unto God and his ordinance therefore apply themſelves to live together in unity and love, thinking that their caſe is naught, neither can they have any true comfort in Chriſt, if they be full of diſſention and ſtriſe.

Note. Note againe, that to perſwade unto love there be the ſtrongeſt motives that are; comfort in Chriſt, communion in the Spirit, and the comfort that is in the love of the faithfull, when they agree well together.

Note. Note alſo, that the onely ground of unity is humility, for every one of what quality or condition ſoever to be ſo lowly minded, as that he regardeth not himſelfe, for his private profit or eſtimation ſo much, but theſe being utterly neglected in compariſon, hee is wholly intent to that, whereby hee may credit the Chriſtian religion, and further other mens ſalvation.

Note. Laſtly note, that where this humility is, there ſhall in the end bee no detriment in reſpect of a mans owne particular, but great advantage and gaine, as there was unto the Lord Jeſus in reſpect of his humane nature thus comming to the heighth of dignity.

Text 125. *With feare and trembling worke out your ſalvation.*

Verſ. 13. *For it is God that worketh in you, both to will and to doe of his owne good pleaſure.*

Oecumen. in Phil.2. THere is great reaſon, that when a man is working out his ſalvation, hee ſhould be affected with feare and trembling, becauſe whileſt hee is in the very exerciſe of vertue, there are thoſe that be working treachery by affecting the heart with pride and arrogancy, whereby all is perverted. Againe God is ever preſent to behold our doings, before whom we cannot but tremble in regard of our ſinnes, for which he hath prepared ſo great puniſhments. And for this cauſe we ought to worke with feare and trembling, becauſe unleſſe God beholding our ſtriſe and trembling ſtudy affoard us aid, we ſhall neither have a will, nor the act ſhall bee judged a good worke. Or elſe he addeth, *For it is God that worketh in you, &c.* as if he had ſaid, be not terrified, or diſcouraged, from bringing a good minde and will with you to doe that which is good with feare and trembling, for it is God that worketh this good in you; *God worketh the will:* out of overmuch gratitude of minde, he aſcribeth the very will to the operation and energy of God, that wee may praiſe him even therefore, not to teach that wee have no liberty of will, God forbid that. *For the good purpoſe of your minde*; that is, that the good purpoſe of your mind may be fulfilled

filled in you, and ſo his will, whileſt yee worke your ſalvation and God worketh together with you. *If I bee offered up in ſacrifice and ſervice of your faith I rejoyce,* that is, if I ſuffer death for my preaching of the faith of Chriſt unto you, for to dye for Chriſt is to become a ſacrifice: or if I be offered up for the ſacrifice of your faith, having once brought you by beleeving to be a ſacrifice unto God; for herein is the joy of a teacher, when his doctrine taketh ſuch effect, that they to whom hee preacheth, become a ſacrifice unto God: if *Paul* ſhould have ſuffered before that he had effected this amongſt the Philippians, it could not but have beene a griefe unto him; or laſtly, if I bee offered up in ſacrifice, yet I joy for the offering and ſacrifice of your faith, which I ſhall then together offer up unto God alſo. Verſ. 17.

Worke out your ſalvation, that is, doe good workes ſo, that ye may be worthy of eternall ſalvation; and doe not this proudly, but with the feare of moſt inward humility, for he that is alwayes affraid of falling is humble, thus feare muſt bee inwardly, and trembling of the body outwardly: *For it is God that worketh in you, &c.* this is a reaſon, why they ſhould feare even in their well doing, *viz.* becauſe it is by Gods grace that a man doth any good, and it is God that worketh this in him. Feare therefore even when yee doe well, that is, be humble, acknowledging from whom it commeth, that ye doe well, and doe not by pride aſcribe any thing to your ſelves. And yee muſt feare, leſt that which is given to the humble bee taken from you being proud. When he biddeth us to worke well, he intimateth the liberty of our will, but in adding *with feare and trembling,* he debarreth from attributing any thing to our ſelves. And as our well-doing is from God, ſo is our perſeverance in good alſo; the will and the power to perſevere is of the grace of God. *Anſel. in Phil.2.*

By the holy Ghoſt the will is kindled, and therefore they can, becauſe they ſo will, and therefore they ſo will, becauſe God worketh the will in them. *Aug. Tract. Pſ. 65. Timendum eſt vobis, ne ſorte quod datum eſt humilibus auferatur ſuperbis.* *Aug. l. de correp. Spiritu Sancto accenditur voluntas eorum, &c. Mayer. Calvin.*

This place is abuſed by the Papiſts, as *Calvin* ſheweth, to the proving of free will, becauſe he biddeth them to worke, and the merit of our workes, becauſe hee ſaith, *Worke out your ſalvation,* and the uncertainty of faith, becauſe he addeth, *with feare and trembling.* Touching free will, becauſe God is ſaid to worke the will, they doe thus diſtinguiſh, the faculty to will well is of God, but the good will it ſelfe is of man: but this is quite contrary to *Paul,* who aſcribeth the very will unto God, and not the helping of the infirmity of our will onely. Touching the ſalvation, which wee are bidden here to worke out, he ſaith, that nothing elſe is meant but the whole courſe of our vocation, and all thoſe things which concurre to the perfection to which we are predeſtinated, the very aſpiring after a moſt holy life, by the guidance of the Spirit of God. And unto this, his intent is not here to ſhew how farre our faculty doth extend, but to teach that God doth ſo worke in us, that hee would not have us yet to bee ſluggiſh, but ſtoutly exerciſed through the force of a ſecret inſtinct. Laſtly, for the uncertainty of faith hence inferred, hee ſaith that it cannot bee wreſted to prove doubting, unleſſe a man will make *Paul* to bee againſt himſelfe, ſeeing he doth every where ſtir up to aſſurance and the pleroforyof faith. The ſolution is eaſie, there are two kinds of feare, one of ſolicitude which is oppoſed to ſluggiſhneſſe and to pride, the other of doubting, which is oppoſed unto the certainty of faith; of the firſt of theſe it is ſpoken here, not of the ſecond. For although the faithfull doe by faith certainely reſt upon the grace of God, yet when they conſider their owne frailty they cannot but feare and often have recourſe to prayer, which is ſo farre from cauſing doubting, as that it doth more ſtrongly ſettle a man in his faith in God. Hitherto *Calvin.* And this is true indeed and conſonant to the teaching of the Apoſtle both here and every where elſe. Saint *Auguſtine* alſo againſt thoſe, that attribute any thing to free will ſaith as much as can be. For hee ſaith, *Wee will,* but God worketh in us to will, wee worke, but God worketh in us to worke of his *Paulus non diſputat, quouſque facultas noſtra extendat, ſed ſimpliciter docet Deum ita agere in nobis, ut non tamen ſinat nos pigreſcere. ſed arcano inſtinctu impulſos ſtrenuè exerceat.* *Aug. l. de bono perſever: Nos volumus, ſed Deus in nobis operatur velle; nos operamur, ſed Deus in nobis operatur & operari pro bona voluntate.* *Hoc pium & verum ut ſit humilis & ſubmiſſa confeſſio, & detur totum Deo.*

owne good pleasure. This is godly and true, that there should bee an humble and submisse confession, and that all should be given to God.

Quomodo dicis quod te audio dicere, & rectè credamus in Deum & evangelio consentiamus non esse donum Dei, sed hoc nobis esse a nobis. Sed quid est ergo quod ait Apostolus, Deus in vobis operatur & velle. Respondes per legem suam, per Scripturas suas Deum operari ut velimus, cum vel legimus vel audimus. Sed ea consentire vel non consentire ita nostrum est, ut si velimus fiat, si autem nolimus nihil in nobis Dei operationem valere faciamus, &c.
Zanchy.

And in another place, how saiest thou which I heare thee say, that to beleeve in God and to consent unto the Gospell, is not the gift of God, but of our selves. And therefore when thou art asked what this meaneth, *God worketh in you both to will and to doe*, thou answerest, that God worketh by his law and the holy Scriptures, when they are heard a will, but to consent or not to consent unto them is so in our power, as that if we will it may be done, but if we will not, the operation of God is of no force to make us doe. But herein thou contradictest our prayers, which are made for the unfaithfull, that they may beleeve, which is as much as if thou shouldst openly say, that we ought not to pray for those to whom we preach that they may beleeve, but onely to preach unto them, &c.

Agreeable to this the Milenitan Councell hath determined. If any man maintaineth, that God doth expect our will, that wee bee purged from our sinnes, and confesseth not, that it is by the infusion of his blessed Spirit, and the working thereof in us, that wee have a will to be purged, hee resisteth the holy Ghost himselfe saying by *Salomon*, *The will is prepared by the Lord*, and by the Apostle, *God worketh in you to will, &c.*

Let now the Popish or the late upstart Arminian sect see how they can maintaine the liberty of a mans owne will so much urged by them.

For meriting of our salvation enough hath beene said already, *Luk.* 17. 10. and touching the certainty of faith, *Rom.* 8. 38.

Briefly therefore I conclude the sense of these words with *Zanchy* thus. *Worke out your salvation*, that is, hold on in that saving course wherein ye have begun, and goe on stoutly and constantly in the study of obedience, whereby we are brought to the possession of eternall salvation by Christ, for though we be justified and saved by faith in Christ onely, yet we must walke in the way of righteousnesse, that we may attaine unto it. And worke out your salvation thus *with feare and trembling*, that is, being free from carnall security, and pride, and insolency, in humility and sollicitude, diligently and carefully, as they are wont to doe that goe about any thing in feare and trembling, as *Bullinger* noteth, not doubting and uncertaine in your faith: for the Psalmist excludeth this, when hee joyneth rejoycing with trembling. *Serve the Lord with feare, and rejoyce before him with trembling.* seeing rejoicing is the fruit of assurance, not of doubting. To doe a thing therefore with trembling is not with negligence, as *Ierome* teacheth also.

Bullinger.
Ps.2.

Hieron. cum timore & tremore. i. e. non cum negligentia, sed ut Iob ait, verebar omnia opera mea propter Deum.

It is God that worketh in you the will and the deed of his owne good pleasure. The Greeke Scholia and the Syriacke readeth it, *According to your goodwill*, that is, as yee have a good will. But this is forced and agreeth not to the purpose of this place, which is to shew, why wee should with all care and diligence hold on in a good course, *viz.* because the will and power unto this is not of our selves, but of God. Nothing therefore is proudly to bee arrogated to us, but in humility and reverence wee are to hold on working together with Gods grace, lest wee bee judged, as receiving the grace of God in vaine. For though in the beginning of grace our will is a meere patient, yet afterwards wee follow God moving our wills, and doe worke together with his grace. And thus *Augustine* also expoundeth it, joyning the words with the feare and trembling, but some others, joyning them with the precept of working out our salvation, understand this as an incouragement to doe so; because God is at hand to help us in working both a will and the deed in us also. I rest in the former, because it seemeth rather necessary to yeeld a reason of fearing and trembling, than of working out our salvation; and if this reason should have reference to our working thus, it should better have beene said, worke out your salvation with all good courage, fearing nothing, for God worketh

worketh in you, &c. *Of his owne good will*, in the Greeke it is *Of good will*. But all our Latine Expoſitors interpret it (as is moſt meet) of Gods good will, becauſe the word εὐδοκία here uſed, doth every where ſet forth Gods mercy without our merit, and ſo in this place, *According to his good pleaſure*, is as much as of his meere mercy and upon no merit of ours. But the word ὑπὲρ here uſed, not ſignifying properly *according*, but *for*; ſome have rather expounded it thus, for the fulfilling of his good will and pleaſure. *Chryſoſt. Theophylact. Oecumen.*

Touching the laſt paſſage that needeth any expoſition here, *Oecumenius* hath already ſpoken ſo fully, that I ſhall not need to adde any more, but only as *Calvin* noteth, that the word σπένδεται, whereof σπονδὴν here uſed is derived, ſignifieth a ſacrifice for the confirmation of covenants, and ſo moſt properly the meaning is, that if he were put to death for the further confirmation of their faith, whereby at the firſt they became a ſacrifice unto God, as he uſeth the phraſe, *Rom.* 15. 16. hee would rejoyce in it. *Epaphroditus*, of ſending whom he ſpeaketh, is thought by *Chryſoſtome* to be one that inſtructed them in the Goſpell after *Pauls* departure, and ſo is ſaid to be their Biſhop, by *Theodoret* and *Baronius*. Verſ. 17. *Calvin.* Verſ. 25. *Chryſoſt. Theodoret. Baronius.*

Note, that humility is ſo great a vertue, that whatſoever we doe in labouring to attaine everlaſting life, muſt be tempered herewith: for having commended humility by the example of Chriſt, he inferreth this exhortation, *Worke out your ſalvation with feare and trembling*; whereby it plainly appeareth that humility is the thing here urged, to thinke meanly of our ſelves to the end, not attributing the good which we doe to any power of free will in us, but meerely to Gods grace. So that the Papiſts, and ſuch elſe as ſtand for liberty of will in us, in attempting thus to lay a ground of pride and ſelfe-conceitednesſe, doe what they can to prevent us from ever comming to the ſalvation here ſpoken of. For herein lyeth the force of the reaſon, why wee ſhould labour in the way of life in humility, *becauſe God worketh the will and the deed*; we depend wholly upon his grace, to lead ſuch a life as that we may be ſaved, who *deſpiſeth the proud and giveth grace to the humble*: ſo that let humility be away, be without feare and trembling in our well doing, dote upon the power of our owne will, and we ſhall never bee capable either of doing or thinking well to the ſaving of our ſoules; hee that of his meere mercy giveth to thinke, and to doe well, will never beſtow this gift upon us. *Note.*

CHAP. III.

The Analyſis and Senſe.

IN this Chapter the Apoſtle proſecuteth further the exhortation to humility before going, firſt in generall, ſtirring them up to rejoyce in the Lord, the Author of all good in them, and not in themſelves, making apology for iterating the ſame thing againe, *verſ.* 1. Secondly, he giveth warning againſt ſuch as taught contrariwiſe, calling them dogs, &c. *verſ.* 2. Thirdly, he propoundeth his owne example, and of other faithfull perſons who gloried not in the power of the fleſh, or in any outward thing, but attributed all to the grace of God in Chriſt, *verſ.* 3, 4, &c. to *verſ.* 15. Laſtly, after his example thus propounded, he preſſeth all that would be perfect good Chriſtians to be minded likewiſe, and herein to follow him, *verſ.* 15, 16. And becauſe he was not onely an example to them in humility of minde, but in all manner of godlineſſe and temperance, hee doth implicitly perſwade to the following of him herein alſo, deſcribing another ſort of ſenſuall men that were amongſt them, with their fearefull end, *verſ.* 18, 19.

and the manner of his owne life, and of other faithfull persons, with the most joyfull end that they doe certainly expect to make at the last, *vers.* 20, 21.

Text 126. Vers. 2. *Take heed of dogs, take heed of evill workers, take heed of the concision, &c.*

Mayer. Oecumen. Græca Scholia.

THE first verse is so made to cohere with that which went before by *Oecumenius*, and the Greeke Scholia, whom many more follow, as if the joy to which he exhorteth them, were in regard of the recovery of *Epaphroditus*, and the hope that he put them in of his comming unto them. But

Zanch. in Phil. 3.

Zanchy delivereth a sense, as received amongst other Expositors, more agreeable to that which I have set downe in the Analysis, and such as I thinke the Reader will judge more agreeable to the place, and it is this. I have described Christ unto you, as the Author of your salvation, now what remaineth, these things being so, but that ye rejoyce not in any thing that yee have done, but in him, the Author of all this good unto you; and that with joy beseeming such a Prince, which is when your whole confidence is put in him, and ye seeke not salvation by any else, but take heed of those that come with any other doctrine unto you. He exhorteth them to rejoyce, as to a thing spoken of before, and that was *chap.* 2. 18. where having shewed his owne joy to be such for their faith in Christ, as that if hee should suffer death for preaching this faith unto them, he would rejoyce, he exciteth them to rejoyce likewise with him. For so much as therefore the joy there spoken of is grounded upon faith, which maketh a man wholly to rely upon Christ, and not upon any thing in himselfe, this being a repetition of the same must needs also bee expounded accordingly, and so it doth most fitly agree with his owne practice by and by after described, all whose confidence and joy was in the Lord; but for any thing in himselfe, though never so excellent, he weighed it not.

Vers. 2. *Chrysost. Oecumen. Theodoret.*

Touching the present words, the exposition of *Chrysostome* (saying, that dogs here are judaizing heretikes, who after the manner of dogs did barke at Christians for standing for liberty from the ceremoniall Law) is followed generally by other Expositors. *Concision*, as the same Author also hath it, is a cutting of the body without any profit, meerely for hurt unto the body, for so their circumcision (which is meant here) then was: for concision is a vaine and rash cutting, as circumcision is a word used to set forth the cutting away of some things superfluous for the polishing of that which is cut. *Anselme* much after the same manner, adding that they are cut off from Christ by this cutting off the flesh, whilst they cut not off, but nourish vices still, and that he calleth them concision, because not they, but we, are the true circumcision, according the commandement cutting off sinne, and serving the Lord in righteousnesse. *Chrysostome* also noteth, that Circumcision now was good for nothing, but to make a schisme and rent in the Church by meanes of them that stood for it; and therefore in this respect also the word *Concision* is used. *Ignatius* applyeth Concision here to the heresie of *Simon* and *Basilides*, who made a cutting of Christ, when in their teaching they parted Jesus from Christ. The Greeke word κατατομὴν, signifieth *Occision* also, and so according to the forenamed Expositors, herein is implyed the eternall destruction, to which these circumcisers are now tending. I subscribe to the first of *Chrysostome*, as being the most genuine exposition of the words: for I doubt not but the Apostle alludeth unto Circumcision in the word Concision; yea, he expresseth as much in the next words, *Wee are the Circumcision.* I thinke also, that without streining the schisme which is needlesly made in the Church hereby, and the cutting off from God, which destruction will follow at the last, may be inferred from the same word, as *Calvin* also applyeth it. Touching the words following, *We are the Circumcision*;

Anselm. Concisi. & excurtati sunt, quia carnem amputant, sed vitia nutriunt, & à Christo Cæsi. i. abscissi sunt.

Ignatius. Epist. ad Philip.

Calvin.

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the meaning of them is nothing elſe, but as *Chryſoſtome* hath before ſhewed, that we which by faith and repentance are turned unto Chriſt, being circumciſed in heart, are the true Iſraelites and ſeed of *Abraham* that ſhall inherit, and not they, whatſoever they brag of their falſly called circumciſion, being indeed but a vaine cutting.

Note that good exhortations, wherein the people have need to be ſtirred up, ought to be repeated and urged often, yea, it is moſt ſafe for the hearers that it be ſo: yet a diſcretion is to be uſed in the time, not making ſuch repetitions all at one time, and in the manner, ſtudying ſtill to bring in ſome new motive to ſet the better edge upon the appetite of the hearer, leſt in ſtead of profiting him, his ſtomacke be cloyed and made to riſe againſt it. *Note.*

Note againe, how baſe wicked men are, of what degree or quality ſoever, if they be abetters of error, maintaining any thing againſt the truth of Gods Word, they are as dogs, and the ſervice which they doe unto God is worthy to be derided, if it be by Circumciſion, by being called Concision, as *Eliah* ſometime derided the Prieſts of *Baal* in their blind devotion. For it is not the ſeeming zeale in any that will juſtifie their manner of ſerving God, but to this end it muſt bee according to the rule of his Word. Wherefore all popiſh devotion being in error, is ridiculous, and they but as dogs notwithſtanding. *Note.*

Verſ. 4. *For even I have that, whereunto I may truſt in the fleſh; if any other hath that, wherein it ſeemeth to him that he may truſt in the fleſh, I much more.*
6. *As concerning the righteouſneſſe of the Law, I was without blame, &c.* *Text 127.*

THE meaning of the Apoſtle is nothing elſe, but that if he would, hee could ſpeake of that in regard of which he might glory in the fleſh, that is, in fleſhly obſervances, wherein he had beene moſt ſtrict, and in the nobilitie of his ſtocke, being deſcended from Iſrael. He mentioneth the Tribe *Benjamin*, whereof he came, becauſe it was a principall Tribe deſcended of *Rachel* the beloved of *Iaacob*, and revolted not to idolatry when the other ten Tribes fell away, for *Iudah* and *Benjamin* remained ſtill untainted. An Hebrew, he ſaith, he is of the Hebrewes, with reference to *Heber* the ſonne of *Sale*, the ſonne of *Shem*, who was the eldeſt ſonne of *Noah*, and a Phariſee; that is, divided to that company which was counted moſt noble amongſt the Jewes, and not mixed with the common ſort. He mentioneth his perſecuting of the Church, to ſhew his zeale in oppoſing whatſoever ſeemed to be contrary to the Law which he profeſſed. And as touching the righteouſneſſe of the Law, he ſaith, *That he was preſerved without complaint*; becauſe none could complaine of him, that hee had done any thing to the wronging of him againſt the inſtitutions of the Law. *Thoſe things which were gaine unto me, I count them loſſe for Chriſt*; that is, which were profitable, as I thought, and deare unto mee; now that Chriſt is come, becauſe they did prefigure him to come, being ſtil adhered unto, they are a detriment, becauſe they teare the verity of faith to obſerve them ſtill, being as much as to hold that Chriſt is not yet come. *For the ſuper-excellent knowledge of Chriſt Ieſus*; that is, either becauſe they hinder from this knowledge ſuch as ſtill dote upon them, or becauſe they hinder a man from the true knowledge of the Scriptures, which are not knowne till he knoweth Chriſt, the end of theſe things. *I count them dung*; that is, ſuch as defile the obſervers of them. *That I may gaine Chriſt*; that is, have him as a reward hereafter, and bee made his member here. *That I may know him*; that is, wherefore hee was borne into the world, and why he ſuffered death, and roſe againe, and ſo attaine unto juſtification; for his riſing againe, was for the juſtification of thoſe that beleeve

Anſel. in Phil. 3.
Verſ. 5.
Verſ. 6.
Verſ. 7.
Ideo ſunt detrimenta, quia deterunt veritatem fidei.
Verſ. 8.
Verſ. 9.
Verſ. 10.

beleeve in him. *The communion of his ſufferings*, is through the faith that a man hath in him to bee ready to ſuffer any thing, yea death it ſelfe for his
Verſ. 11. ſake, as he ſuffered for us. *If by any meanes I might attaine to the reſurrection of the dead*; that is, the glory to come, which hereby is ſhewed to be hard
Verſ. 12. to be attained unto. *Not that I have already attained it*, &c. that is, howſoever it may ſeeme, that I have beene already made partaker of this glory when I was rapt into the third Heaven, yet this is nothing in comparison of the glory to come; neither have I attained to perfection of knowledge, or done ſo much as I ought, but am daily adding and doing more, *That I may apprehend that for which I am apprehended of Christ*; that is, that I may know Christ as he knoweth me, and come againe to ſee him in that glory wherein he appeared in the way when he apprehended me: for though he had attained unto much, yet this one thing was ſtill to come, to dwell in the
Verſ. 14. houſe of God for ever, and to be made like unto the Angels. *I forget that which is behind*; that is, this courſe I take to attaine to this glory, carnall obſervances I put out of my minde, in ſuch privileges as be outward I reſt not, but I ſet my heart altogether upon heavenly things, and inſue them both in heart and worke, *till I come to the reward of the calling above*; that is, to the bleſſed eſtate which God will in Heaven give unto me in Christ
Verſ. 15. Jeſus. *So many as be perfect let us be thus minded*; that is, if I count not my ſelfe to have apprehended ſo much as I ought, then doe all ye make the like reckoning alſo. But he ſeemeth here to contradict himſelfe, firſt diſclaiming perfection, and then aſſuming it. It is therefore to be underſtood, that there are two ſorts of perfection; firſt, according to the manner of humane poſſibility; ſecondly, according to the gift of Gods bounty; the perfection of a traveller, and the perfection of one that poſſeſſeth that Country, which untill we doe attaine, we ought never to thinke that we have done enough or gone farre enough, but muſt ſtill alwaies bee proceeding. They are ſaid therefore to be perfect here, who are as men in underſtanding, and not as children, who are ready to thinke every little that they have done enough. *If any amongſt you thinke otherwiſe, God will reveale it unto you*; that is, being humble, and ſo ſeeking information from the Lord, he will in time ſhew you your error, if ye thinke that ye have attained to the perfection of know-
Verſ. 16. ledge. *But in that which we have attained to let us walke*; that is, let us not be diſtracted through diverſities of revelations, but in the unity of faith and of a good life, which we already know ought to be enſued, let us per-
Verſ. 18. ſiſt unto the end. *Enemies to the Croſſe of Christ*, he calleth ſuch as taught to beleeve in Christ was not ſufficient unto juſtification, unleſſe a man did obſerve the ceremonies of the Law alſo, hereby detracting from the merit of Chriſts paſſion. He ſaith that they make *the belly their God*, becauſe they aſcribe juſtification to obſervances about meats, which are for the belly, and teach ſalvation to be attained hereby. Hee calleth *their glory their ſhame*, becauſe they gloried in circumciſing their privities, whereof they might now be aſhamed. And they are ſaid to ſavour earthly things, becauſe they underſtood nothing in the Law ſpiritually, but all carnally. And this agreeth alſo to lewd Chriſtians, that bearing themſelves upon faith, lead a
Verſ. 20. wicked and ſenſuall life. *Our converſation is in Heaven, viz.* becauſe we are delighted in heavenly things, for whatſoever we dearely love, we doe as it were quietly dwell therein, as where a mans body abideth, that is ſaid to be his dwelling.

Mayer. *Oecumenius* differeth a little from *Anſelme* in the expoſition of ſome paſſages here, as firſt where the Apoſtle ſaith, that he was an Hebrew of the Hebrewes, he applyeth it to the knowledge of the Hebrew tongue, of which many ſince their diſperſion amongſt other nations were ignorant, but *Paul* was a true Hebrew for the Hebrew tongue. Secondly, if any ſhall ſtumble

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at his calling of the rites of the Law losse, he explaineth him herein, saying, that this is spoken only comparatively, and respect being had to the time; for in their time they were usefull and beneficiall, but since the passion of Christ, in whom they have an end, not, neither were they ever of any worth in comparison of Christ. They were as the eare and chaffe to the Corne, of use till the Corne be ripe and gathered in, but after that base and rejectany. Thirdly, he explaineth a little more fully these words, *That I may apprehend that for which I am apprehended of Christ*; that is, now that he hath taken me from persecuting to be an Apostle, and to carry his name amongst the Gentiles, my study is to walke worthy this high calling of an Apostle, of which he expoundeth Βραβεῖον τῆς ἄνω κλήσεως, *the reward of the supernall calling*.

Fourthly, the things that are behinde he expoundeth of such notable exploits as he had formerly done, forgetting which, he endevoured yet after more Apostolicall perfection, and finally the glorious reward in Heaven. Lastly, the enemies of the Crosse of Christ, he saith, were dissolute and delicious livers amongst Christians, and by no meanes will have it understood of the observers of carnall rites.

Thomas Aquinas explaineth that of being circumcised the eighth day a little more fully, hereby it appeared that he was not a Proselyte, but an Israelite borne; for Proselytes were circumcised at any age, but the Israelites borne so, the eighth day. And of *Benjamin*, he saith, that whereas *Iacob* had children by wives and handmaids, *Benjamin* came of a wife, and so was the more noble: and that which was delivered in blessing of *Benjamin*, *He as a ravening Wolfe shall eat the prey in the morning, and in the evening shall divide the spoiles*; he applyeth, as a prophesie touching *Paul*, who at the first was a persecuter. The name Hebrew, he saith, *Augustine* sometime derived from *Abraham*, but afterwards retracted, and that worthily, because *Abraham* himselfe is said to be an Hebrew: *Heber*, mentioned *Gen.* 11. is he from whom the name commeth, in whose family, as the Glosse saith, the Hebrew which was the first language rested at the division of tongues, together with the true worship of God, and therefore for the eminency thereof he nameth this. He also nameth the sect of the Pharisees, because of the three, Pharisees, Sadducees, and Esees, it was the best. Touching the righteousnesse of the Law, in regard of which he saith that he lived *without complaint*; following the vulgar Latine in this reading, he saith, it is not said without sin, but without any scandalous offence, making men to complaine or to cry out upon him. In Christ, in comparison of whom hee so vilifieth such things as before he prized, he saith, that two things are spoken of; first, the knowledge of Christ; secondly, the gaining of him. In other things *Thomas Aquinas* saith the same in effect with *Anselme*. *Calvin* is against all that anciently have found some argument of commendation in particular in the Tribe of *Benjamin*, and an Hebrew of the Hebrewes here mentioned, holding that in generall only he would hereby set forth the ancient and noble stocke that he came of. And touching the name Pharisee, hee following *Capito*, rather deriveth it from פרש to interpret, because the Pharisees were the expounders of the Law, in chiefe request from the time of *Ionathas* the high Priest, when as *Iosephus* saith, all the sects amongst the Jewes first began.

Tho. Aquin.

Gen. 49.

Gen. 14.

Calvin.

Ioseph. antiqu. lib. 13.

Touching the righteousnesse of the Law, in regard of which *Paul* saith that hee was unblameable, hee expoundeth it so as that men could not tax him for any thing, either by the morall or ceremoniall Law. Whereas *Paul* saith, *That he made losse of all for Christ*, hee expoundeth it by a similitude of a man at Sea, being in danger of shipwracke, he casteth out all, that hee may come safe to the shore, so he dealt with the things before commemorated;

rated; but this queſtion then offering it ſelfe, whether it be neceſſary for a man to caſt away all that hee hath that hee may enjoy Chriſt, he anſwereth, that we muſt diſtinguiſh betwixt the ſubſtance of things and their quality; it is neceſſary not to be affected with any thing that we have, either noble ſtocke, riches, or righteouſneſſe, but to caſt them away it is no part of his meaning to preſcribe unto us: for then of living according to the Lawes of God we ſhould become irregular, and the Jew were to renounce his ſtocke, which is abſurd. The word σκύβαλον, tranſlated dung, hee ſaith, is *quaſi.* κυσίβαλον, caſt to the dogs as a thing ſtinking: for ſo ought all things to bee unto us, whereupon it may ſeeme that wee may rely for juſtification, ſeeing we cannot otherwiſe gaine Chriſt. Whereas *verſ.* 9. it is commonly read,

Verſ. 9. *That I may be found in him*; hee readeth it, *That I may finde in him*; affirming that the word εὑρεθῶμεν may have an active as well as a paſſive ſignification, as *Budeus* proveth by divers inſtances, and ſo he rendreth the ſenſe, that he made loſſe of all things, that he might finde and recover them againe in Chriſt. *Not having mine owne righteouſneſſe, which is by the Law*; that is, as being in any part the matter of my juſtification, *but the righteouſneſſe which is by the faith of Chriſt*; that is, juſtification by the righteouſneſſe of

Verſ. 10. Chriſt made mine by faith. *The power of his reſurrection*; hee expoundeth with others, of our redemption wrought by him, implying his death alſo: in that hee uſeth theſe words, *That I might know*, he doth hereby ſet forth the nature of faith, which is to know; and becauſe this knowledge is no bare ſpeculation but operative, hee addeth, *And the communion of his paſſions*; that is, that I may bee made like unto him in his ſuffering death, both by the mortification of ſinne, and undergoing the Croſſe for his ſake. That

Verſ. 12. which is added, *Not that I have already attained it*; hee referreth not to the reſurrection before ſpoken of, but to the conformity unto Chriſt in his paſſions, and the laſt of the power of Chriſts reſurrection: for he had not ſo profited, but that he needed to proceed ſtill in knowledge and in grace. *That wherein I am apprehended of Chriſt*; this hee expoundeth as a declaration how he came to endevour ſo after Chriſt, it was by his grace and holy Spirit ſtirring him up ſo to doe. In other things he ſaith no more but what *Oecumenius* hath ſpoken in effect before.

Zanchy. *Zanchy* rendreth another reaſon of his mentioning the Tribe of *Benjamin*, becauſe their firſt King was of that Tribe, which they tooke to be a great grace unto it, and many named their children therefore after his name, *Saul*. Thoſe things which he ſaith *were gaine unto him*, he alſo expoundeth

Verſ. 7. two waies: firſt, that to bee circumciſed, an Iſraelite, and a ſtrict obſerver of the Law before the comming of Chriſt were good, but afterwards it was hurtfull to ſtand upon theſe things; ſecondly, he ſaith, *That they were gaine*, that is, ſeemed gaine unto him in reſpect of merit, but now he rejected them ſo farre forth as he placed confidence therein: and to this (as the beſt ſenſe) he ſubſcribeth, alleaging *Ambroſe*, ſaying, thoſe things that ſeemed gaine unto me, according to humane ſenſe, were found loſſe in compariſon of Chriſt. In repeating the ſame againe, *v.* 8. he ſaith, that he meaneth not only what he did in the Iewiſh Religion, but whatſoever things elſe can be reckoned that are well done after our converſion by grace, alleaging how *Chryſoſt.* alſo underſtandeth it as an amplification, by all the things of this world and this life it ſelfe, for he made no reckoning of any thing in compariſon of Chriſt. And *Ambr.* likewiſe, ſaying, after the Law and the righteouſneſſe therof, what were theſe all things, but that the knowledge of Chriſt is preferred before the life both of body & ſoule; by this knowledge of Chriſt the faith of Chriſt being meant, ſo likewiſe *Theodoret*. In other things he ſaith the ſame in effect with *Calvin*, but that ſpeaking of thoſe enemies of the Croſſe of Chriſt, whoſe God is their belly, he applyeth it to the Judaizers as *Anſelme* doth.

Ambroſ. *Quæ lucra videbantur juxta humanum ſenſum comparatione Chriſti inventa ſunt eſſe damna.* *Chryſoſt.* *Ambroſ.* *Poſt legem & juſtitias ejus quæ erant hæc omnia, niſi ut ipſi vitæ corporis animæque anteponatur cognitio Chriſti?*

Theſe

These expositions being thus premised, it is easie now to understand every thing. First, in that he saith, *I have confidence in the flesh*, the meaning is, I reject not that which I have not, for I have all things, which others count matter of excellency, for that by confidence in the flesh these things are meant, the words following doe declare, as *Augustine* sheweth.

Touching the particulars, wherein the confidence in the flesh standeth, I hold with them, that finde some eminency in every thing; the Greek Scholia, as *Oecumenius*, saith, that he was an Hebrew of the Hebrewes for the knowledge of the pure Hebrew tongue: but with others I hold rather that the expressing of the greatest antiquity of his stocke is intended, so also *Ambrose* and *Theodoret*. For his being unblameable touching the righteousnesse of the Law, or without complaint, as the vulgar Latine hath it, all expound it alike, before men: and certainly it cannot be restrained to ceremonies only, for this were but a poore commendation; but extendeth to the morall Law also, as *Calvin* teacheth. For the derivation of the name Pharisee, some follow that of *Calvin*, as *Zanchy* and *Bullinger*; but *Epiphanius* deriveth it from *Paras* signifying to divide, whom the Ancients generally follow, neither doe I see any reason to goe herefrom, seeing the Pharisees were a sort of men, separated from the rest in dignity and estimation, of which it is the purpose of Saint *Paul* to speake here. *The things which were gaine unto me*, &c. that is, which I made so much account of, thinking my selfe just hereby, *these I count losse for Christ*, though good in themselves, yet being such poore and infirme helpes to true justification before God, I count them no gaine, but very losse, because if I should rely herupon in any part, I could not be justified and saved by Christ, as all consent. The next words are an amplification of that which before was said, *yea I count all things*, not onely what I have already named, but any righteousnesse of mine owne, since my calling, or any thing else, that is most pretious in this world, *losse*, if my heart should be drawne after it, or I should thinke highly of my selfe in regard of it, for so I should be hindred from Christ, and that superexcellencie, that is in knowing and being assured, that he is my Lord and only Saviour. The Popish, that they may maintaine justification by workes in part, extend it no further but to all other outward things that be in price amongst men, but it is plainly spoken of all without limitation, and so is evidently against any confidence in respect of our justification in any thing, but in the merits of Christ Jesus only. And this he further confirmeth in the next verse. *That I may be found not having mine owne righteousnesse, which is of the Law, but that, which is by the faith of Christ*: for herein he stablisheth the tenet of being righteous only by faith in Christ, and not by any righteousnesse of life led according to the Law. This reading doth so well agree, *That I may be found*, &c. that I can see no reason, why *Calvin* should seeke to alter it, and therefore he is herein followed by none, that I know of. *To know him and the power of his resurrection*, &c. In these words he reflecteth to the knowledge before spoken of, *vers.* 8. according to *Ambrose* describing, what it is, *viz.* to know the power of his resurrection and the communion of his passions, and that not by a theoreticall, but a practicall knowledge, finding and feeling it in himselfe, in leading a perfect, holy, and new life, and suffering withall joy for his sake, not being any whit discouraged, but glad rather to meet with sufferings, which the next words doe yet also make more evident, *Being made conformable to his death*. *Chrysostome*, *Theodoret*, and *Theophylact* expound these words, as a declaration of the nature of faith before spoken of: but the difference is very small. *If by any meanes I may attaine to the resurrection of the dead*: I subscribe here to them that acknowledge the difficulty of being saved herein intimated, as all ours doe, but the uncertaintie, which *Chrysostome* and the Greeke Scholia gather hence, (unlesse such doubting and feare be meant, as is opposed to securitie,

Vers. 4. *August. de verb. Apost. Serm.* 15. *Ne arbitremini, me hoc contemnere, quod non habeo. Quid magnum est, si homo abjectus, plebeius, ignobilis contemnat nobilitatem & exhibeat humilitatem. &c.*

Vers. 5. 6. *Schol. Græc. hoc addi aiunt, ὡς τῷ Φαρὶς ὃ ἐξηγεῖται διαιρεθείς ἢ ἀφωρισμένος. Epiphan. 1. Panar. c. 16.*

Vers. 7.

Vers. 8.

Vers. 9.

Vers. 10. *Ambros.*

Chrysost. Theodoret. Theophyl.

Vers. 11.

as *Zanchy* well interpreteth them,) is by no meanes to be yeelded unto. For so *Paul* should be against himselfe, 1 *Tim.* 4. 8. *Rom.* 8. and in some other places. The truth is, that having spoken of living a most holy and new life, and chearfully suffering for Christ even unto death, he here discloseth what made him so eager about a conformitie unto Christ, the marke which he looked at was a glorious resurrection at the last day, to which if he might come, he doth here shew, that he thought it worth the while, by what labour or sufferings soever. For who so is not earnest in seeking after that glory, and set upon breaking through all impediments, shall never attaine unto it. *Not as though I had already attained it*, &c. this I doe verily resolve, is to be expounded with *Calvin* of knowing and feeling in himselfe the power of Christs resurrection, and a conformitie unto him in his passions, and not of the glorious resurrection immediatly before spoken of, for who could doubt of his attaining that as yet: And therefore I take the next words to be an explication of these, *or were now perfect*, so that to have already attained it, or to be already perfect, is all one. Touching his apprehending of that, for which he was apprehended of Christ, all agree, that it is meant of Christs laying hold upon him and staying him, when he was in the heat of persecuting the Church, that he might become a Preacher of the Gospell, to walke worthy of which calling he did so earnestly endevour.

Vers. 12.

Calvin.

Vers. 14.

Forgetting that which is behind: that is, whatsoever I have done or suffered hitherto, since my calling, or before, that is, not reckoning my selfe perfect therefore, but defective still, I strive after more perfection, which is the thing before, and the marke, and the glorious estate to come, which is the reward *of the supernall calling*. This striving Saint *Augustine* acknowledgeth necessarie for every Christian, as being never fully perfect, what measure of grace soever he hath attained unto. For the whole life of a good Christian, saith he, is the desire of profiting, this is our bosome, this is our sacke, and because it is streight, by extending it thou mayst make it the more capacious. God by deferring to fill us extendeth our desire, by our desire he extendeth our minde, and by extending that he maketh it the more capacious.

August. tract. 4. in 1. Ioh. Tota vita Christiani sanctum est desiderium proficiendi, hic sinus noster est, hic saccus; & quia angustus est, extendendo facis capaciorem: &c. Basil. Hexamer. Hom. 11. Ipsa haec extensio in hoc sita est, ut ad ampliora jam quaesitis quotidiana propagatione nos extendamus, nimirum ut eo quidem, quod assecutus jam es è memoria sublato, id demum persequare pro viribus, quod ex perfectae pietatis cumulo tibi agnoscis deesse.

Likewise Saint *Basil*, the stretching out of a mans selfe, which the Apostle speaketh of standeth in this, that we should extend our selves by a daily propagation to larger things than we have already gotten, namely that the thing which thou hast already attained being put out of thy remembrance, thou mayst pursue with all thy might after that which thou acknowledgest to be wanting to thee of the heape of perfect piety.

Vers. 15.

Zanch.

No man therefore is so perfectly just by inherent righteousnesse, as that it can be said of him that he is perfect; and if not perfect, but failing, it is a new and false doctrine, which is taught in the Church of Rome, that a man may attaine to perfection of righteousnesse here, yea and doe more than the Law requireth, workes of supererogation. For that which followeth, *So many of us as be perfect let us be thus minded*; these words doe plainly contradict perfection, though they may seeme to speake for it: for he exhorteth the perfect to be of this minde, to acknowledge that they come short of what they should be. This is therefore spoken of such as did study after perfection, and had that as a marke continually in their eye: for in regard of their right endevouring hereafter and as they ought, he calleth them perfect, according to *Zanchy*. *Ambrose* will have it understood as spoken comparatively, so many of us as are not babes, but come to more perfection of knowledge. For any thing else to be expounded here, *Anselme* hath resolved it sufficiently, but only whereas *vers.* 18, 19. he applyeth all things to the observers of legall ceremonies, in regard of that which they stood for and maintained, I thinke rather with *Oecumenius* and others, that though he censureth them in speciall, yet he taxeth their sensuall life, as well as their doctrine, seeing it was

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ever a common thing with falſe teachers and their followers to be given to fleſhly ſinnes, and under the colour of piety to ſeeke worldly things, as appeareth in the Phariſees, *Matth.* 23. and thoſe that are taxed, 2 *Pet.* 2. *Iud. Epiſt.* &c. And in them he ſheweth, that even they which hold the truth by living likewiſe, are enemies unto Chriſt, and are belly Gods and no worſhippers of the true God, and ſo ſhall periſh, notwithſtanding their profeſſion.

Note, that whoſoever would enjoy Chriſt, and by the merits of his death and paſſion be ſaved, muſt not looke at any thing, that he hath done or can doe, no not in part, but altogether by the eye of faith upon Chriſt Jeſus, expecting juſtification by his righteouſneſſe onely. To doe otherwiſe is in ſtead of attaining juſtification utterly to loſe it. For if Saint *Paul*, that was of ſuch excellent grace, found it to be thus, as touching himſelfe, then much more muſt the beſt of us reject our owne righteouſneſſe, and not at all rely upon any merits of our owne. *Note.*

Note againe, that this teaching of no merit, or part of our juſtification to ſtand in what we have done, doth not coole a mans zeale unto good workes, but inflame him the more, he making account of himſelfe ſtill, as a runner in a race, and being hereby excited to the more earneſtneſſe in running, becauſe otherwiſe he ſhall never get the prize. *Note.*

Note laſtly, that ſome Chriſtians ſhall end their lives in damnation, notwithſtanding their Chriſtian profeſſion, namely all ſuch, as are enemies to the croſſe of Chriſt, who if they might goe to heaven in ſeeking after the world and fleſhly pleaſures, might be ſaved; but if not unleſſe by the croſſe, that is, by being crucified to worldly luſts, and partaking with the Lord in his ſufferings, they doe ſo much neglect, if not ſhun theſe things, that they are never like to come there. *Note.*

CHAP. IV.

The Analyſis and Senſe.

HAving ſpoken of the heavenly converſation of the faithfull, that were not tainted with the errours of thoſe that ſtill cleaved unto carnall rites, and the glorious eſtate expected by ſuch at the ſecond comming of the Lord Jeſus, in the former Chapter, here he inferreth divers exhortations upon it: Firſt, in generall ſtirring them all up to conſtancie in the truth, *verſ.* 1. Secondly, having in particular named ſome faithfull women together with other elect perſons, *verſ.* 2, 3. he exhorteth all ſuch to joy and patience, in expectation of a ſpeedy reward, *verſ.* 4, 5. Thirdly, to be without care, and to make prayer their refuge at all times, *verſ.* 6. annexing his prayer for them. Fourthly, to apply their mindes to all manner of vertue, and to be followers of him, *verſ.* 8, 9. The reſt of the Chapter is ſpent in commending their love and care towards him in ſending ſupply unto him, and in ſalutations.

Touching their care and love, firſt he ſheweth, how much he rejoyced in it, *verſ.* 10. Secondly, he preventeth a ſiniſter conceit, that might ariſe, that he thus praiſed them out of a covetous deſire of having, *verſ.* 11, 12, 13. Thirdly, yet he diſcloſeth the want, wherein he was, which they had ſupplyed not once, but ſundrie times, *verſ.* 15, 16. Fourthly, he ſheweth, why he was chiefly glad hereof, even for the furtherance of their reckoning, *verſ.* 17, 18. Fifthly, he bleſſeth them therefore, *verſ.* 19. and bleſſeth God for all, *verſ.* 20.

Touching the ſalutations, firſt he willeth them to ſalute others, then mentioneth the ſalutations of others to them, *verſ.* 21, 22. committing them to Gods grace, *verſ.* 23.

Text 128.

Vers. 3. *I beseech thee (faithfull yoke-fellow) helpe those women that strive together with me in the Gospell, &c.*

Mayer.

IN this Chapter I finde all things easie to be understood, so that by a little explaining of some passages the whole will be cleare enough to every reader; but touching her, or him, whom he calleth here his yoke-fellow, and Evodia, and Syntiche, and other women labouring together with him in the Gospell, there is some necessary question who this was, whether *Pauls* wife or no left at Philippi, and how such women are said to labour with him in the Gospell, seeing women are not permitted to preach? 1 *Tim.* 2. 12. I doe not finde in any Expositor, who Evodia and Syntiche were, but only, that it is likely they were women of note in that place, and such as had extraordinary zeale to the Gospell, and therefore in those dangerous times of Seducers, it was necessary, that they in particular should be exhorted to cleave to the truth, being such, as by reason of their eminency it was likely the false teachers would chiefly seeke to corrupt.

Zanchy.

Zanchy bringeth divers reasons to prove that the Apostle speaketh not here in the case of any private quarrell or falling out, that was betwixt these two women, but in regard of the errors then abroach, whereby he perceived them in danger of being intangled. But the very termes here used compared with *vers.* 1. doe sufficiently cleare this; For there he exhorteth all *to stand in the Lord*, that is, in the truth which he hath taught and set forth against the perswasions of Seducers, here he exhorteth these two women *to be like minded in the Lord*, which is plainly the same in effect in their affection, and love to the truth to be likewise steadfast and unmoveable.

Euseb. lib. 3. c. 28.
Clemens Alex. Stromat. lib. 3.
Ignat. ad Philadelph. p. 29.

Touching her or him set forth here by these words, σύζυγε γνήσι, divers have diversly expounded them. Some of *Pauls* wife left at Philippi, as *Eusebius*, who alleageth *Clement*, affirming, that *Paul* then had a wife. *Ignatius* also saith the same in his Epistle to the Philadelphians, for in reckoning up most holy men that were marryed, he enumerateth after *Abraham*, *Isaac*, and *Iacob*, *Peter* and *Paul* also; what others of our owne hold it to be spoken of *Pauls* wife, I have already shewed, and who are of a contrary opinion, *Text* 51. 1 *Cor.* 7. where I have also, as my poore judgement would give me leave, determined the question. Onely I have thought good to adde a little more, touching the Authors, that hold on the one side or on the other, and the reasons alleaged.

Erasmus.
Stapulensis.
Musculus.
Zwinglius.
Illyricus.
Cajetanus.

Erasmus, *Stapulensis*, *Musculus*, *Zwinglius*, and *Illyricus* hold that *Paul* had a wife, whom he speaketh unto here, and therefore they translate it *Germana conjux*. *Cajetan* also amongst the Popish useth reasons to perswade to it: First, because being understood of some man, his name should have beene set downe. Secondly, because a woman was fittest to be placed, as an helpe amongst women. Thirdly, because *Clemens Alexander* living so neere the Apostles times could not; but know, whether *Paul* had a wife or no. On the other side, *Chrysostome*, *Theodoret*, *Theophylact*, *Oecumenius*, *Augustine* and *Ierome* deny *Paul* to have had a wife, and amongst ours, *Calvin* and *Beza*, and all other writers of the Church of Rome, that I have seene, except *Cajetan*. In these words there is nothing to inforce that he had one: for he might call any singular fellow labourer *faithfull yoke-fellow*, as well as a wife, and it is the more probable, both the words being of the *Masculine Gender*, and the rather, because in another place he speaketh so plainly, wishing that all men were as he, as I have shewed *Text* 51. wherefore I see no reason in regard of this place to make any doubt, but that he was without a wife. Touching that which is objected, that he useth these words in speaking of women, no reason can be grounded hereupon, for a man might be an helper to godly women in matter of faith, as well as a woman, *Clement* also, that is by and by named was certainly a man. For the authoritie of *Clement*

Chrysost.
Theodoret.
Theophylact.
Oecumenius.
Calvin.
Beza.

and

and *Ignatius Calvin* answereth well, that there are many forged things put upon the most ancient Fathers, amongst the which this might be one. As for the uncertaintie, whom he should meane, if any man were spoken to here, *Chrysostome* conjectureth, that it was one of the husbands of these women. *Chrysost.* Others thinke that γνήσιε is a proper name, whereby he was called. And some, *Epaphroditus*, as *Vatablus*, but seeing he was the carrier of this Epistle, that cannot be. I doubt not, but it was some singular man well knowne amongst the Philippians, to be linked with *Paul* in the worke of the Gospell, as he out of his humility calleth these women strivers together with him, and *Clement* his fellow labourer, and before, *Epaphroditus* his fellow souldier. *Oecumen. Lyran. Dionys. Carthus. Vatablus.*

Touching the title given unto these women here, labourers together in the Gospell, *Oecumenius* saith, that they are called so, because they suffered together with *Paul* in standing to the truth: *Gorran* both for this, and because they ministred of their goods unto him, and to other Preachers of the Gospell, unto which it seemeth to me, that somewhat more may be conceived, that privatly they did helpe to further the Gospell in their families, and amongst other women and neighbours, as occasion was offered by commending the truth unto them, and drawing them to heare the servants of God, as is noted touching *Lyddia*. *Oecumen.* *Gorran.* Act. 16. 14.

Who *Clement* was it is uncertaine, who is mentioned here, as a fellow workman. Popish writers running away with the name, say, that it was *Clement*, who succeeded *Peter* in the Bishopricke of Rome, after *Linus* and *Cletus*. But as *Zanchy* sheweth, this is improbable, seeing that *Clement*, even by the consent of the Pontificians was a Roman, this a Philippian. He was some worthy instrument in that Church, but it is uncertaine who. *Zanchius.* Of the booke of life here mentioned and the names written in it, I have spoken before, *Text* 20. *Rejoyce in the Lord alwayes:* He persisteth still in the same kinde of phrase. *vers.* 1. *Stand in the Lord.* *vers.* 2. *To be of the same minde in the Lord*, and here, *Rejoyce in the Lord*: that is, keeping your standing in the truth, though yee suffer, therefore be of good cheare and nothing dismayed. *vers.* 5. *Let your moderation be knowne to all men:* that is, your mindes so tempered, as that whatsoever befalleth you yee take it well; *The Lord is at hand:* that is, both by the presence of his Spirit to comfort us, as *Anselme*; and because his comming to judgement is not farre off, according to *Zanchy*. *Of prayer and supplication, vers.* 6. read before *Ephes.* 6. 18. Nothing more needeth to be added in expounding the rest of this Chapter, only, *vers.* 22. whereas he saith, *That the Saints of Cæsars houshold* salute them, that was of the Emperour *Nero*, who was then a bloudy persecuter, he doth hereby greatly animate them, seeing some even of the Persecutors houshold were so bold, that they durst send greeting to the Christians, whom he persecuted. Vers. 4. *Chrysost. Theophyl.* Vers. 5. *Beza. Anselm. Zanchy.* Vers. 22. *Zanch.*

Note, that not only Christian men, but women also, besides the care that they ought to have of their owne salvation, should labour together with the Ministers of Gods word, as their condition and sex will beare, to further grace and religion amongst those of their family and neighbours: For this holy women we see here are commended of old to have done. And this is a most comfortable argument of such as have their names written in the booke of life, as our Apostle here pronounceth of these and the like. *Note.*

See againe the humilitie of this Apostle, in office and place above all Bishops, yet he thinketh not scorne to write himselfe a fellow labourer with women and other inferiour Ministers, to the shaming of the proud Bishops of these times, who doe not use so much as godly and learned Ministers, if they be of an inferiour ranke, fellowlike, but by their pride teach even their attendants and followers to insult over them, when as indeed they are their fellowes, joyned together in the same ministeriall office. *Note.*

AN

AN EXPOSITION OF THE EPISTLE of Saint PAVL to the COLOSSIANS.

THE PREFACE.

THere is a great queſtion amongſt Expoſitors where Coloſſi ſhould be. Some following *Suidas*, *Zonaras*, and *Euſtathius*, thinke that the Coloſſians were Rhodians, becauſe in the Iſland of the Rhodes was the Coloſſus of the ſunne, for the vaſt bigneſſe thereof counted one of the wonders of the world, whence thoſe Iſlanders were called Colloſſians. But others better hold, that it was a Citie in Phrygia neere to Hierapolis and Laodicea, being the rather induced to thinke ſo, becauſe the Epiſtle to Laodicea is appointed to be read to the Coloſſians, and this to the Coloſſians to them of Laodicea, whereas it is certaine, that Laodicea was a Citie of Phrygia in Aſia the leſſer. Moreover both *Pliny*, *Herodotus* and *Strabo* place Coloſſi in Phrygia, and of this Citie together with Laodicea, it is reported by *Oroſius*, that they fell and periſhed by an earthquake ſoone after the Apoſtles death, in the dayes of the tyrant *Nero*. Touching the occaſion of his writting unto them, *Epaphras* the Doctor of the Coloſſians, who had converted them to the faith, after that he ſaw the truth oppugned by ſome, that would bring in the carnall rites of the Law, and will-worſhips of their owne diviſing, he went to Rome to *Paul* being then a priſoner, and having acquainted him with the ſtate of the Church there, obtained of him this Epiſtle to confirme the true doctrine which he had taught, and to confute the errours beginning there, as may be gathered by the contents of the Epiſtle. For *Paul* himſelfe had never yet beene there, as *Chryſoſtome* and *Theophylact* conſent. The argument of the Epiſtle is according to the occaſion; he teacheth firſt in ſhort the whole doctrine of the Chriſtian religion, and by what meanes we come to be ſaved, and then impugneth the errours, which ſome laboured

Calepinus. Munſter. Coſmogra.

Chryſoſt. Theophylact. Hieronym. in prolog. Calvin. Eraſmus. &c. Coloſſ. 4. Plin. lib. 5. c. 32. Herodot. l. 7. Strabo. l. 12. Oroſius.

Chryſoſt. Theophylact.

laboured to bring in. *Chryſoſtome* and *Ambroſe* ſay, that *Simon Magus* had ſpread his poiſon hither, affirming, that not Chriſt, but the Angels are the Mediators of our ſalvation, holding it abſurd, that when under the old Teſtament God executed all things amongſt men by his Angels, it ſhould be taught now, that he ſent his owne Sonne into the world: and the like corruption had his followers laboured to bring in at Epheſus, adding moreover many obſervations, partly Jewiſh, and partly Heatheniſh, about meats and times. Wherefore he proceedeth here as in the Epiſtle to the Epheſians, beating downe theſe errours, and teaching and ſtabliſhing the truth throughout. This Epiſtle is noted by ſome to have beene written after that to the Epheſians *Anno Domini* 60. when *Timothy* was come unto him, whom he joyneth with him in the inſcription.

Chryſoſt. Ambroſ.

CHAP. I.

The Analyſis and ſenſe.

IN this Chapter the Apoſtle after his uſuall manner firſt ſaluteth them moſt Chriſtianly, joyning *Timothy* alſo with him, *verſ.* 1, 2. Secondly, he commeth to declare that, wherein the ſubſtance of this Epiſtle ſtandeth, namely, what he had heard of *Epaphras* their Miniſter touching their chearfull and ready imbracing of the Goſpell. Firſt, beginning with a thankſgiving, *verſ.* 3. Secondly, deſcribing their entertainment of the Goſpell, and the propagation thereof into all parts, *verſ.* 4, 5, 6. Thirdly, ſhewing by whom they firſt heard it, and how he came to heare of their imbracing it, *verſ.* 7, 8. Fourthly, profeſſing how he by prayer did continually ſeeke to further them in this pious courſe begun, *verſ.* 9, 10, 11. Fifthly, exciting them to thankſgiving in their ſufferings, as tending to a future reward, *verſ.* 12, 13. Sixthly, having falne upon the mention of the Sonne of God, he briefly deſcribeth the great myſtery of our redemption by him: Firſt, in reſpect of the maine benefit, of which we partake by him, the forgiveneſſe of our ſinnes. Secondly, in reſpect of his Divinitie, whether regard be had to God the Father, he is his image, *verſ.* 15. or to his eternity, he is before all, *verſ.* 15. 17. or to his almighty power declaring it ſelfe in the creation of the world, *verſ.* 16. or to his ſovereigntie over the Church in particular, and over all things in generall, *verſ.* 18, 19. Thirdly, in reſpect of his humanity, by ſuffering in which upon the croſſe he ſheweth, firſt, how all things in heaven and in earth are reconciled unto God, *verſ.* 20. Secondly, how the heathen being before eſtranged from him, come to be reconciled, *verſ.* 21, 22, 23. And here having mentioned himſelfe, as a Miniſter to ſet forth theſe things, he firſt expreſſeth his joy in ſuffering in the execution of this his office, ſeeing it was for their good, and for ſuch as they were, *verſ.* 24, 25. Secondly, the great grace of God towards them being Gentiles, to open ſo great a myſtery, ſo long hidden, unto them, *verſ.* 26, 27. Laſtly, his owne induſtry herein for the perfecting of the worke of grace in all the faithfull, which was alſo joyned with power working in him, *verſ.* 28, 29.

Verſ. 5. *For the hope which is laid up for you in the heavens, which yee heard before by the word of truth of the Goſpell.*

Text 129.

ALL things in this Chapter hitherto may eaſily enough be underſtood, for touching his joyning of *Timothy* with him enough hath beene ſaid upon *Phil.* 1. In theſe words there is difference amongſt Expoſitors, whither they are to be referred, ſome referring them to that which goeth immediatly before, as though the hope of the heavenly reward to come were the ground of

Mayer.

of their love to the Saints before spoken of. So *Chrysostome* who saith that here is propounded the gaine of their faith and love, looking at which the godly were stirred up to persist herein. And *Theodoret*, who saith, ye doe these things with a ready and cheerefull minde, beholding with the eyes of faith, the Kingdome of Heaven prepared for you.

Chrysost. κεφάλαιον τῆς πίστεως ἡ τῆς ἀγάπης.

Theodor. Hæc alacri & prompto animo facitis paratum vobis regnum Cælorum per fidei oculos contemplantes.

So likewise the Greeke Scholia and *Calvin*, also all others, whom I have seene, except *Zanchy*, who not disproving this, yet seemeth to preferre another exposition, which hee saith, is of *Athanasius*, who referreth it to his thanksgiving for them, *vers.* 3. the reason whereof is here rendred. But the first pleaseth me best, seeing the Apostle is not wont to give thankes so much for future things, which shall bee bestowed upon the faithfull, but rather for the grace now shining in them supported by the hope hereof, which where it is, it faileth not, but bringeth to that happinesse at the last, and is a thing more certaine to those that would addresse themselves to praise God in their behalfe. *Which ye heard before*, that is, as the Greeke Scholia have it rightly, before that yee heard it of us, before the writing of this Epistle. And hee addeth to the word of truth *the Gospell*, to distinguish it from the Law, because that is the word of truth also.

Zanzanch.

As also in all the world, that is, as all consent in most knowne parts of the world, for so elsewhere, *their sound* is said to have gone forth *into all the world*, though not to the conversion of all, and every one, yet it wrought powerfully in all parts, as he further sheweth here; of *Epaphras*, by whose ministery they were first converted, I have spoken before in the preface.

Vers. 6. Rom. 10.

Giving thankes unto the Father who hath us sufficient, &c. These words cohere with the former, wherein he shewed, that he prayed for their patience and joy in sufferings; now he addeth, that he prayed also, that they might expresse themselves by thanksgiving to the Father, as the Author of all grace: *Who hath made us sufficient*, that is, all us that be faithfull, *To participate with the Saints in light*: this is done by his adopting of us, who before were vile and unworthy, but now partners in this blessed society and fit so to bee through his grace. But it is to be noted that the partnership here is in sufferings, this is spoken of as an honour.

Vers. 7.

Vers. 12.

Oecum.

Note, that where there is a certaine and fixed hope, in respect of the heavenly happinesse to come, there cannot but bee a life led answerable to the faith that we professe and whereunto wee are called. For the Colossians by reason of this hope shewed such faith and love, as that they gave the Apostle cause to praise God for them. There is no true hope then, where there is cause of nothing but griefe to the Minister, and of sharpe reproofe.

Note.

Text 130.

Vers. 15. *Who is the image of the invisible God, and the first borne of every Creature.*

16. *For in him were all things created, &c. Whether Thrones, Dominions, or Principalities; or Powers, &c.*

TOuching the severall names here given to the celestiall Spirits see before, *Text* 106. upon *Ephes.* 1. 21.

Oecumen. in Col. 1.

For the unvariable and every way equall similitude, hee calleth the Sonne the image of the Father, as being the image of a most excellent architype. The Arrians gather from this phrase, that Christ is not of the same nature with the Father, because hee is to the Father, as an image to a man, which though it hath a kinde of shew and similitude of him, yet it hath not his nature or substance. But against this may bee opposed, that of *Adams* begetting of a sonne in his owne likenesse, hee which in substance and nature is like unto another, is truly his image, other dead images are abusively called so. *The first begotten of every creature*, hee is called, because before them all, the first begotten being

Gen. 4.

being in effect as both the onely begotten, and the first in order also. By the *Thrones, Principalities, &c.* said to be made by him, are the Angels to be understood, and he saith, that they were not only made by him, but *for him*, that is, the subsistence of them all had the beginning of him. He did not only bring them to this, that they were, when before they were not, but hee preserveth them being made. *And he is before all things*, that is, being coeternall with the Father and the Spirit, therefore he saith not, *Is made*, but *is before all.* Vers. 19.

It pleased the Father, that in him all fulnesse should dwell, that is, whatsoever the word God is, dwelleth there, as the soule in the body, not becomming thus a soule to the body, but being united to an animated body. Vers. 20.

Reconciling to himselfe things in heaven and in earth: when we were at variance amongst our selves, and we had enmity with the Angels, who were angry with us, because their Lord was contumeliously used by us men, hee went with his body up into heaven, such a body as before was hated, and counted an enemy, and the Angels againe were seene upon earth, and thus there was friendship and peace made, which peace if it had not been made, we that were counted enemies, could never have had accesse by the Angels. *Anselm in Col. 1.*

Christ is called the *Image of the invisible God*, because hee is every way in respect of his divinity the similitude of him, and therefore hee saith, *hee that seeth mee seeth also the Father.* A man is also the image of God, but hee is his image one way, man another, as the Emperours coyne is his image one way and his Sonne another, hee is Gods image, because consubstantiall, coequall, and coeternall. Hee doth wonderfully extoll the Lord Jesus both in respect of his divinity, and of his humanity, for to each of them hee ascribeth our justification and salvation without the workes of the Law, to his divinity, *vers.* 13. to his humanity, *vers.* 14. Againe, in his divinity hee setteth him forth as the image of God, in his humanity, as the first begotten of all the creatures. In respect of his divinity hee is the onely begotten of God, in respect of his humanity, the first begotten for his dignity: for as the first begotten hath the principality over all his brethren, so the humility of Christ hath the principality over all creatures. *Primogenitus omnis creaturæ dicitur, quia sicut primogenitus omnium fratrum primatum dignitatis obtinet inter omnes fratres, &c.*

All things were made by him, and in him, that is, by the power of his omnipotency, and within the bosome of the immense magnitude of his wisdome. *And he is before all*, that is, even in the forme of a servant preferred before all. *And all things consist in him:* that is, in respect of the immensity of his uncircumscribed and incomprehensible divinity, all are within him, and consist by him, so that they returne not into nothing. Vers. 16. *Per virtutem ejus omnipotentiæ, & intra sinum immensæ magnitudinis sapientiæ ejus. Secundum immensitatem incircumscriptæ & incomprehensibilis divinitatis ejus omnia sunt intra ipsum, & ne in nihilum redeant, per eum consistunt.*

He is the beginning of all things, because all have their being from him, *The first begotten of the dead*, that is, who rose first to immortality, *That he might have the principaity in all things*, that is, he might be the Prince and Author of the resurrection to all his. *That the fulnesse of the God-head should dwell bodily in him:* that is, every way a perfect abundance of all divine graces, and vertues, and of all good things, for he had not the Spirit according to measure, as others have. Vers. 20.

To reconcile all things unto him, that is, both Jewes and Gentiles, that before were at variance amongst themselves and with God, by joyning them together in the unity of faith, *All things in heaven and earth*, are also said to bee reconciled by his death, because hereby the sinne of *Adam* was forgiven, that shut up heaven against us, that wee could not come to have society with the Angels, and caused a great discord betwixt us and them, or else the things in heaven are the soules of the faithfull, which are already there, which in times past were at variance with the Lord through sinne, the things on earth, the faithfull living still in this world. Vers. 21.

And you hath he reconciled, that is, here hé commeth in particular to commend the mercy of God in Christ towards them, as being some of those all things before spoken of.

Vers. 22. *That hee might present you holy and without blame, &c.* this cannot be, whilest we live in this world, but it shall be in the world to come, when wee shall be cleane from all spot or staine of sinne.

Vers. 23. Hee calleth the Gospell, *The Gospell preached to every creature under heaven,* meaning by the creature, either every nation, or man, who hath something common with every creature, to be with the stone, to live with the tree, to be sensible with the beast, and to understand with the Angels, so that when the Gospell is preached unto man, in him it is preached to every creature; or else by every creature understand all the new creature, the Church: for so we are said to be *his workmanship, created in Christ Iesus in good workes.*

Calv. in Col. 1. 15. Christ is called the image of God, not so much for his coeternity and coequality, but because in Christ the invisible God is made in some sort visible to us, so as hee is not in any other, *viz.* in respect of his perfect wisdome, goodnesse, justice, and power, which are exhibited unto us in Christ, yea, God doth in him exhibit his whole selfe unto us, to be beheld, as in a glasse. And such an image of the Father, he could not be, unlesse he were coessentiall; and thus here is a strong argument against the Arrians, but that is not first or chiefly here to bee insisted upon. *The first borne of the creatures,* hee is called, because as is immediately declared, all were made by him, so that hee is said to bee the first begotten, because the Father begat the Sonne therefore, that hee might be as it were the *hypostasis* and foundation of all the creatures, and they might be made by him. And by the like reason, hee is after called the first begotten of the dead, because the dead are raised againe by him. Hee is also the first in time, because before all things.

Non ideo tantum primo genitus dicitur, quia tempore præcesserit omnes creaturas, sed quod in hoc a patre sit genitus, ut per ipsum conderentur, sitq; veluti hypostasis & fundamentum omnium.

All things were created by him, and for him. Here hee doth specially set forth the excellency of Christ above the Angels, and that in foure things; first, they were created by him. Secondly, their creation is referred to him. Thirdly, he was before them. Fourthly, by his vertue they are sustained and conserved in their estate. But this is generally to bee understood of all other things also.

Vers. 16.

Vers. 19. *That all fulnesse should dwell in him,* that is, justice, wisdome, vertue, and all good, that if we would partake of any good, we might seeke it in Christ.

Vers. 20. *Things in heaven and in earth,* that is, not onely men, but Angels: for even they needed the benefit of a Mediator, first, for their establishment, because they are creatures, and so might have fallen, and secondly, because their righteousnesse was not so perfect, as to satisfie God in every respect without pardon, according to that of *Iob, He shall finde iniquity even in his Angels.* If it be demanded, whether the evill Angels be reconciled, because he saith all things? I answer, that the wicked are excluded from this benefit, and therefore devils much more. All things therefore are to be understood of all that have conjunction with Christ, but of none else. *Holy and without blame,* he saith, that hee might present them, to shew the end of our Christian calling, which is to bee such, and such every true faithfull person is inchoatively here, but perfectly no man is such, till the life to come hereafter. The Celestines, and Pelagians therefore abused this place to prove perfect righteousnesse, so as that there is no further need of the remission of sinnes.

Vers. 21.

Mayer. Other Expositors have nothing more in effect, than what hath beene already delivered, I shall therefore more fitly bring them in speaking upon the particular difficulties here occurring.

I Zanch. in Col. 1. How Christ is called the image of the Father, *Heb.* 1. 3. *The Character also of his hypostasis* or substance. *Zanchy* speaketh most fully in clearing of this shewing, that there are three sorts of images. First, such as represent accidents and the lineaments of qualities only, as the image of any King made of wood or the like.

Secondly, such as represent the substance also, because of the same substance,

ſtance, but not received therefrom, as one image that is made by another of the like ſubſtance. Thirdly, ſuch as doe both repreſent and have the ſame ſubſtance with the thing, which they repreſent, and have it therefrom, as the ſon is the image of his Father, and ſo Chriſt firſt and chiefly is ſaid for this to bee the image of the Father, becauſe hee is one and the ſame in eſſence and ſubſtance, and this is the moſt perfect image of all others: this is confirmed by that to the Hebrewes, and the common expoſition of all the fathers, yea, *Ambroſe*, as *Zanchy* ſheweth, gathereth from hence the plurality of perſons, and the unity of eſſence; the firſt, becauſe no image is the image of it ſelfe, the ſecond, becauſe he onely is the perfect image of the Father, that is, the image of his ſubſtance, being ſo called alſo, *Heb.* 1.3. I cannot ſee any good reaſon therefore, why *Calvin* ſhould ſtand for this to bee brought in by way of inference, and for Chriſts being the image of the Father chiefly in ſome other reſpect. *Zanchy* therefore goeth on better, and bringeth in that in the ſecond and third place, which he hath firſt. Secondly, becauſe in the fleſh hee repreſented the power, will, and goodneſſe of God. Thirdly, for the perfect knowledge of God in him, his purity and gifts of the Spirit.

Ambroſ.

The firſt begotten of every Creature, with *Anſelme* the Commentary aſcribed to *Ierome* and the Sardian Councell hold, that this is ſpoken of Chriſts humanity; but all others with *Oecumenius* and *Calvin* expound it of his divinity, taking the firſt begotten for the onely begotten, but that this word is uſed with reference to the Angels and other creatures, before the creation of whom he was begotten. And this is to be preferred, becauſe the ſcope of this place is to ſet forth the eternity of the Sonne againſt the Simonians, *Baſilides*, and *Menander*, who, as *Epiphanius* ſheweth, taught that the Angels were before him, whom they called *æoneas*, βαθ, *poteſtates*, *ennæas*. Thus *Ambroſe*, *Theophylact*, and *Theodoret*. And ſo the words may well be expounded thus, who was at the firſt begotten of the Father before that time was, being coeternall with him, and ſo before every creature; yea ſuch, as gave their *eſſe* and being unto them all.

2
Hieronym.
Sardicenſ. Conc.

Epiph. de Hæreſ.
Ambroſ.
Theophyl.
Theodoret.

Touching theſe words, *All things were made by him, and unto him.* The vulgar Latine reading, followed by *Anſelme* and *Thomas Aquinas*, and others, *in him*, doth not ſo agree to the Greeke, εἰς αὐτὸν, nor to the ſcope of the place, which is to ſhew, that all had need to have recourſe unto him, as to an head, protector and reconciler, as is immediately in the next words declared, and ſo hee commeth to have glory by them, as ours teach; and to this tendeth that of *Oecumenius*, *For him*, that is to bee preſerved and upheld by him.

3
Verſ. 16.

Calvin.
Zanchy.
Bullinger.
Piſcator, &c.

The beginning and the firſt begotten out of the dead. All agree, that this is ſpoken both of his being the firſt, that roſe from the dead, and went bodily into heaven, and of his being the Author and efficient cauſe of the reſurrection of us all, as is more evident, 1 *Cor.* 15.

4
Verſ. 18.

1 Cor. 15. 20.

Becauſe it pleaſed that all fulneſſe ſhould dwell in him. The addition, *Of the Godhead*, in *Anſelme* is not according to any Greeke, Latine, or Syriacke copy, but as is likely, crept in, being taken from *Chap.* 2. 9. For the fulneſſe of the God-head is not here meant, but the perfection of all wiſdome, grace, and power, and of all good things, that fulneſſe, of which wee all are ſaid elſewhere to receive. So that this is a good reaſon of his being conſtituted head of all, becauſe hee is ſufficient for this, there being in him as in a fountaine all grace and goodneſſe, that wee may come to him and draw thereof from time to time, as moſt agree. And all this is ſaid of him, as he is man. Now he ſaith, *It pleaſed*, not naming whom, but the whole Trinity is meant.

Verſ. 19.

John 1.

Calvin.
Zanchy.
Tho. Aquin.
Cornel. à lapide.

And by him to reconcile unto him, &c. both things in heaven and in earth. For the reconciliation of all things, *Calvin* hath ſufficiently expounded it as meant of ſuch as have conjunction with him onely, and not of devills or wic-

5
Verſ. 20.
Calvin.

ked men. But I cannot think with *Beza*, and some others of ours, and *Ans.* that by things in heaven and in earth are meant the Saints only, the soules of some of whom are in heaven, and others upon earth. For these very words, *Things in heaven and in earth*, being used before, *ver.* 16. and the things in heaven being expounded of the Angels, I cannot see, how without offering violence to the words, and giving the sense of the Apostles words against his expounding of himselfe, they can be otherwise understood here. And thus both *Augustine* and *Chrysostome*, as well as *Anselme*, *Ephes.* 1. 10. have understood them, and *Thomas Aquinas*, *Corran*, and our *Zanchy* also, not to reckon up *Calvin* againe. See something before upon the like passage, *Eph.* 1. 10. If the things in heaven bee understood of the Angels, there will bee no necessity yet that a variance betwixt God and them is here implyed to have beene. For the Apostles intent here is to set forth all things as one body, whereof Christ is the head, now how can Angels and men, Jewes and Gentiles, that were so contrary bee thus united, that they might all become as one body unto Christ? this hee here declareth; it pleased God *to reconcile all by him unto him*, that is, the difference being taken away that was by reason of sinne, and Legall rites, they are all by Christ now united together to make one mysticall body under him, as the head of all, and so if the Angels as creatures were before subject to fall, yet now they are for ever established; and so that of *Calvin* in his first, being joyned to the other, tend together to explaine this passage the more fully. But I am resolved that the reconcilement is not to bee extended but to that part of this body consisting of things heavenly and earthly, that was delinquent. That the good Angels had reconciliation by Christs bloud, though being compared to Gods most perfect purity, they may be said to be defective, yet being so dissonant from the whole current of Scripture, I cannot by any meanes admit.

Beza.

August. *Chrysost.* *Anselm.* *Thom. Aquinas.* *Zanchy.*

6 Vers. 22. *Calvin.* *Zanchy.*

How it is here said, that he might present us *holy and unblameable*, *Calvin* hath already sufficiently declared, *viz.* by a begun holinesse in truth here, and such as shall bee perfected hereafter, and in that holinesse of Christs, of which we are by faith made partakers through imputation, as *Zanchy* further addeth. In that he commendeth the Gospell from this, that it *was preached to every creature*, no more is meant hereby, than that which was said before, *vers.* 6. that it was preached all over the world. That of *Anselme* which hee taketh out of *Greg.* is too curious in finding every creature in man. It is likely that the Apostle in using this phrase, alludeth to that of our Saviour Christ, *Goe preach the Gospell to every creature*: such creatures being hereby understood, as are fit to heare it, *viz.* men and women. *Zanchy* sheweth, that some understand this, as if hee had said, that it was preached farre and wide, some in opposition to Judea, that it was not only preached there, but every where else also where the Apostles came, and some take it as spoken prophetically, for so that which is to come is wont to be spoken of, as already done; and so the meaning will bee, which hath and shall bee preached in all parts of the world. And putting all these together hee maketh his exposition, which I thinke also to be the very sense of this place at large.

7 Vers. 23.

Note. See here the excellency of our Saviour Christ, against the Arrians and all heretickes; that have derogated from him such as the father is, such is he also, perfect God, creating all things in heaven and in earth, and the Lord of all even the highest orders of the heavenly Angels, who as men and all other creatures, are supported by him, and are servants to him; that wee may not doubt to worship him, and to put our confidence in him for remission of sinnes, and everlasting salvation, and to ascribe all divine honour and glory to him.

Note. See againe, what a distracted world this world was without Christ, Angels were at difference with men, and amongst men againe, Jewes at differ-

rence

rence with the Gentiles, and none, either men or Angels so setledly in Gods favour, but that they might fal and lose it for ever. But Christ comming into the world in our nature, and suffering, hath made one body of all that beleeve in him, uniting them to himselfe, as to an head, and so providing for their certaine everlasting blessednesse, that wee may not cease to celebrate his praises, that hath not spared himselfe, that hee might so graciously provide for us, and in an holy and blamelesse life, which he setteth here forth, as the end of it, become a body worthy of such an head.

Vers. 24. *Who now rejoyce in my sufferings for you, and fulfill the remainders of the afflictions of Christ in my flesh, for his body which is the Church, &c.* — *Text* 131.

THE Apostle being now a prisoner at Rome, affirmeth, that hee rejoyced in these his sufferings, seeing they tended to their confirmation in the faith, for this was his suffering for them. The remainders of the sufferings of Christ, or that which was yet wanting in his sufferings, was not any want of suffering in the body of Christ that was borne of the Virgin Mary, for he bare all the sufferings which hee was to beare: but that part of his sufferings in the flesh of *Paul*, a member of him. And these he saith, hee suffered for his body, the Church, because he was brought into them for instructing the faithfull, by the hands of infidels that persecuted him therefore. For the passions of Christ, if by Christ wee understand both the head and the body, are onely in Christ, but if as here, by Christ the head only be understood, his passions are not only in him, but in the flesh of his faithfull servants, for his flesh is in heaven this, wherein he is said still to suffer, is labouring upon earth. — *Anselm in Col.* 1. — *Passiones Christi non sunt in solo Christo, imo passiones Christi non sunt nisi in Christo. &c.*

Whereof I am made a Minister, according to the dispensation committed unto me in you: that is, God calling me unto this, that I should preach the Gospell to the Gentiles, amongst whom yee Colossians are a part, which I doe, when by the Disciples which I send, I preach unto you. *To fulfill the word of God*: that is, the word of prophecie, which was of old touching the conversion of the Gentiles: or to fulfill the word which Christ began to preach, because by my teaching is perfected whatsoever was not before set forth in the holy Scriptures. — Vers. 25.

The mystery which was hidden, that is, the mystery of the Gentiles conversion, and being called to have society with the beleeving Jewes, when other Jewes continue blinded. — Vers. 26.

That wee may present every man perfect in Christ, that is, both Jewes and Gentiles, noble and ignoble, free and bond, male and female. — Vers. 28.

What is it, that hee saith here, that Christ being scourged, mocked, and crucified for us, went hence owing us any thing, as though hee had beene bound unto us, and ought to have suffered more, which the Apostle saith, I pay now by suffering? But it is spoken by way of supposition, if there were any thing remaining to be suffered more, I suffer it. *Photin.* Christ having suffered to the full for us, and uneffably, requireth of us againe, that we should suffer for him and for his Church. But seeing wee cannot suffer so as hee hath done, these sufferings of ours being compared unto his, are justly called defects, which whilest wee desire in bearing of them to repay, and to perfect the remainders of his afflictions, we doe fill up the measure thereof. — *Oecum. in Col.* 1.

Admonishing every man, the Apostle was unsatiable in seeking to gaine soules unto Christ, he would winne every one, if by any meanes he could. — Vers. 28.

The chiefe doubt of this place is, how *Paul* is said to fulfill the remainders, ὑστέρημα of the passions of Christ; To this it hath beene so well answered by *Anselme* already, as that I shall not need to adde more in the resolving hereof. With *Anselme*, *Calvin*, *Beza*, and almost all ours expound this of a — *Mayer.* — *Calvin.* *Beza.*

society with Christ, whereinto Saint *Paul* was admitted in his sufferings for his

Th. Aquin. Gorran. his cause and for the good of his Church, than which nothing is more honourable. *Thomas Aquinas* also and *Gorran* and other papals resolve it first in like manner, utterly denying any defect to have beene in Christs passions, for he suffered enough, they say, not onely to redeeme us but a thousand worlds. But yet they have a second exposition, whereby they imagine a common treasury of sufferings, that be meritorious for the benefit of the Church into which as Christs sufferings came, so come the sufferings of Apostles and other martyrs, out of which indulgences are raised, and by the Pope dispensed. But it is strange, that they marke not a flat contradiction in this their teaching, that Christs passions be of infinite merit to redeeme more, than shall be hereby saved, and yet that martyrs passions must come in continually to the end of the world, to make up this treasury of merits, for if Christs merits be infinite and all sufficient, then the treasury is full and running over already, and if so, where shall there bee any roome for the merits of other mens passions.

The passions of the members of Christ are his passions, and as God decreed, that Christ should suffer in his owne flesh, so, that hee should suffer in the faithfull, his members, which sufferings, because they come on successively, and in processe of time, are called the remainders or afterparts of Christs sufferings, in the fulfilling whereof *Paul* is said to goe on, when as in preaching the Gospell, whereby the Church might be edified he purchased him many enemies, that raised up hot persecutions against him. For hee could not, as *Zanchy* sheweth, fulfill all the latter part of Christs sufferings, appointed to be borne by the Church, but such as were to be borne in his flesh.

Zanchius.

Vers. 25. *That I might fulfill the word God,* what this word is, is shewed in the next words, *viz.* the mystery of the calling of the Gentiles and of the saving of them: for this word of prophecie is fulfilled, when the Gospell preached amongst them taketh effect, as *Calvin* noteth. So that this exposition of *Anselme* pleaseth mee best, and not that of supplying what was wanting before in the Scriptures, for Christ had often in the time of his being here, declared, that the Gentiles should beleeve in him. *Thomas Aquinas* and *Gorran* expound it, that I might shew it to be fulfilled, but the first is better.

Calvin.

Th. Aquin. Gorran. Vers. 28. Touching his admonishing and instructing of every man, it hath beene well expounded already, if wee adde hereunto, that his admonishing is of the unruly, his instructing of the ignorant, and that howsoever the hearers cannot be brought to perfection, yet in his example hee sheweth here, that this ought to bee the marke, at which all wee Ministers of the word of God should aime, to bring our hearers to bee perfect. And for this cause not the meaner sort onely, but the highest amongst men are under the Ministery of the Word, and must beare to bee thus proceeded withall.

Note. Note, what an honour it is to suffer for the truth, wee are herein made companions with Christ, these sufferings of ours are but the afterparts of his sufferings, and why should wee not then with joy addresse our selves to indure them? And let wicked persecutors, by whom any faithfull person suffereth, either through their words or deeds, tremble to thinke whom they load with that hard measure, that they lay unjustly upon the godly, for their sufferings are Christs sufferings, to whom let them thinke how they shall bee able to answer it, when as they that did not releeve him could not.

Matth. 25.

CHAP.

CHAP. II.

The Analyſis and Senſe.

IN this Chapter the Apoſtle having reſpect to his ſufferings for them before ſpoken of, rendreth a reaſon why he made mention of them, *viz.* becauſe he had a great deſire that they and others might know them, who had not yet ſeene his face, to be the more confirmed in the faith, *verſ.* 1, 2, 3. And then he giveth them warning againſt falſe teachers, where firſt, he propoundeth his caveat, that they be not deceived by any vaine perſwaſion, *verſ.* 4. Secondly, he profeſſeth the ſinceritie of his affection towards them, out of which he is ſo jealous over them, *verſ.* 5. Thirdly, becauſe the faith and grace, which he obſerved in them had wonne his heart ſo unto them to be ſollicitous for them, he exhorteth to perſeverance herein, *verſ.* 6, 7. Fourthly, he doth a little more explaine the caveat given them in the 4. verſe, to take heed of being deceived, ſhewing that he meant the Philoſophy and vaine deceit, of ſuch as would draw them to the traditions of men, and the rudiments of the world, which were not according to Chriſt, *verſ.* 8. Fifthly, he ſetteth forth Chriſt, as being every way an abſolute and perfect Saviour, ſo that if any goe by other directions, than thoſe that he hath given, their obſervation hereof is vaine, yea pernicious, *verſ.* 9, 10, 11, 12, 13, 14, 15. Sixthly, he explaineth, what he meant by the traditions of men, and by the rudiments of the world, renuing his caveat againſt them, *verſ.* 16, 17. Seventhly, he particularly impugneth the deceit of thoſe, that in a ſhew of humility would draw them to the worſhipping of Angels, as the meanes of their greateſt good, *verſ.* 18, 19. Laſtly, touching traditions and ceremonies, whereby they were chiefly miſled, he challengeth ſuch amongſt them, as were ſeduced hereby, to anſwer, how being dead through Chriſt hereunto they could yet enſue them, *verſ.* 20, 21. ſhewing what groſſe and corruptible ceremonies they were, and that all that was in them was but a vaine ſhew, *verſ.* 22, 23.

Verſ. 8. *See that there be no man making a prey of you by Philoſophy and vaine deceit, according to the tradition of men, and the rudiments of the world, but not according to Chriſt.* Text 132.

9. *Becauſe in him dwelleth all the fullneſſe of the Godhead bodily.*

BEcauſe the verſes going before have little difficultie in them, but here is ſomething, that needeth expoſition indeed, omitting them, I have begun my firſt text in this Chapter, more accurately to be inquired into in theſe 8. and 9. verſes. And yet not willing to leave them without all expoſition, where any *quare* may be made, I have thought good to deliver ſomewhat briefly, firſt touching them as they lye firſt in order. He ſaith, that he would not have them ignorant, *What ſtrife he had for them and others, that had not ſeene his face*; by this ſtrife meaning both his ſufferings, and his labour by prayer unto God, and by writing unto them, and oppoſing the falſe teachers, that would ſeduce them by anſwering and confuting there ſophiſticall arguments, wherein to ſtrive could but be a great labour unto him: for ending the former Chapter with a mention of his ſtriving, to preſent every man perfect unto Chriſt, to ſhew what ſtrife he meant, he beginneth with the ſame phraſe in this Chapter; for there *verſ.* 29. the word uſed is ἀγωνιζόμενος, here ἡλίκον ἀγῶνα ἔχω. *Mayer.* Verſ. 1. *Zanch. in Coloſſ. 2. 1.*

Touching the deſcription of them here, by their not ſeeing of his face in the fleſh, as many others alſo did not, for whom yet he ſaith, that he ſtrove alſo, all agree both *Chryſoſtome, Theophylact, Anſelme*, &c. that he doth hereby give to underſtand, that he was never perſonally amongſt them, or amongſt the *Chryſoſt. Theophyl. Anſelm.*

Theodoret. Baronius. the Laodiceans, but only *Theodoret*, and after him *Baronius*, who referre their not ſeeing of his face unto others, but not to the Coloſſians or Laodiceans, becauſe when *Paul* was at Epheſus, it is ſaid, that in the ſpace of two yeares, *All that were in Aſia heard the word of the Lord Ieſus, both Iewes and Gentiles*, in which Aſia was Coloſſos and Laodicea. But this is a weake reaſon, ſeeing *verſ.* 9. he ſheweth, where *Paul* abode all that time diſputing and teaching, namely, in the ſchoole of one *Tyrannus* in Epheſus, to which City, being the Metropolis, as any reſorted from other parts of Aſia, they heard him. It is contrary to the hiſtory of *Luke* in the Acts, that he was ever in theſe places. The reaſon, why he was deſirous, that they ſhould take notice of this his great ſtrife for them was, not for vaine glory, but that they might be comforted, being aſſured, that though they never came to company with him, yet he had them in his heart to further them in things pertaining to ſalvation. He alſo intended thus their confirmation in the knowing and being certainly perſwaded in all theſe things, ſo as that they might not be carried away by any contrary falſe teaching, which he meaneth, when he ſaith, *To all riches of the fullneſſe of knowledge, to the knowing of the myſtery of God*, &c. And to incourage them to ſeeke for this in Chriſt, he teacheth all the treaſures of wiſdome and knowledge to lye hid in him. That which followeth needeth none expoſition, till we come at the *Text*, *verſ.* 8. where firſt commeth to be queſtioned, what is meant by the word συλαγωγῶν, *ſpoiling or making a prey of you*. *Tertullian* expoundeth it *circumventing*. The vulgar Latine, *Let no man deceive you*: and ſo it readeth another different word uſed before, *verſ.* 4. παραλογίζῃ, alſo. *Ambroſe*, *Let no man make a prey of you*, which ours generally follow. The wore παραλογίζῃ uſed to the ſame purpoſe, *verſ.* 4. properly ſignifieth, let no man deceive you by paralogiſmes: for, according to *Ariſtotle*, there be ſyllogiſmes, which is a true kinde of arguing and paralogiſmes, which is an arguing upon falſe grounds, that ſeeme yet to be true. The word here uſed ſignifieth one that cunningly ſtealeth away, and being bound, carrieth any away as a prey, and this is metaphorically transferred unto Seducers, as by deceit making a prey of mens ſoules. A Church-robber, from this ſame word, is called ἱεροσύλων.

1 *Tertull. de præſcrip. hær. et. Ambroſ.*

Zanch.

2 Secondly, becauſe he coupleth *Philoſophy and vaine deceit* together, whether the learning of Philoſophy be here condemned or no, or what this Philoſophy is, which he cenſureth? To this *Zanchy* ſpeaketh fully, that Philoſophy in it ſelfe is venerable, and as the word ſoundeth, argueth much wiſdome and underſtanding in the nature of things, but becauſe ſome Philoſophers have taught things falſe, and the principles of Philoſophy which are true, being applyed to divinity tend to the deceiving of us, and to the overthrow thereof, for this cauſe he ſpeaketh thus againſt it, as a vaine deceit. The falſe points, held by ſome Philoſophers, are touching the eternity of the world, the mortality of the ſoule, and of the Purgatory after this life, taught by *Plato*, and of the ſtoicall fate, and ſuch like. The principles of Philoſophy abuſed to the overthrow of Divinity, are theſe, that nothing is made of nothing, and from a privation to an habit no returne can be made, &c. Theſe are vaine deceits being applyed to Divinity, though phyſically true. For God made all this world of nothing, and bodies that are dead and conſumed to duſt, can by his power be raiſed againe. And ſo is that point in *Plato*, of the invocation of Angels, and of their interceſſion, a vaine deceit, which is alſo touched afterwards in particular by the Apoſtle in this Chapter. Thus alſo Saint *Auguſtine* expoundeth the Philoſophy here impugned, and *Chryſoſtome* with others taking it for that onely, whereupon the gentiliſh ſuperſtition was founded. *Tertullian* calleth Philoſophers the Patriarkes of Hereticks, and ſheweth what falſe doctrine each Hereticke drew from them. The hereſie of *Valentinus* touching the Aones and formes, was from *Plato*.

Zanch. in Coloſſ. 2.8.

Ex nihilo nihil fit. A privatione ad habitum non datur regreſſus.

Auguſt. de civit. lib. 8. *c.* 9. *&* 16. *Chryſoſt. Tertull. lib. de anima. c.* 3. *Lib. de præſcrip. c.* 7.

Marcions

Marcions good God alſo from the Stoickes, and that of the periſhing of the ſoule from *Epicurus*. The deniall of the reſurrection from them all,&c.

Thirdly, what is meant by *the tradition of men, and the elements of this world?* *Auguſtine* upon occaſion ſpeaking of theſe elements ſaith, that they are thoſe, whereupon this world conſiſteth; and in bidding them take heed, that they were not deceived hereby, he toucheth thoſe that more prudently expounded their idols, by *Iuno* ſaying, that the aire was ſet forth, by *Neptune* the ſea, by *Tellus* the earth. And therefore he admoniſheth them not againſt any worſhippers of images, but againſt the more learned Interpreters of them, as moſt dangerous.

3 *Aug Serm. de Kalend Ianuarii. Elementa ſunt iſta ex quibus iſte mundus conſtitit, hoc ergo Paul. in Epiſtola ſua proponens, cavete, inquit, ne quis vos decipiat, &c.*

Beſides this, *Anſelme* hath another expoſition before it, *According to the tradition of men*: that is, of the Phariſees, *According to the elements of the world*: that is, according to the courſe of the moone and ſunne, whereby their feſtivall times and ſacrifices were directed. *Calvin* and *Zanchy*, and other Divines of ours follow this of *Anſelme*, in expounding the elements of the world, for they take it to be cleare from, *Gal.* 4. (where the elements of the world are mentioned before, and it is certaine, that legall ceremonies are meant,) that the elements of the world here ſpoken of, are the ſame, confirming this expoſition alſo, from that which followeth, *verſ.* 16. 20. rendring theſe reaſons, why the legall obſervances are called elements of the world, 1. Becauſe, as the elements of aire, water, earth and fire are the beginning of nature, whereupon all naturall bodies are compoſed, ſo thoſe obſervances gave the being unto religion in the time of the Churches infancy: 2. Becauſe as this world only, and not that which is to come, is conſtituted of theſe elements, ſo a man is not made a perfect ſpirituall man, but only externally formall by theſe obſervances. One ſheweth, that the word elements is figuratively put for any beginnings in any profeſſion or ſcience whatſoever, as the firſt inſtructions in Divinity or Philoſophy are called the elements of Divinity,&c. He ſaith alſo that this word is uſed twice in this Epiſtle, and *Hebr.* 5. and *Gal.* 4. but not elſewhere, in all which he acknowledgeth elements to be put for rudiments; to the Hebrewes the rudiments of the Chriſtian religion being underſtood; to the Galatians, the rudiments of the ceremoniall Law; and here the rudiments of worldly Philoſophy, ſuch as were thoſe of *Plato*, *Simon*, the *Gnoſtickes*, &c. with this writer, *Thomas Aquinas*, *Gorran*, *Cornelius a Lapide*, and many more follow the firſt expoſition of *Auguſtine*, which I alſo thinke indeed is to be preferred. For having mentioned Philoſophy, and vaine deceit, againſt which he warneth them, here he ſheweth upon how weake a foundation it is built, for any to ground thereupon in matter of divinity, which is ſo tranſcendent. Thoſe falſe tenets in Philoſophy of the worlds eternity, the mortalitie of the ſoule, &c. are but according to mens traditions, which might erre and be deceived, and according to the elements of the world, that is, principles framed in nature upon the obſervation of worldly things by worldly wiſe men, which there is no reaſon that they ſhould hold in the matters of God, who is Lord of all the world, and of unlimited power to doe things above and contrary to the courſe of nature. Touching the traditions of men, *Zanchy* conſenteth with this expoſition, neither is there any reaſon of varying in the other about elements of the world, which are annexed unto theſe traditions further to explane what is meant by them, and not to expreſſe a different thing, about which he would warne them alſo. It cannot be denyed indeed, but that the words following ſoone after, *verſ.* 10, 11, &c. have reference to another danger, wherein they were by falſe teachers, in regard of their urging the obſervation of legall rites ſtill, but this doth not prove thoſe rites to be meant here, ſeeing they may well be conſtrued to be ſpoken againſt by way of amplification of his admonition, having ſalne upon ſome mention of Chriſts perfections, and their perfection in

Calvin. *Zanchy.*

Adam Sabout.

Tho. Aquin. *Gorran.*

him, ſo that now they needed not, yea it were wicked ſuperſtition by the rites of the Law, circumciſion, or other obſervances about meats and dayes, to ſeeke to have any thing added unto them.

And not according to Chriſt. This is added to ſhew, that though in nature ſome things were true, which were held as principles amongſt Philoſophers, as what might be or not be, according to the power of nature, yet when we come to ſpeake of Chriſt, who is God able to doe all things, thoſe principles
Verſ. 9. are utterly falſe. *For all the fulneſſe of the Godhead dwelleth in him bodily.* This is a reaſon, why ſuch teaching, as is not according to Chriſt, is to be ſhunned, and what he hath taught is to be imbraced, becauſe he is perfect God, and ſo the wiſeſt Teacher of all others, yea other Teachers are but fooles and vaine being compared unto him, in whatſoever they ſet forth contrary to his inſtructions. Thus *Auguſtine* expoundeth this, and after him the ordinary gloſſe and *Eraſmus*, contending, that by the fulneſſe of the Godhead dwelling in him, is meant nothing elſe, but the perfect knowledge of God, which is to be found in Chriſt and his Goſpell, but not in *Moſes* and the ſhaddowes of his Lawes. Wherein *Eraſmus* taketh it too ſtreightly, becauſe though the divine and moſt perfect wiſdome be hereby implyed, yet this is not all which is meant, when the *fulneſſe of the Godhead* is ſaid *to dwell bodily in him.* And therefore *Auguſtine* expoundeth himſelfe more fully, ſaying, that the dwelling of the Godhead in Chriſt bodily is here oppoſed to his dwelling in the temple made with hands: for there he dwelt onely umbratically by the ſignes prefiguring him, in Chriſts body, as in his temple ſubſtantially; ſo as that though the divinitie be not turned into a body, yet together with the body and ſoule of Chriſt it maketh but one Perſon. In Prophets and other holy men ſome divinity dwelleth alſo, but not the fulneſſe of the divinity, as in him, he is hereby called the onely begotten of God, and the very ſubſtantiall word of the Father, but none elſe can be ſo called, how excellent ſoever. As in the head dwell all the ſenſes, but in the other members of the body the ſenſe of feeling only. So likewiſe *Proſper.* And into this light is given *verſ.* 17. where the old rites of the Law are ſaid to be ſhadowes, but the body to be of Chriſt. *Zanchy* in further explaning this great myſtery ſaith, that it is meant, that the Godhead dwelt not in Chriſt, as *Neſtorius* blaſphemed, by grace, and by his preſence unto him: for ſo he is in all the faithfull, by his eſſence, grace, preſence and power, *Act.* 17. according to that verſe. By his eſſence, preſence and power God is in every one: *but the fulneſſe of the Godhead dwelleth in Chriſt bodily:* that is, as *Iohn* expreſſeth it, *the word was made fleſh:* that is, by an hypoſtaticall union, ſo that the word is made one perſon together with the fleſh, ſo that corporally, hypoſtatically, and ſubſtantially are all one. And hereby at once are overthrowne the hereſies both of *Arrius*, and alſo of *Neſtorius* and *Eutiches*, for againſt *Neſtorius* it appeareth, that there were not two Perſons in Chriſt by the word σωμάτικως, againſt *Eutiches*, that there was no confuſion of natures by the word κατοίκως. I ſpare to adde any more Authors in a myſtery ſo well explained already. That which
Verſ. 10. followeth, *verſ.* 10. and *yee are filled through him*, &c. is plainly meant of grace and meanes al-ſufficient for ſalvation, for which they ſhould doe very fooliſhly in ſeeking or hearkening to any other teaching, than what commeth from him, as if one that is full of gold and all good things at home, ſhould yet goe to ſeeke for baſer metall abroad. And this conſideration of their being filled in him, as it looketh backe to the Philoſophy and deceit before
Verſ. 11. ſpoken of, ſo likewiſe it is to be referred to that which followeth, *verſ.* 11, &c. about legall ceremonies, whereof circumciſion, which is the chiefe, is in the ſubſtance thereof communicated to the faithfull, that is, in the cutting away, and being made free from ſinne, when they were baptiſed into his faith, which is in effect a dying, and being buryed and raiſed up againe, and ſo not

Auguſt. 1. *Epiſt.* 57. *ad Dardanum. Gloſ. Eraſm.*

Auguſt. ad Dard. Epiſt. 57. *Quia in ipſo inhabitat omnis plenitudo deitatis corporaliter, non ideo corporeus eſt Deus, ſed quia in Chriſti corpore, quod aſſumpſit ex virgine, tanquam in templo inhabitat Deus. In templo manufacto non corporaliter ſed umbraliter habitavit, i. prefigurantibus ſignis. &c.*

Proſper ſent. 393 *Zanch. in Coloſſ.* 2

Enter preſenter Deus eſt & ubique potenter.

not carnall any more, but ſpirituall, as he was after his reſurrection. And that it might not be thought yet, that the faithfull are altogether free from ſinne, for the beſt have ſtill their infirmities, he expreſſeth, wherein this deliverance from ſinne ſtandeth, ſaying, *Freely forgiving you all your ſinnes.* Now becauſe in the next words, *verſ.* 14, &c. there lye ſome other great difficulties, for which it is fit, that they ſhould be brought in for an obſcure text, though they be a continued going on in the ſame kinde of argument, I have thought good to disjoyne them, making an end of this with the end of *verſ.* 13. Verſ. 13.

Note, that to be carried away with errour to the overthrow of the Chriſtian foundations, is in ſoule to be taken and bound, as it were, by our ſpirituall enemy, and to be carried to everlaſting deſtruction. And therefore ſuch errours are elſewhere called errours of deſtruction, and they are ſaid to be given over to them, that ſhall be damned, that as we love our ſoules, we may take heed of being ſeduced. *Note.* 2 Pet. 2. 2 Theſſ. 2.

Note againe, that to meaſure the myſteries of divinity by the rules of naturall reaſon, is to be in the way of erring thus to the loſſe of the ſoule: for that which is impoſſible in nature, is poſſible with God, whoſe actions in creating, redeeming and ſaving us eternally in ſoule and body are altogether ſupernaturall. *Note.*

Note laſtly, that ſuch as ſeeke juſtification and ſalvation in any part out of Chriſt, doe erre from this fundamentall of the Sonne of God his taking fleſh. For if he tooke fleſh, the fullneſſe of the Godhead dwelleth in him, there is then in him whatſoever is neceſſarie to fill us with grace and glory, and it is an horrible ſinning againſt him to lot upon any comfort from any other thing, in reſpect of juſtification, than upon him alone. Wherefore the Popiſh ſinne horribly in holding the merit and ſupererogation of workes done by man. *Note.*

Verſ. 14. *Blotting out the handwriting that was againſt us in decrees, that was contrarie to us, and he tooke it away faſtening it to the croſſe.* *Text* 133.

15. *Putting downe principalities and powers, he made a ſhew of them openly, triumphing over them in it.*

THE handwriting is that, which either is written with a mans owne hand, or uttered with his owne voice, and ſo hereby may be meant that, which the people ſaid unto *Moſes, all which the Lord hath ſaid unto us we will doe.* or elſe that decree is meant, which was made in Paradiſe, *The day, that thou eateſt thereof thou ſhalt dy:* theſe handwritings are blotted out by Chriſt ſuffering death for us. *In decrees:* that is, by faith in Chriſt, wherinto we are baptized, and by the rules of the Chriſtian religion and piety. *He tooke it away,* this tendeth further to the confirming of our pardon. *The faſtening of it to the croſſe,* is the not ſuffering of it to be dilated any further. *Putting downe principalities,* &c. that is, the Devill that had intangled us many wayes, and under whoſe dominion we were held. The Lords making a ſhew of them, and triumphing over them was in ſuffering the death of the croſſe: for never was the Devill put to ſo much confuſion, as then, forſomuch as his ſuffering of death was the ground of his reſurrection, if he had not dyed, he had not riſen againe, if he had not riſen, he had not redeemed us; but now having wrought the worke of our redemption he is utterly put downe and confounded. *Oecumen. in Coloſſ. 2.*

An handwriting is any thing written with the hand for the remembrance of a thing, and ſo the Law was Gods handwriting, which is ſaid to be blotted out, when the remembrance of the ſinnes, which have beene done againſt that which is written in the Law, is done away. And it is called the handwriting of a decree, becauſe the Law is Gods decree, and it is ſaid to be contrary to us, becauſe the rectitude of the righteouſneſſe decreed in the Law *Anſelm in Coloſſ. 2.*

was contrary to the pravitie of our prevarications, but by the aſſiſtance of Gods grace we are now agreed with this our adverſary. Or elſe the handwriting of the decree was of that decree made againſt *Adam*, that he ſhould dye the death: for this was againſt us, ſeeing that it was againſt our ſalvation, but is blotted out, when by the death of Chriſt our ſinnes are done away. Or the decree was of the not eating of the tree of knowledge of good and evill. And this he is ſaid to faſten to his croſſe, that as it begun in wood, ſo it might have an end in wood alſo. Or if it be meant of the Law, it is to be underſtood, that it is taken away, as it was a meanes of partition betwixt the Jewes and the Gentiles.

Principatus vocantur illi iniqui Spiritus, qui principantur in vitiis ſuis, quæ ſpecialiter ſuggere conſueverunt, ſicut ſpiritus fornicationis, qui principantur libidinoſis, & ſpiritus ſuperbiæ, qui dominantur ſuperbis. &c.

Spoiling powers and principalities: Theſe principalities and powers are not thoſe before ſpoken of, over which Chriſt is ſaid to be an head, but contrary principalities, that are over vices, as the Spirit of fornication that ruleth by luſt, and the Spirit of pride that ruleth by pride; the powers are thoſe, that have the power of precipitating men into greater ſinnes, wherein they prevaile by their internall deſires. Thoſe inviſible powers are therefore overcome, when our inviſible luſts are overcome, and ſo Chriſt is ſaid to have ſpoiled them, and to have delivered men from them, over whom they exerciſed dominion, when by giving his holy Spirit unto them he extinguiſhed luſts in mens hearts. *And hath triumphed:* that is, hath overcome them with glory, and that in himſelfe, when he hung openly in all mens view upon the croſſe, and ſo by ſaying *in himſelfe*, he meaneth the paſſion of his owne body.

Calvin. in Coloſſ. 2. Verſ. 16.

They which by the handwriting in decrees underſtand the morall Law here, ſay falſe, for *Paul* is wont to call that part of the Law decrees, which ſtood in ceremonies, both *Epheſ.* 2. and a little after in this Epiſtle. Others better reſtraine it therefore to ceremonies, but they erre herein alſo, becauſe they adde not a reaſon, why it is called an handwriting, but feine a divers one, and fit not this ſimilitude to the Text. Now the reaſon, why the ceremoniall Law is called an handwriting in decrees againſt us, is becauſe all the ceremonies of the Law carry ſome confeſſion of guilt with them, which bind the obſervers of them by a ſtreighter band before Gods jugdement. As for example, the waſhings are nothing elſe, but a teſtifying of filthineſſe, the offering of ſacrifice a repreſentation of death due to the offerers. If it be ſaid, they are Sacraments of Gods grace, as Baptiſme is at this day, I anſwer that two things were to be reſpected in thoſe ceremonies, firſt, that which was agreeable to thoſe times. Secondly, that which led men to the kingdome of Chriſt. In thoſe times the ceremonies ſhewed nothing but an obligation, grace being in a manner ſuſpended till the comming of Chriſt, that is, there being no preſent ſhew thereof in thoſe ceremonies. For there appeared nothing but the bloud of beaſts and water, ſo that notwithſtanding any thing ſeene, the guilt remained ſtill, as is the maine ſcope of the Apoſtle to ſhew in his Epiſtle to the Hebrewes. He commeth therefore here indeed to joyne battell with thoſe that ſtood for legall rites under the Goſpell, comparing them to an handwriting, which, whilſt it remaineth, we know is of force amongſt men, but being cancelled no debt can any more be hereby required. So the ceremonies being in Chriſt aboliſhed, we are delivered from the debts of our ſinnes, wherein we ſtood bound before, and who ſo doth uſe them ſtill doth in effect ſeeke to give vigour to the handwriting againe, that we might yet be held obnoxious to the Law. In that he ſaith, that he faſtened the Law of ceremonies to his croſſe, the meaning is, that he bound it ſo, that it could have no more authority over us. *Spoiling principalities,* &c. that is, the Devill, who is doubtleſſe diſarmed, the teſtification of our guilt being thus taken away in the ceſſation of the uſe of ceremonies. But this victory by Chriſt gotten againſt the Devill, is diſgraced by thoſe that laboured ſtill to uphold ceremonies,

Eſt autem ratio, quod ceremoniæ omnes Moſaicæ confeſſionem aliquem reatus ſecum habebunt, quæ ipſarum cultores quaſi arctiore vinculo coram judicio Dei aſtringeret. Exempli gratia, ablutiones quid aliud erunt, quam ſordium teſtimonium? quoties victima aliqua immolabatur, nonne populus, qui aſtabat admonebatur illic mortis ſuæ imaginem? &c.

Verſ. 15.

ceremonies, because our liberty herefrom is the spoile which Christ tooke in making this conquest. *Triumphing over them in it*, the Greeke, I confesse in most copies is ἐν αὐτῷ with an aspiration, signifying *in himselfe*, but because the construction would be frigid so, there is a necessity of reading it otherwise, and so here he bringeth in the crosse, whereupon Christ suffered, as a triumphant chariot, in which he appeared most glorious. For although in the crosse there be nothing but a curse, yet this by the vertue of Christ is so taken away, as that it hath after a sort a new nature put upon it. So that no tribunall is so magnificent, no royall throne so excellent, no pompe of triumph so notable, no chariot so lofty, as this crosse.

Nullum tribunal est tam magnificum, nullus regalis thronus tam praclarus, nulla tam insignis triumphi pompa, &c. Mayer.

By that, which hath beene hitherto set forth, we see, that there are two sorts of expositions, that are by divers followed upon these words. The one, whereby the handwriting is taken for the first Law in Paradise, or for the morall Law, which they that transgressed, had also their owne hand or consent against them. The other, whereby it is taken for the Law of ceremonies, as they doe in effect set forth our guiltinesse in respect of the morall Law, and represent the danger of death, wherein we stand in regard of the same. To the first subscribeth *Ambrose*, *Philip Melanchthon*, *Zanchy*, *Gagneus*, *Cornelius a Lapide*, &c. To the other *Bullinger*, *Beza*, *Piscator*, and it is the first way of expounding it in *Thomas Aquinas*, who mentioning the other exposition also, saith, that the Law is an handwriting against us, both for the print made in our memories through the guilt of our conscience, and for the recording of our sinnes against it before the Lord, who is to judge us. *Theodoret* hath a singular exposition by himselfe, saying, that this handwriting is our body together with our sinnes, as it were, inscribed and fixed in it, *viz.* the sinnes of the flesh, which Christ hath done away by suffering in his body upon the crosse.

Ambros. Melanchthon. Thom. Aquinas. Theodoret.

That of *Calvin* seemeth to me to be most genuine, both because the point in hand was about ceremonies, as appeareth by the conclusion *vers.* 16. and because, when upon a like occasion this phrase Οἱ ἀπ' ἐσχάτων ἐν ἡμέραις, is used, which differeth little from the words here; it is plaine by the consent of all, that the Law of ceremonies is meant, and why should not the same sense then be rendred here also? *Zanchy* sheweth two reasons, why the morall Law should rather be understood here, and not the ceremoniall, first, because the Jewes onely were under the ceremoniall, and so if Christs abolishing of that Law only be meant here, the effect of his suffering will not be so glorious, as not concerning the Gentiles at all, who were never under that Law. Secondly, because the morall Law was properly the handwriting of God in two tables of stone. And as touching the argument in hand here, he saith, that it is usuall with the Apostle when he beginneth to speake of the ceremoniall Law, to extend himselfe to the morall also. To these I answer first, that though the Jewes only were under the ceremoniall Law by Gods appointment, yet the beleeving Gentiles were also insnared hereby through the subtilty of Seducers, and such of them, as before the comming of Christ happened to dwell amongst the Jewes, and would serve the true God, came under the same ceremonies also. And therefore in disanulling this Law, there was a great benefit to all, especially, if the ceremonies be considered, as having reference to the morall Law, as hath beene already shewed. Secondly, it is not necessary, that the Apostle should be taken, as speaking properly in naming an handwriting, but figuratively, and by way of similitude, and so the Law of ceremonies is said to be an handwriting, because like to an handwriting, making a man liable to his debt, as long as it is uncancelled. Touching that which he further addeth, it is true, that the Apostle is wont oftimes in speaking of the ceremoniall Law to inlarge himselfe to the speaking upon the morall also, but he doth no where call that a Law ἐν δόγμασι, as here,

Eph. 2. 15.

well

well tranſlated by *Beza in vites.* Much leſſe are theſe words to be underſtood, as ſetting forth the doctrine of the Goſpell, whereby we are delivered and ſaved: for they expreſſe the nature of the hand writing, *which is contrary to us, viz.* becauſe convicting us of ſinne, and being guilty of death and damnation.

Verſ. 15. Touching the principalities and powers ſaid here to be put downe, all conſent, that the Devill is meant, from whoſe power we are delivered by Chriſts death, doing away our ſinnes, and by his holy Spirit renuing us unto righteouſneſſe, as *Anſelme* hath already well declared. But he hath another expoſition of bringing the ſoules of the juſt from hell, which were for the ſinne of our firſt Parents detained there, till Chriſts paſſion: but the Popiſh themſelves, as *Adam Sasbout*, and *Cornelius a Lapide* reject this, becauſe the word uſed is ἐθριάμβευσεν, which is not a carrying of the ſoules of the Saints up to heaven, but a carrying about of the Devils being ſubdued, to make ſhew of them, after the manner of triumphers: for when by ſuffering death he overcame them, he ſhewed, how weake and unable they were to ſtand againſt him. Neither have I ſeene any Ancienter than *Anſelme* that ever expounded it ſo. Laſtly, touching the laſt word ἐν αὐτῷ, the Greeke Scholia expound it, as *Calvin* doth, referring the ſhew making to the croſſe, though no ſuch thing appeared outwardly, but rather the contrary: for Chriſt hung and dyed there, as conquered, but indeed he conquered over the Devill then, and tooke away his power, that he had formerly over men by reaſon of ſinne. So likewiſe *Theophylact*, and *Origen* upon occaſion of *Ioſuahs* hanging up of the King of *Ai* upon a tree, ſpeaketh of the wood that Chriſt was hung upon, ſaying, that it was a double croſſe, or there were two crucified therupon at once, the Lord Jeſus upon the top viſibly, and the Devill at the bottom inviſibly, being dragd, as it were, in chaines by the power of Chriſts death there, and ſo ſhewed openly, as one ſubdued, and without further power of reigning ſo, as he had done formerly. The Syriacke Interpreter readeth it *in himſelfe*, as αὐτῷ alſo may be taken with an aſpiration. *Zanchy* expoundeth it ἐν αὐτῷ χριστῷ, holding, as he ſaith, the Fathers for the moſt part have held, and ſome learned of ours, that this triumph here ſaid to be made by Chriſt, was made by his ſoule ſeperate from his body, when having deſcended into hell, he returned leading the Devils captived and ſubjected through the aire, thus making a ſhew of them before the holy Angels, which triumphant ſhew was continued after his reſurrection in his aſcent up into heaven. And to confirme this the more, he applyeth that in the Epiſtle to the Epheſians to the ſame. *He hath aſcended up on high, he hath led captivity captive*, &c. I doe rather ſubſcribe to that reading, which is moſt generall, ἐν αὐτῷ, as being ſpoken of the croſſe. For although there was none appearance of a triumph, when he hung there, yet by faith, according to which the Apoſtle ſpeaketh here, we know that even in ſuffering upon the croſſe he triumphed over the Devill. In ſuffering, he both conquered and triumphed, in that he was maniſeſted even then to be the Sonne of God and Saviour of the world, by his giving up the Ghoſt when he would, and ſhewing ſuch ſignes in the heaven, earth and temple, as then he did.

Greeke Scholia. *Theophylact.* *Origen.* *Syrus interpr.* *Zanchy.* Eph. 4. 10.

Touching his leading of the Devils thorow the aire to make a ſhew of them, it is but a thing imaginary, and without any certaine ground, but of his conquering over the Devill, which may well by a figure be ſet forth, as a leading of him captive, and thus making a ſhew of him, we have certaine ground, that in dying he did thus prevaile againſt him.

Note. Note, that as a man that hath beene bound to the paiment of great debts under his owne hand writing and ſeale, but by ſome friend this writing is taken quite away: ſo is the caſe of every ſinner converted to the Lord Jeſus, the hand writing, that was againſt him is taken away, the very ceſſation of legall

legall rites and ceremonies, which were as an hand-writing alwaies remaining in their time, whereby every one is bound, was in effect a diſcharging of him of all the debts of his ſinnes, ſo that now hee may have true and great comfort towards God.

Note againe, that in the paſſion of Chriſt one thing appeared outwardly, but another thing was done ſpiritually. Outwardly hee ſuffered death, as ſubdued, and under the power of his enemies, but indeed even then hee deſtroyed the Devill that had the power of death, and to the eye of every faithfull perſon, ſhewed the infernall ſpirits as ſubjected unto him, after the manner of thoſe that are taken captive by their enemies. So that as a people ſubdued and brought under, are no more to be feared of the ſubjects of that King who hath ſubdued them, ſo the Devill is no more to bee feared of the true Chriſtian, but we may with all courage and comfort buckle our ſelves to the combat, whenſoever we are aſſaulted by his temptations. *Note.*

Verſ. 16. &c. *Let no man judge you in meat or in drinke, or in part of a feaſt, or of a new Moone, or Sabbaths, which are but ſhadowes of things to come, but the body is of Chriſt, &c.* Text 134.

VPon the ſpirituall circumciſion ſpoken of before, wherewith we are circumciſed, the Apoſtle inferreth rightly here, that if this, which was the chiefe ceremony of the Law, did not binde us any more, namely this of circumciſing, then much leſſe are we bound by any other about meats, drinkes, &c. *Let no man judge you*; that is, let no man cenſure you as worthy of blame, becauſe ye doe not according to the ceremoniall Law, refuſe ſome meats as uncleane, for all things are now cleane to the cleane, or for not keeping thoſe holy daies, becauſe we that beleeve in Chriſt riſen againe, keepe a continuall feſtivall time; or new Moones, which was a feaſt kept when the Moone was ſo farre in the wane that it gave no further light; for our light is eternall, and is illuſtrated with the beames of righteouſneſſe: or Sabbaths, wherein it was unlawfull to carry any burthen, or to doe any ſervile worke, for we are indued with Chriſtian liberty, and eaſed of the burthen of our ſinnes. Now he calleth theſe obſervances ſhadowes, becauſe there is nothing in any of them, but which did repreſent ſome good thing in the Church militant here, or in that which hath begun to triumph in Heaven. *But the body is of Chriſt*; that is, the ſolid truth by theſe rites ſet forth pertaineth unto Chriſt, whereunto we attaine, when leaving the ceremonies of the Law wee come unto Chriſt by faith, in him only ſeeking juſtification. *Let no man beguile you of your reward*, &c. that is, let no man by ſubtilty of argument overcome you to get the prize from you, *in thoſe things which he hath not ſeene*; that is, in the carnall obſervances, to the underſtanding whereof he hath not attained; *In humility of minde*, that is, in a minde going low in a carnall and terrene ſenſe of theſe ceremonies, and not lifted up to a ſpirituall underſtanding. *And religion of Angels*; the ſacrifices and ſervice which was done after the Temple deſtroyed, he calleth the religion of angels, that is, of evill angels, becauſe no ſuch ſacrifice was now more done to God, but to Devils. Or elſe by the Angels may bee underſtood the heavenly Spirits, or holy Preachers, for ſuch men were wont to pretend the humility and Religion of Angels. *Anſel. in Col. 2.* Verſ. 18.

The Apoſtle ſpeaketh both of meat and drinke, becauſe by the Law, a veſſell that wanted a cover was uncleane, and alſo whatſoever was in it. He calleth the ceremonies ſhadowes, becauſe as by the ſhadow of a body wee know that the body is a comming, ſo by thoſe ceremonies it was knowne that Chriſt was comming; but he is the ſubſtance, who being come, therefore there is no further uſe of ſuch things. The Sabbaths figured out the reſt of Chriſt in the grave, or the reſt of the ſoule in God. The Religion of Angels *Tho. Aquin. in Col. 2.*

gels ſetteth forth either their boaſting of themſelves as being Gods Angels, or elſe the teaching of legall obſervances, which are called the Religion of Angels, becauſe the Law is ſaid to have beene given by Angels, *Gal.* 3. *Hebr.* 2.

Mayer. Occumen. In other paſſages *Thomas Aquinas* ſaith the ſame with *Anſelme*. *Oecumenius* hath onely one thing differing herefrom, *viz.* about the worſhipping of Angels, ſaying, that the falſe teachers, to draw men from Chriſt, did affirme that we ought by prayer to come to the Angels, that they might commend us unto God, whom yet he ſaith, that they had never ſeene. And unto this pretending of the knowledge of the Angels, hee referreth their being vainly puffed up. *Theodoret.* Upon the word καταβραβεύετω, hee ſaith out of *Theodoret*, that ſuch as ſit to judge betweene thoſe that ſtrive, are called βραβεῖς, becauſe they give the palmes of victory to the Conquerours. καταβραβεύειν then is to intervert the Palme, or to defraud of the reward, or unjuſtly to give it away. And thus did the falſe teachers, in that by their drawing of men to legall obſervances, the Goſpell was fruſtrated unto them, and they loſt all the benefit hereof. *Calvin.* *Calvin* rejecting that of *Chryſoſtome* about theſe words, *In part of an holy day*, (who expoundeth it of their keeping theſe daies but in part, and not altogether, according to the Law) affirmeth the meaning rather to be in parting or ſeparating holy daies from other daies. And touching the humility here ſpoken of, and *worſhipping of Angels*, hee mentioneth an expoſition maintained by ſome, that the Religion of Angels is that which is pretended to be taught by Angels, as the Papiſts at this day to grace many of their ſuperſtitions the more, ſay that they were confirmed by Revelations: but rejecting this, he ſubſcribeth to *Oecumenius*, expounding it of worſhip given to the Angels, ſhewing that *Plato* was the Author at the firſt hereof in *Epinomide*, and in *Cratylo*; and the driſt of the Apoſtle here being, that the glory of the Angels might not eclypſe Chriſts glory, for which cauſe the Apoſtle alſo teacheth him to be the head of Angels; it is (ſaith he) moſt likely, that in this place he impugneth the worſhipping of them, according to the old ſuperſtition of the Heathen. For that this kinde of worſhip crept in amongſt Chriſtians, he ſaith, that it appeareth by Saint *Auguſtine*, who did ſharply impugne it; neither did they that were for the worſhipping of Angels then, any more deny Chriſt to be our Mediator, than the Papiſts that are for the worſhipping of Saints doe at this day, but only they held that we had need of the Angels helpe alſo unto God, as theſe hold that we need the helpe of the Saints. *Thruſting himſelfe into thoſe things that he knoweth not*; that is, teaching thus, that the Angels doe mediate for us, when as we are altogether ignorant of ſuch things: as the Doctors of Sorbon teach a glaſſe of the Trinity, wherein the Saints departed ſee our affaires and eſtate upon earth, thus inſolently taking upon them, in that wherein they are altogether ignorant. Hitherto *Calvin*. To come now to the giving of the ſenſe of theſe words in briefe. Having mentioned that hand-writing that was in decrees, *verſ.* 14. *Bullinger.* he now commeth, according to *Bullinger*, to enumerate thoſe decrees; they were about meats and drinkes, holy daies, new Moones and Sabbaths. The Lawes concerning theſe things being diſanulled, even as when any thing againſt a man under his hand and ſeale is cancelled, he cannot be judged or condemned in reſpect of the debt due thereby, ſo the faithfull ſhall not bee judged for not keeping thoſe Lawes ſtill, and therefore he biddeth, *Let no man judge you*, &c. that is, let not any addicted to the rites of the Law, condemne you as guilty for not living thereafter: but if they doe, ſuffer not your ſelves to bee brought under the yoke hereby, rather contemne ſuch unjuſt judging, knowing that in Chriſt yee are now free from them all. *Which are but ſhadowes*, &c. that is, without all uſe, but onely in the abſence of him that was ſhadowed out hereby, that is, of Chriſt; for *the body*,

Ang. de Civit. lib. 10.

body, he saith, *is of Christ*, in him was fulfilled whatsoever was hereby prefigured.

Quest. Amongst the shadowes here spoken of, the Sabbaths are mentioned: are the Sabbaths then to be counted but as shadowes, and of no further use under the Gospell? and if so, what is to be thought of the Sabbath now kept amongst Christians? *Quest.*

Answ. *Calvin*, and some other of our Divines yeeld, that no Sabbath is now to be kept out of conscience, as if the Lord would have one day observed to abstaine from labour, and to attend upon religious duties more than another, but onely in respect of the Church policy, that the true knowledge and service of God might be upheld and maintained. But *Zanchy* seemeth to hold otherwise, and so doth our *Bownd*, and *Perkins*, and many more, as I have shewed more at large in my Catechisme, upon Commandement 4. The festivall daies and Sabbaths appointed in the Ceremoniall Law only are here spoken of, but not the Sabbath of the seventh day, which was instituted long before, even at the creation. That Sabbath was no shadow, as these are called, but served to keepe in minde continually the great worke of Creation, from which God rested upon the seventh day. And therefore the command about it is not referred only to the ceremoniall Lawes giving, but was enacted together with the morall Commandements, which are perpetuall; it being hereby implyed that this is such also. Onely because a greater worke was wrought, when the worke of our redemption was finished by Christ, at the first both the old Sabbath was kept, and the Lords Day also, but within a short time the Lords Day only in stead of the other. Touching the part of holy daies also, I spare to write any thing here, because I have treated hereof under the same fourth Commandement. And for the phrase used, *In part of an holy day*, I subscribe to that of *Calvin*, in parting or dividing holy daies from other to be piously observed: for in part of an holy day, is as much as in that part of the daies of the yeere that is appointed to bee kept holy. Or as may bee gathered from other places, *in part*, is no more than in respect, or for that which pertaineth to an holy day. See 2 *Cor.* 3. 10. *chap.* 9. 3. *chap.* 11. 21. *Theodoret* will have it spoken thus, in regard of some feasts, as the Pasch, and Pentecost, which could not bee observed any where but at Jerusalem, so that the Colossians being farre off, though they stood for the feasts prescribed in the Law, yet they could not keep these, and thus kept but part of the festivall daies. Let the Reader chuse whether sense liketh him best. *Answ.* *Theodoret.*

Touching the word καταβραβεύειν, to omit the great diversity of expositions, I thinke that we may well rest in that of *Oecumenius*: let no man overturne or spoile you of your reward or prize, which is to be gotten by those that runne in a Christian race. For if hee that runneth doth not runne lawfully, hee loseth the prize; so in professing the Christian Religion, if withall error be imbraced, the heavenly reward expected is utterly lost. Here therefore is a new argument to disswade them from hearkening to false teachers, because hereby they should be endangered of being frustrated of their hopes at the last. The next words, *Willing in humility of minde, and the worshipping of Angels*, have divers expositions upon them: by some the word *willing* is understood, as setting forth those that purposely did seeke to seduce them; by some it is taken for their desire to seeme humble, as by *August.* Lastly, by some it is referred to the Religion to which they sought to draw them, it being by this word signified, that it was voluntary and of their owne chusing. I prefer the first, *Let no man deceive you of your reward, willing*, that is, though he doth desire so to doe. *In humility of minde*; this is easie to be understood, they taught that God was to be come unto by Angels, under the pretence of humility; ἐν θρησκείᾳ ἀγγέλων: the word θρησκεία is by *Nazianzen* Vers. 18. *Aug. Epist.* 59.

anzen derived *à Thracibus*, amongst whom *Orpheus* first found out and prescribed a kinde of worshipping of the Gods, which was afterwards used of other Grecians; for speaking of our holy rites, he saith, neither are these holy things of the Thracians, from whom to worship was taken, as it is said. Of all the expositions here brought, that seemeth best to set forth the superstition in this place taxed, whereby it is expounded of the worshipping of Angels first taught by *Plato*, and at that time infecting the Christians in those parts in particular. For *Theodoret* saith plainly, that they which defended the Law, did also draw them to worship Angels, saying, that the Law was given by them. And this error remained long in Phrygia and Pisidia. Wherefore a Synod called at Laodicea, the Metropolis of Phrygia, forbad to pray to Angels. And at this day thereabouts the Oratory of Saint *Michael* is still to be seene. They therefore used this policy, pretending humility, they said, that the God of the whole world was not to bee seen nor to be come unto, and therefore we ought to reconcile the good will of God unto us by the Angels. From hence it appeareth, that in Phrygia, where Colossi stood, and neere unto it Laodicea, they were drawne by seducers to worship Angels, and by them, as by Mediators, to seeke to come unto God. *Ambrose* and *Ierome* expound it of the idolatry committed with the Sunne, Moone, and Starres, whom they falsly surmised to be animate, as *Epiphanius* sheweth that the Pharisees thought. But seeing this is but a conjecture, and when any thing may be properly taken, we ought not to flie to an improper sense, as by Angels to understand the Starres; I doe hold it certaine, that the comming to Angels, as Mediators in a pretence of humility, because it might seeme too great presumption to come immediatly to the divine Majesty, is here impugned. And so by a like reason warning is given against the popish invocation of Saints departed, as *Calvin* hath observed. For even as these, so the popish pretend humility, saying, that it were presumption to come unto God without seeking to the Saints, as to come to an earthly King without the assistance of some Courtier; and as these are said to thrust themselves into things which they have not seene, so they, to make it appeare to our reason, that we come profitably by the Saints departed unto God, speake of the Glasse of the Trinity, wherein the Saints see all things, wherein they speake meerely by guesse, not having seene nor knowing any such matter: and as these are said to be puft up of their fleshly minds in vaine, so they upon the foresaid vaine speculations, are growne proud and insolent, as though all knowledge and truth did rest in them only, and others were ignorant and foolish. And therefore hitherto they going together, that which followeth, *vers.* 19. must needs agree, as to those seducers, so to the Papists, *They hold not the head, Christ Iesus:* for he will bee a Mediator alone, as Saint *Paul* setteth him forth, *One God, and one Mediator*, or else no Mediator at all. *Cornelius à lapide*, a stout champion of Popery, laboureth much to defend their worshipping of Saints, against that Decree of the Councell of Laodicea, alleaged by *Theodoret*; first, producing *Bartholomeus Carranza* in his summe of the Councels, who hath *Angulos* for *Angelos*, as if secret idolatry, which was used in corners only were here taxed. But by and by leaving this, because in the words of the Councell set downe by *Theodoret*, it is plainly *Angelos*, he shifteth by affirming the idolatrous worship of Angels only to be here impugned, which is, when they are made halfe gods as it were, the creation of this world being ascribed unto them, and they being not Mediators together with Christ, are as inferiour to him, but as superiour and better meanes whereby to come unto God. For so he saith, that *Simon*, *Menander*, *Cerinthus*, and other Heretikes taught. As though there were any worshipping of Angels by invocation, which is not idolatrous, when as the prostrating of a mans selfe before any other than God to pray,

is

Nazianzen. ὑπὲρ θρακῶν ἁγια τιμωτα, παρ' ὧν καὶ τὸ θρησκεύειν, ὡς λόγος.

Theodoret. *Qui legem defendebant ij etiam ad angelos colendos inducebant, dicentes fuisse legem per eos datam. Mansit autem diu hoc vitium in Phrygia & Pisidia. Quare Synodus quæ convenit Laodiceæ, quæ est Phrygiæ metropolis, lege pro tribuit, ne precarentur Angelos, &c.*

Ambros. in Col. *Hieron. ad Algas. qu.* 10.

Epiph. lib. 1. *cap.* 16.

Cornel. à Lapid.

Bartbol. Carranza.

is flat idolatry, and ſo an idolatrous worſhip: for it is ſaid, in the caſe of falling downe to worſhip, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve*; to fall downe then before Image, Angell, Saint, or Devill, is alike idolatrous, being done religiouſly, that is, in Prayer and Supplication. And for this wee have Saint *Auguſtine* moſt plainly, *Epiſt. 59. ad Paulin. qu. 7. lib. de vera relig. cap. 55.* Hee teacheth, that both we and the Angels are to worſhip one God. And as for the honouring of Angels, hee ſaith, *Honoramus eos charitate non ſervitute, nec iis Templa conſtruimus, &c.* ſo *Epiſt. 4. qu. 3. Chryſoſtome* alſo, and other Greeke Fathers hereupon teach the ſame. Matth. 4.

And ſo we ſee againſt all the miſts that the Ieſuites labour to caſt before the light, the true meaning of this paſſage, *The worſhipping of Angels*, that firſt was taught by the Philoſphers, then preſſed by Heretikes, is here cenſured; and by conſequence, the like worſhip practiſed by the great Heretikes of Rome at this day. And aptly doth this admonition come in here againſt Angels worſhipping, as ſprung from vaine Philoſophy, being briefly touched before, *verſ.* 8. and (ſomething againſt Judaiſme being firſt interpoſed) here more largely proſecuted. The inference made upon this admonition, *verſ.* 20, 21. *If yee be dead with Chriſt to the rudiments of the world, why as living in the world are ye dogmatized? Touch not, taſte not, handle not*, is by ſome referred unto the legall rites, touch not a dead carkaſſe, taſte not ſwines fleſh, handle not a menſtruous woman: but by others, to the Religion of Angels before ſpoken of: for even by ſuch as ſought to ſeduce hereunto, certaine meats were forbidden, and the uſe of wine and women. *Tertullian* ſpeaketh of them, that pretending the viſion of Angels, out of an Angelicall ſuperſtition did teach, that we muſt abſtaine from certaine meats. And *Clem. Alex.* ſaith, they that worſhip Angels and Devils, provide that there ſhould be abſtaining from wine, the eating of fleſh, and from women. If it be thus underſtood, touch not is, touch not a wife, taſte no wine, handle not, neither eat fleſh, becauſe theſe were created by the evill angels, and are diſpleaſing to the good Angels. Thus alſo *Auguſtine* and *Ierome* underſtand it, and of ours *Beza* and *Zanchy*, and to this I ſubſcribe. For as *Beza* well obſerveth, there were three things, againſt which a Caveat was given, *verſ.* 8. Philoſophie and vaine deceit, from whence traditions of men did ſpring, and the rudiments of the world, which are every where put for the ceremonies of the Law. Now in impugning theſe, the Apoſtle (ſaith hee) inverteth the order; firſt, overthrowing ceremonies, as for which moſt was to be ſaid; ſecondly, the doctrine of Philoſophy, touching the worſhipping of Angels; thirdly, the traditions and rules of living by Heretikes drawne from Philoſophy in theſe words. And the Argument here uſed is very forcible, if in Chriſt we be freed from the rudiments of the world, that is, the Moſaicall Lawes given by God himſelfe, then much more are we free from other obſervances taken up by men, meerely out of their owne vaine imaginations. The word δογματίζεσθε, is a paſſive, and ſo taken by moſt; be not held under humane decrees and ordinances. Verſ. 20. Verſ. 21. *Chryſoſt. Theophyl. Ambroſ.* *Tertul. lib. 5. cont. Marc. qui ex viſionibus Angelicis quaſi ex Angelica ſuperſtitione docebant certis cibis eſſe abſtinendū. Clem. lib. 3. Strom. Colentibus Angelos & dæmones curæ eſt vino, eſu carnis & venere abſtinere. Auguſt. Hieronym. Beza. Zanchius.*

Which have indeed a ſhew of wiſdome in will-worſhip, humbleneſſe of minde, and not ſparing the body, not in any honour to the ſatisfying of the fleſh. By *Beza* two or three words, which are neceſſarily underſtood, being ſupplied, it is rendred thus, *which are not of any worth, ſeeing they belong to thoſe things wherewith the fleſh is fed*; that is, cannot be availeable to the ſoule, ſeeing they are ordinances about things pertaining to the body, as meats and drinks, and the like, wherein the Kingdome of God ſtandeth. *Oecumenius*, and after him *Zanchy* and ſome others, underſtand theſe laſt words, as ſhewing that they did not give the due honour to the body, by yeelding it ſuch nouriſhment as God hath appointed for it. *Bullinger* but a little differing Verſ. 23. *Beza.* *Oecumenius.* *Zanchy.* *Bullinger.*

from *Beza*, ſaith, that theſe obſervances are of no worth, ſeeing food and other outward things are by God appointed for the ſuſtentation of the body. Any of theſe waies the ſenſe will bee good, but I prefer the firſt. And here the Apoſtle is ſo plaine againe againſt the ſuperſtitions of popery, the faſtings, and afflicting the body with whipping and haire-cloth, uſuall amongſt ſome of them, as that nothing could in thoſe times have beene ſpoken more to the purpoſe to overthrow all ſuch inſtitutions. For howſoever it may ſeeme, that what a man doth in a good meaning in devotion to God, muſt needs be accepted, though it be not preſcribed: yet if wee will be guided by Saint *Paul*, who knew beſt, all things voluntarily undertaken to be done herein are baſe and vaine towards the benefiting of any mans ſoule. And therefore let no ſimple Papiſt by the holineſſe herein pretended to be, be deceived any longer, but abandoning ſuch ſervitude ſo prejudiciall indeed unto the ſoule, let him with us live in the liberty brought and bought by Chriſts bloud for us, being wiſe, according to that which is written, and not by a ſhew of wiſdome, which is not ſuch.

Note. Note, that the moſt glorious ſhewes and pretences ought not to move any man in matter of Religion: for what thing ſeeming to carry more weight with it can be pretended, than the Lawes of Ceremonies given by *Moſes*, that direction of not preſuming to come immediatly to God in prayer, but in all humility ſeeking the helpe of Angels unto him, thoſe moſt ſtrict orders of living in abſtinence and in continency, and the like? But even theſe are altogether put downe here by the Apoſtle as baſe and unprofitable. Wherefore let us take heed, who are freed, of ever being intangled with the goodly ſhewes that are in the auſtere lives of ſome Monkes and Friers, and the colourable reaſons brought to defend the invocation of Saints departed. For being ſet together before the doctrine of this place, they will all be ſoone blowne away as the chaffe before the wind.

CHAP. III.

The Analyſis and Senſe.

THE Apoſtle having ſhewed, *verſ.* 13. of the former Chapter, how God hath made the faithfull by Chriſt to die and to live againe with him, and having preſſed in the reſidue of that Chapter our dying with Chriſt againſt carnall rites and worſhips invented by men, he doth here reſume the conſideration of our living againe with Chriſt, urging us hereupon to a new and heavenly life. Firſt in generall, propounding his exhortation, together with the ground thereof, *verſ.* 1, 2. of which ground, becauſe it is our living with Chriſt, hee giveth firſt a reſolution how this may be ſaid to be ſo, ſeeing it appeareth not, *verſ.* 3, 4. Secondly, hee exhorteth to mortification, becauſe that muſt neceſſarily precede a new life, and becauſe the firſt benefit that we partake of in Chriſt is dying, as was remembred, *verſ.* 3. and in this exhortation he firſt enumerateth the members to bee mortified, *verſ.* 5. Secondly, hee yeeldeth a reaſon, *verſ.* 6, 7. Thirdly, reckoneth up the filthy vices of the members before ſpoken of, *verſ.* 8, 9. Fourthly, ſumming all corruption together, he calleth it the old man, under this metaphor againe exhorting to mortification, *verſ.* 9. Thirdly, he proceedeth to exhort unto the foreſaid new life, calling all grace the new man, and in this metaphor firſt more obſcurely he exhorteth to put him on, *verſ.* 10, 11. Secondly, hee nameth plainly what common graces hee meaneth hereby, *verſ.* 12, 13. Thirdly, what principall grace muſt above all be put on, *verſ.* 14. Fourthly, he prayeth for the peace of God unto them, that

that being swayed hereby in their hearts they may be such, *vers.* 15. Lastly, because the Word of God, and other holy exercises are the meanes of attaining such grace, he exhorteth hereunto, and to Psalmes and Thanksgiving in all things, *vers.* 16, 17. Secondly, in particular hee exhorteth to the duties of each sex, estate, and condition, as of wives and husbands, *vers.* 18, 19. of children and parents, *vers.* 20, 21. and of servants, *vers.* 22, 23, 24. threatning such as doe any wrong in any place or calling, *vers.* 25.

Vers. 3. *For ye are dead, and your life is hid with Christ in God.*
4. *When Christ our life shall appeare, then shall yee also appeare with him in glory.*

Text 135.

THere is a little, but not much difficulty in these words, and therefore omitting the quotation of divers Expositors, seeing all agree hereabout, I will briefly set downe the meaning. In the verses before going there is nothing that needeth exposition, but onely in that Christ is spoken of, as sitting at the right hand of God, *vers.* 1. but this is to be understood, not of any members which God hath, for he is a Spirit, but as spoken according to the manner of men, amongst whom to sit at the right hand is to be most honourable with him who thus setteth him. So by this metaphor we are given to understand, that Christ, as he is man, is invested with the greatest heavenly glory, and together with God hath all Empire, and Dominion, and Power in Heaven and in Earth. In these verses we are said *to be dead*, because every true Christian is dead unto sinne, the sinfull life which he lived before is quite taken away, a drunkard converted to sobriety is dead hereby, if respect be had to the life which he lived before, and the like may bee said of all other sinnes. Againe, our life is said *to be hid with Christ*. In saying that wee are dead, hee useth a forcible argument to dissuade from being earthly minded: for a dead man medleth not with the things of this world; but in adding these words he meeteth with an objection; If wee bee dead, then there is no thinking for us upon things earthly or heavenly. To this, he saith, ye have a life whereby ye live yet, but because it is hid, and appeareth not to the world, I call you dead: for as in respect of sinne the faithfull are said to be dead; so in respect of their miseries and adversities in this world, their life is a kinde of death: for the Apostle upon the like reason saith, *Death worketh in us, and life in you.* But though they be dead, they live also the life of grace, which is said to be hidden, because it appeareth not to the world, which is ignorant of such a kinde of life; and there is another most happy and joyfull life in glory to come, which is theirs, though it be yet hidden from mortall eyes, as the glory of Christ is hidden. But at the second comming of Christ, when his glory shall be made manifest, it shall be seene that we also shall be glorified with him. This death and life of a Christian is notably set forth by *Anselme* in these words, Your life is as it were a winter, wherein the Sunne, that is, Christ, is hidden; ye are as trees, outwardly dry and without leaves, that is, comlinesse and beauty, but inwardly ye have a living root, that is, charity in God, fastened and living as it were in living earth. The Summer shall come, that is, Christs revelation and glory when yee shall rise and wax greene againe, and yeeld lively leaves and fruit, that is, receive the indowments of beatitude both in soule and body.

Mayer.

Vers. 1.

Vers. 2, 3.

Zanchy.

Anselm. Vita vestra est quasi hyems, in qua sol, id est, Christus occultatur, vos estis quasi arbores exteriùs aridæ, sine fronde, i. sine decore, & pulchritudine, sed interius habetis radicem vivam, &c. Zanchy.

The life of grace is expounded by *Zanchy* to be hidden, not only in regard of the men of this world, but in regard of the little sense which the faithfull themselves have hereof, being so much oppressed with sinne and corruption as they are: so that in this case of doubting and fearing our estate, he interpreteth this as a ground of comfort. Touching the vices next mentioned under the name of members to bee mortified, if it shall seeme strange

Vers. 5.

ſtrange that he biddeth them, who he ſaith are dead, to mortifie their members, *Zanchy* anſwereth well, that they were before ſaid to be dead Sacramentally: but here he exhorteth actually to become ſuch as by profeſſion they were when they were baptized into Chriſts death: againe, they were dead inchoatively, but they are here exhorted to proceed herein. *Chryſoſt. Theophylact.*

Your members upon earth; that is, the earthly affections of your bodily members, according to *Oecumenius*, or the whole Chaos of ſinne being conſidered together as one body, which is ſenſuall and earthly; all particular ſinnes are members of this body, according to *Chryſoſtome*, *Ambroſe*, and *Anſelme*. *Oecumen.* *Chryſoſt.* *Ambroſ.* *Anſel.*

Theſe members are mortified, when as any object to move unto ſinne being ſet before us, we are no more moved hereunto than a dead man, and ſo likewiſe in the caſe of being bidden or urged to doe any wicked thing, it is with us, as if one ſhould ſpeake to a dead body. *Zanchy.*

In reckoning up the particular ſinnes to be mortified, next to fornication hee nameth *Vncleanneſſe*, that is, any other uncleanneſſe to which fleſhly luſt carrieth men; the next ſinne is μῶ, rendred by *Vatablus*, *Prepoſterous luſt of male towards male*; and therefore males that proſtitute themſelves to the luſt of other males, are called *Pathici*. *Zanchy* miſliketh this, becauſe it is not probable, that amongſt the Coloſſians, that were ſo famous for grace, any ſuch monſtrous ſinne was ſtill in uſe, and therefore expoundeth it a vehement and troubled affection, whereby a man burneth ſo in luſt, that hee is violently carried to any kinde thereof. *Beza* tranſlateth it effeminatneſſe, and in our tranſlation it is inordinate affection. But I approve rather the expoſition of *Bullinger*, underſtanding it of troubled affections through anger and hatred, diſordering a man in all his actions, and according to this our Engliſh tranſlation rendreth the word moſt aptly. *Mollities*, or *Effeminatneſſe*, by which *Beza* rendreth it, and *Calvin*, is ſet forth by another word, μαλακία, 1 *Cor.* 6. 9. Moreover, if by μῶ, a violent inclination to fleſhly luſts ſhould be underſtood, the paſſion of the minde ſhould bee left untouched, which yet is a grievous diſtemper, and hath as much need to bee mortified as any other. As *Bullinger* therefore, ſo I underſtand both this paſſion, and the violence of luſt alſo; to expreſſe which inordinate affection, forcing a man any of both theſe waies is the moſt fit interpretation of all others. *Vatablus.* *Zanchy.* *Beza.* *Bullinger.*

Evill luſt, that followeth next, is the common root of all evill. How covetouſneſſe is called idolatry, ſee *Epheſ.* 5. 5.

But now lay away all theſe, anger, wrath, malice, &c. Here the Apoſtle amplifieth his former exhortation to mortification, willing, that as men carry out their dead and lay them out of their ſight, ſo we would put our ſinnes away, never to have to doe with them any more. *Ambroſe* addeth and ſaith, touching different ſinnes here named, that the Apoſtle having ſpoken of greater ſinnes, leſt any man ſhould thinke theſe leſſer ones tolerable, he here proceedeth to tax them alſo. ὀργὴ, anger, commeth of ὀρέγειν, to deſire revenge, θυμὸς wrath, of θύειν, to be inflamed, ſo that it is a greater degree of anger, cauſing ſparkles of fire as it were to come out of the eyes and countenance. κακία, malice, is here the execution in act of that evill which anger and fury putteth a man upon. Verſ. 8. *Zanchy.* *Ambroſ.*

Put on the new man, which is renued in knowledge according to the Image of him that created him. A like phraſe is uſed *Epheſ.* 4. 23, 24. ſaving that this clauſe, *according to the Image of him that created him*, is not there. The new man is a ſimilitude unto God, unto which the faithfull are reſtored by Gods grace and holy Spirit ſtanding in righteouſneſſe and holineſſe; this God is ſaid to create in us, becauſe out of nothing he reareth it up in us, yea when all that is doth nothing but hinder it, for ſo much as of our ſelves we are a very Chaos and compact of corruption. Verſ. 10.

Where there is neither Iew nor Grecian, &c. Some, as *Zanchy* ſaith, refer this Verſ. 11. *Zanchy.*

this unto Chriſt, but others to the new man before ſpoken of, which he liketh beſt, and indeed the beſt and moſt agreeable. And it is as if hee had ſaid, In this renued eſtate it mattereth not whether a man be a Jew or Gentile, &c. becauſe in all that are thus renued, Chriſt is all-ſufficient to ſave them, which is meant, when he ſaith, that *Chriſt is in all things*, and ſo in his ſanctity and righteouſneſſe, wherein they communicate with him, they are all one.

Note, that for a true Chriſtian to be earthly minded, is as ſtrange a thing as for a dead man to intermeddle with things in this world: for we are dead with Chriſt, ſo many as are true faithfull perſons; and therefore let us herein approve our ſelves to bee ſuch, in keeping our hearts free from the love of worldly things, whether it be pleaſure or profit that tempteth us hereunto. *Note.*

Note againe, that the true Chriſtian, how baſely ſoever he be accounted of in this world, yet he ſhall live a life moſt glorious, yea and this life is already begun in reſpect of the inward comfort and joy of the holy Ghoſt, though no ſuch thing appeareth. For neither doth the glorious and happy life of Chriſt now led in Heaven appeare, but is yet hidden, and this our happineſſe is hidden likewiſe. But the time ſhall come when Chriſt will appeare as Lord and Judge over all in Majeſty and great Glory, and then how excellent and glorious every faithfull perſon is ſhall appeare alſo. Wherefore let no man contemne this eſtate, becauſe he ſeeth no ſuch difference here, but rather that the moſt godly are moſt baſe and deſpiſed: but come taſte and ſee what it is to be ſuch, by turning from worldly vanities, and aſſuredly thou ſhalt finde that there is a life to all the godly, in compariſon of which, the life of him that liveth here in greateſt pompe, is but a death; and the time ſhall come when ſo much ſhall be made manifeſt to all men, to the making of them farre more illuſtrious, like to their glorious Lord and head, Chriſt Jeſus. *Note.*

Laſtly, note that the true Chriſtian reſteth not in this, that he hath ſome grace to forſake ſinne, but he endevoureth to be more and more purged from ſinnes both greater and leſſer, not onely fornication and all other filthy fleſhlineſſe and covetouſneſſe, but alſo from being paſſionate, and the vices iſſuing here-from, anger, indignation, malice, blaſphemy, &c. For having taught that they were dead, hee preſſeth them yet ſtill to mortifie their members upon earth, and to put away wrath, &c. and to put off the old man, that is, to put him off more and more. Wherefore let not the beſt of us ſtand at a ſtay, but let our Motto be alwaies *Plus, ultra*, as comming ſhort of perfection, let us preſſe on towards it, obſerving our corruptions, and ſtopping them with greater care daily, whenſoever they would breake out any kinde of way. *Note.*

Verſ. 12, 13. *Put on therefore (the Elect of God) the bowels of compaſſion, kindneſſe, humbleneſſe of minde, &c.*
14. *But above all theſe put on charity, which is the bond of perfection.* Text 136.

THe Apoſtle ſtill continuing his exhortations, ſpeaketh ſo plainly, that a little expoſition will ſuffice upon the reſidue of this Chapter. *The Elect of God*; he calleth them according to *Zanchy*, becauſe by the preaching of the Goſpell they were taken out, as choſen from the reſt of the world, ſo that election here ſetteth forth an election made in time; but becauſe whoſoever is thus elected, by being effectually wrought upon to repent and beleeve the Goſpell, this is a certaine evidence to him of his election from eternity, that is herein by conſequence comprehended alſo. He biddeth them to put on the bowels of compaſſion, both according to *Zanchy* and *Anſelme*, as becomming thoſe that are elect and beloved of God, for it is fit that ſuch ſhould bee *Mayer.* *Zanch.* *Anſelm.*

bee honeſtly apparelled, and hereby he meaneth deeds of charity, of which we ſhould be full, being on every part as it were cloathed herewith. *Kindneſſe*, is a vertue whereby a man ſpeaketh lovingly, and is chearefull in giving, comming (as *Anſelme* hath it) from *Bonus ignis pie dulcedinis, qui fervet in corde*, an holy fire of godly ſweetneſſe burning in the heart. *Modeſty* he deriveth from *modi ſtatio*, a keeping a meaſure in our apparell, and in every thing; which that it may be, there muſt be patience, which is the next vertue named here.

Verſ. 14.

Touching that which is ſaid of Charity, above all things to be put on, as the *bond of perfection*, we ſhall not need to goe any further than that which *Zanchy* hath written hereupon. The Apoſtle perſiſteth ſtill in his metaphor taken from apparell to be put on, and having preſcribed other parts of the ſpirituall apparell, now hee exhorteth upon all theſe to put on charity, as whereby they are all bound about and kept from falling off: In which regard, and becauſe when we are indued with the other vertues before ſpoken of, and withall have Charity, we are perfect good Chriſtians; he calleth it *The bond of perfection*. And not ſimply δεσμον, but συνδεσμον, by a word ſignifying a Bond, holding many together, and it may bee referred alſo, as to the divers vertues before ſpoken of, ſo to Chriſtian people, who are bound together as one by love. So that the word *perfection* here uſed, doth ſignifie both the accompliſhing of other graces, which indeed, if Charity be wanting, are ſo defective, as that they are nothing worth: and alſo the integrity of the body of grace, which is then compleat in every part, when together with the other vertues before named there is Charity: Hitherto *Zanchy*. And *Chryſoſtome* teacheth almoſt to the ſame effect, ſaying, All theſe things fall away, if they be not with Charity. Charity doth binde all theſe together. And againe, the Apoſtle ſaith not, that Charity is the chiefe, and maketh up grace to a perfect body, but which is more, the bond holding thoſe graces together which make perfection. And he further illuſtrateth this by ſimilitudes taken from an houſe, which if it hath not braces to keepe it upright, it falleth; and from a Ship, which if it hath not the undergirtings, it periſheth; and from the body, which without nerves and ligaments cannot ſubſiſt. And as *Chryſoſtome*, ſo *Oecumenius*, *Theodoret*, and *Thomas Aquinas*, and other popiſh writers teach, that herein lyeth the excellency of Charity, and in this it is called *The bond of perfection*, that it bindeth and keepeth together other graces, which without it are fluid, and indeed no ſuch graces, but naturall men in civility may attaine unto. *Theophylact*, as Saint *Iames*, ſaith, that it is as the ſoule is to the body, without which all the members periſh. Notwithſtanding which conſent amongſt Expoſitors, the Popiſh are wont to bring this place to prove perfect juſtice by Charity: whereas if the moſt be yeelded that may bee from hence, no more can bee concluded than what is ſpoken of, namely, righteouſneſſe and unblameableneſſe in every reſpect before men, and in our carriage one towards another, there being ſtill imperfections in the beſt, from which we cannot be juſtified, but onely by the imputed righteouſneſſe of Chriſt apprehended by faith. Our Charity indeed towards one another, hath for the ground thereof the love of God, as Saint *Auguſtine* elegantly ſpeaketh, Charity is the ſeameleſſe coat of Chriſt, which commeth or reacheth up to one, namely God, and bindeth us all together in one: but yet being never in us whilſt we live in this world, perfect, it is abſurd, becauſe it bindeth all perfectly together in one, where it is indefective to infer hereupon, that it is any mans perfection perfectly juſtifying him and making him righteous before God. That which is tranſlated *but above all*, is επι πασι τουτοις, to all theſe take Charity as the bond to keepe them together, whereby is intimated, that they muſt bee kept together, or elſe any of them will ſoone periſh and decay; with modeſty patience muſt be joyned

1 Cor. 13.

Chryſoſt. διαλυθη παντα εκεινα, αν μη μετ' αγαπης, γαρ παντα εκεινα αυτη αγαπη συνδησει.

Theodoret. Oecumen. Tho. Aquin.

Theophyl.

Aug. Tract. 105. in Iohan. Charitas eſt tunica inconſutilis Chriſti, quæ ad unum, ſcilicet Deum pervenit, & in unum omnes colligit.

joyned, or elſe a man can never carry himſelfe moderately in the bearing of injuries; and with patience humility muſt be joyned, or elſe a man will never beare the inſultings of others over him, and ſo of the reſt.

For that which followeth, *Let the peace of God rule in your hearts*; the word tranſlated, *Let rule*, is Βραβευέτω, let it carry the prize, as alſo *Eraſmus* tranſlateth it, that is, be not ſo ſet upon your owne wills and deſires, but in all things doe ſo as that Chriſtian peace and unity which is from God may be preſerved. *And be ye thankefull*: the *Syriacke*, *Theophylact*, and *Beza*, underſtand this of thankfulneſſe to God in all things. *Ierome*, *Vatablus*, *Eraſmus*, and *Zanchy* underſtand it of mutuall gratitude to one another for good turnes done, which I thinke is rather to be followed, becauſe it is entreated here altogether of ſuch vertues as are exerciſed betwixt man and man. Of the ſeverall ſorts of holy ſongs next ſpoken, ſee *Epheſ.* 5. 19. whatſoever elſe is here more to the end of the Chapter needeth none expoſition, eſpecially, ſeeing of husbands and wives it hath beene treated, *Epheſ.* 5. 22, &c. and of parents and children, *Epheſ.* 6. 1, &c.

Verſ. 15.

Syrus.
Theophylact.
Beza.
Hieronym.
Vatablus.
Eraſmus.
Zanchy.
Verſ. 16.

See an argument here to perſwade to the enſuing of mercy, humility, patience, love, &c. *viz.* becauſe we that are taken out of the reſt of the world by the preaching of the Goſpell, are the Elect and beloved of the Lord, and therefore it is neceſſary that we ſhould be araied accordingly, or elſe wee ſhame our profeſſion, and give great diſtaſte to God that hath ſhewed ſo much favour to us.

Note.

Note againe, how neceſſary love is in all things, ſeeing the man that is void of it hath nothing in him that is good, but ſcattered and diffuſed, for it is love that keepeth all vertues bound together about us for the adorning of our ſoules.

Note.

CHAP. IV.

The Analyſis and Senſe.

THis Chapter going on where the other ended, firſt cloſeth up the precepts touching the duties of particular eſtates and callings: for ſervants being before directed how to behave themſelves towards their maſters, here maſters are told their duty to their ſervants, *v.* 1. Secondly, here is an exhortation to three duties concerning all: firſt, *To continue in prayer, and to watch thereunto*, and to pray for the Preachers of the Goſpell, *verſ.* 2, 3, 4. wherein, as alſo in the reſt of this Chapter, becauſe there is little difficulty, I will together with the Analyſis, give the ſenſe of all that needeth expoſition. In bidding them to continue in prayer, and to watch thereunto, he followeth our Lord Jeſus, who urged much to perſeverance in prayer, and to watch and pray, not that a man ſhould doe nothing elſe night and day but pray, as the heretikes called *Euchetæ*, gathered from hence; and 1 *Theſ.* 5. 17. but that we ſhould bee diligent about this duty day and night as long as we live, and rouze up our drouſie minds to fervency and importunity in our calling upon God, not thinking to prevaile by negligent and ſleepy ſaying over of our prayers. In willing them to pray for him and other Preachers of the Goſpell, hee addeth, *That God would open the doore of ſpeech*; that is, that God would give us an open and free mouth to ſpeak and preach the Goſpell, with all confidence and boldneſſe; for the doore of ſpeech is the mouth, whereby the ſpeech goeth forth as out of a doore, according to *Theophylact* and *Anſelme*. The ſecond duty is, *To walke wiſely towards them that are without*; that is, the Heathen by their infidelity being yet without the Arke of Chriſts Church, and ſo in danger of being deſtroyed,

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Verſ. 2.
Luke 18.
Mat. 4. 42, &c.

Verſ. 3.

Theophylact.
Anſelm.

2

Verſ. 5.

but by the wise and discreet carriage of the faithfull towards them in patience and innocency of life, they might be won unto Christ. *Redeeming the time*; of this it hath beene spoken, *Ephes.* 5.15. The third duty is, *To speake alwaies with grace, our speech being powdred with salt*; this is specially to be put in practice, as *Zanchy* hath it, when wee are amongst unbeleevers. To speake with grace, is to speake in the sweetnesse of Charity to win the good will of those that heare us, according to *Anselme*: but it must be *powdred with salt*; that is, ordered wisely, that it may doe good to the hearers; for as meat without salt is unpleasing and unwholsome, and being too salt it is distastfull likewise; so to speake in that manner, that wee bring forth nothing that may pierce, but all pleasing, is unprofitable; and on the other side, to be too harsh and tart in speaking. The third generall in this Chapter is a commendation of *Tichicus* and *Onesimus* sent unto them, of whom they might learne how it stood with *Paul* in every respect. Of *Tichicus* it was spoken before, *Ephes.* 6.21. and of *Onesimus* in the Epistle to *Philemon*, who being at the first a runaway servant from *Philemon*, who in all likelyhood dwelt at Colossi, but now converted by the Apostle to the faith, hee is sent home againe, and to grace him the more, he is joyned with *Tichicus*. Fourthly, he saluteth them in the names of divers faithfull persons, as of *Aristarchus* and *Marcus*. *Aristarchus* was a companion of *Pauls* in all his travells, and went and was imprisoned together with him at Rome, and served him there, he was a Thessalonian, reade of him, *Acts* 19.20,27. *Marcus*, *Barnabas* his sisters sonne, was he, about whom there grew a contention betwixt *Paul* and *Barnabas*, *Act.* 15. *Hesych. in Levit. lib.* 7. and *Theophylact* thinke, that this was he that wrote the Gospell. Now he saith, concerning him, that he had given commandement that they *should receive him*, because in times past hee had rejected him, as not going together to the worke; but now there being a reconciliation, and *Marke* being found by *Paul* to be a right godly man, he thought it necessary that they should understand in what esteeme he had him, notwithstanding the former breach, lest conceiving otherwise if hee should come amongst them, they should for *Pauls* sake be averse from him. Some, as *Bullinger* hath it, thinke that the Mandates here spoken of being of the plurall number, were the decrees made by the Apostles at Jerusalem, *Act.* 15. and sent unto them by *Marke*. But he saith not, of whom, but concerning whom they received commandements, so that before the writing of this Epistle, it is likely that he had sent, not once, but divers times this same charge touching him. He speaketh of his alliance to *Barnabas*, being a man of great note, to grace him the more; for in those that be godly, it is an honour to be allied unto any of great note for piety also.

3 Vers. 6. *Zanch.* *Anselm.* Vers. 7,8,9. 4 Vers. 10. *Hesych.* *Theophylact.* *Bulling.*

Vers. 11. *Theophyl.* After these, he mentioneth *Iesus* called *Justus*, who it is likely was that *Justus* spoken of *Acts* 18.7. into whose house *Paul* went when he preached at Corinth, and who is commended to feare God; *Theophylact* saith, that he dwelt at Corinth. Of these three, hee saith, that *They onely of the circumcision were his fellow-labourers*; that is, of the Jewes, so few of them imbraced the pure Gospell of Christ, without the mixture of ceremoniall Lawes. Ours hence gather that *Peter* was not then at Rome: for if he had beene there, the Apostle *Paul* would doubtlesse have mentioned him also. *Cornelius à Lapide* maketh a poore answer to this, that these onely were at Rome as *Pauls* fellowes, and as it were of his houshold, but *Peter* preached the Gospell apart there, as if being both in one City, and about the same worke, and knit so together by the bond of love, it had beene possible that they should not have familiarity and comfort one of another: for he saith, that these three onely were a comfort to him. His next answer therefore is better, that though *Peter* might be Bishop of Rome then, yet because hee was an Apostle also, he was often absent, going about to preach

in

preach in other parts of the world, according to the commiſſion given to all the Apoſtles.

Having done with the Salutations of the faithfull with him, that were of the Jewes, he proceedeth to ſalute them in the name of *Epaphras*, of whom ſee *Act.* 7. and in the preface to this Epiſtle. Laodicea and Hierapolis, to which his care is ſaid alſo to extend, were neere to Colloſſi, as hath beene in my preface touched alſo. *Luke* is thought by the ancients to bee that *Luke*, who wrote the Goſpell and the Acts of the Apoſtles: but by *Calvin* and others of ours, ſome other man therefore ſet forth by the name of a Phyſitian, to diſtinguiſh him from that *Luke*, whom doubtleſſe, hee ſaith, being ſo famous, hee would have ſet forth by as worthy titles, as any of the reſt, if it had beene the Evangeliſt, but what is, or can bee ſaid hereabout, is but conjecturall.

Verſ. 12.

Verſ. 14. *Calvin.*

Demas is alſo ſpoken of, 2 *Tim.* 4. 10. that hee had forſaken him, and imbraced this preſent world, and to *Philemon*, *verſ.* 24. he nameth *Demas*, as his fellow-labourer. So that hee was ſometime a good man, but in the time of danger fell away.

Fifthly, hee chargeth them with three things, the ſaluting of them of Laodicea, and *Nymphas*, *verſ.* 15. Secondly, the reading of their Epiſtle here written to Laodicea, and on the contrary ſide, *verſ.* 16. Thirdly, to ſay to *Archippus*, that he ſhould looke to his Miniſtery, *verſ.* 17. Touching the firſt, *Nymphas* was not a woman, as *Ambroſe* would have it, for then ſpeaking of his family, it ſhould not have beene αὐτῆ but αὐτῶ. He was therefore according to the Greeke Scholia, in piety and zeale μέγας ὁ ἀνὴρ, a great man.

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Verſ. 15. *Græc ſcholia.*

Touching the ſecond, a great queſtion hath beene about the Laodicean Epiſtle, here commanded to bee read at Coloſſi, ſome holding, that *Paul* wrote an Epiſtle to the Laodiceans, which is here appointed to bee read, as *Philaſtrius*, who ſaith, that there was an Epiſtle to the Laodiceans, received by ſome as *Pauls*, but it was not the cuſtome, that it ſhould be publikely read in Churches, for certaine doubtfull ſentences raſhly inſerted by ſome into it. *Thomas Aquinas* affirmeth, that the Epiſtle of *Paul* to the Laodiceans is here meant, but that it was never received into the Canon, either becauſe the authority of it was not ſo certaine, or it was depraved by heretickes, or becauſe it periſhed, or becauſe it contained nothing, but what was in other Epiſtles. *Sixtus Sennen.* ſaith, that he heard there was a copy of this Epiſtle, as written by *Paul*, in a library at Sorbon, and that he ſaw one at Patavium in the library of *Iohn de Viridario*, which hee alſo hath tranſcribed. But it is a meere ſhort rapſoſie of ſayings, taken out of other Epiſtles of his, and not worth the copying out. *Ierome* ſaith of it in his time, they read indeed in ſome places the Epiſtle of *Paul* to the Laodiceans, but it is of all men exploded. The very words alſo uſed doe evince, that it was not an Epiſtle by him written to Laodicea but from Laodicea unto him: for it is *the Epiſtle from Laod.* *Theoph.* conjectureth that the firſt Epiſtle to *Timothy* is hereby meant, becauſe that went from Laodicea. *Tertul.* ſaith, that *Marc.* held it to be the Epiſtle to the Epheſians. *Chryſoſtome*, *Theodoret*, *Epiphanius*, the Greeke Scholia, and the Syriack Interpreter conſent, that it was written by the Laodiceans unto *Paul*: for ſo *Theodoret* ſaith. The Apoſtle ſaid not, that which was to the Laodiceans, but from Laodicea, ſo that it is likely, that they either had by writing accuſed ſome things done at Coloſſi, or laboured with the ſame diſeaſe, and therefore he bad that his Epiſtle ſhould be read there.

Verſ. 16. *Philaſtr. de Hær. c. 89.*

Th. Aquin.

Sixt. Senenſ. lib. 2.

Hieron. in catal. ſcriptor. Quidam legunt epiſtolam Pauli ad Laodicenſes, ſed ab omnibus exploditur. Theophyl. Tertul. lib. 5. adver. Marc. Chryſoſt. Epiphan. &c. Theod. Illis enim de aliquibus rebus ad eum ſcripſerant. &c.

And to this doe all ours, and all others, that I have ſeene, of theſe times ſubſcribe, as there is good reaſon. And ſo nothing can bee inferred hence of the loſing of any canonicall booke of holy Scripture.

Touching the third, *Archippus* was the ſucceſſour or deputy of *Epaphras* now held at Rome, and as *Zanchy* noteth, it is likely, that hee was negligent

Verſ. 17. *Zanchy.*

but by the wiſe and diſcreet carriage of the faithfull to wards them in patience and innocency of life, they might be won unto Chriſt. *Redeeming the time*; of this it hath beene ſpoken, *Epheſ.* 5.15. The third duty is, *To ſpeake alwaies with grace, our ſpeech being powdred with ſalt*; this is ſpecially to be put in practice, as *Zanchy* hath it, when wee are amongſt unbeleevers. To ſpeake with grace, is to ſpeake in the ſweetneſſe of Charity to win the good will of thoſe that heare us, according to *Anſelme*: but it muſt be *powdred with ſalt*; that is, ordered wiſely, that it may doe good to the hearers; for as meat without ſalt is unpleaſing and unwholſome, and being too ſalt it is diſtaſtfull likewiſe; ſo to ſpeake in that manner, that wee bring forth nothing that may pierce, but all pleaſing, is unprofitable; and on the other ſide, to be too harſh and tart in ſpeaking. The third generall in this Chapter is a commendation of *Tichicus* and *Oneſimus* ſent unto them, of whom they might learne how it ſtood with *Paul* in every reſpect. Of *Tichicus* it was ſpoken before, *Epheſ.* 6.21. and of *Oneſimus* in the Epiſtle to *Philemon*, who being at the firſt a runaway ſervant from *Philemon*, who in all likelyhood dwelt at Coloſſi, but now converted by the Apoſtle to the faith, hee is ſent home againe, and to grace him the more, he is joyned with *Tichicus*. Fourthly, he ſaluteth them in the names of divers faithfull perſons, as of *Ariſtarchus* and *Marcus*. *Ariſtarchus* was a companion of *Pauls* in all his travells, and went and was impriſoned together with him at Rome, and ſerved him there, he was a Theſſalonian, reade of him, *Acts* 19.20,27. *Marcus, Barnabas* his ſiſters ſonne, was he, about whom there grew a contention betwixt *Paul* and *Barnabas*, *Act.* 15. *Heſych. in Levit. lib.* 7. and *Theophylact* thinke, that this was he that wrote the Goſpell. Now he ſaith, concerning him, that he had given commandement that they *ſhould receive him*, becauſe in times paſt hee had rejected him, as not going together to the worke; but now there being a reconciliation, and *Marke* being found by *Paul* to be a right godly man, he thought it neceſſary that they ſhould underſtand in what eſteeme he had him, notwithſtanding the former breach, leſt conceiving otherwiſe if hee ſhould come amongſt them, they ſhould for *Pauls* ſake be averſe from him. Some, as *Bullinger* hath it, thinke that the Mandates here ſpoken of being of the plurall number, were the decrees made by the Apoſtles at Jeruſalem, *Act.* 15. and ſent unto them by *Marke*. But he ſaith not, of whom, but concerning whom they received commandements, ſo that before the writing of this Epiſtle, it is likely that he had ſent, not once, but divers times this ſame charge touching him. He ſpeaketh of his alliance to *Barnabas*, being a man of great note, to grace him the more; for in thoſe that be godly, it is an honour to be allied unto any of great note for piety alſo.

3 Verſ. 6. *Zanch.* *Anſelm.* Verſ. 7,8,9. 4 Verſ. 10. *Heſych.* *Theophylact.* *Bulling.*

After theſe, he mentioneth *Ieſus* called *Juſtus*, who it is likely was that *Juſtus* ſpoken of *Acts* 18.7. into whoſe houſe *Paul* went when he preached at Corinth, and who is commended to feare God; *Theophylact* ſaith, that he dwelt at Corinth. Of theſe three, hee ſaith, that *They onely of the circumciſion were his fellow-labourers*; that is, of the Jewes, ſo few of them imbraced the pure Goſpell of Chriſt, without the mixture of ceremoniall Lawes. Ours hence gather that *Peter* was not then at Rome: for if he had beene there, the Apoſtle *Paul* would doubtleſſe have mentioned him alſo. *Cornelius à Lapide* maketh a poore anſwer to this, that theſe onely were at Rome as *Pauls* fellowes, and as it were of his houſhold, but *Peter* preached the Goſpell apart there, as if being both in one City, and about the ſame worke, and knit ſo together by the bond of love, it had beene poſſible that they ſhould not have familiarity and comfort one of another: for he ſaith, that theſe three onely were a comfort to him. His next anſwer therefore is better, that though *Peter* might be Biſhop of Rome then, yet becauſe hee was an Apoſtle alſo, he was often abſent, going about to preach

Verſ. 11. *Theophyl.*

in

preach in other parts of the world, according to the commission given to all the Apostles.

Having done with the Salutations of the faithfull with him, that were of the Jewes, he proceedeth to salute them in the name of *Epaphras*, of whom see *Act. 7.* and in the preface to this Epistle. Laodicea and Hierapolis, to which his care is said also to extend, were neere to Colossi, as hath beene in my preface touched also. *Luke* is thought by the ancients to bee that *Luke*, who wrote the Gospell and the Acts of the Apostles: but by *Calvin* and others of ours, some other man therefore set forth by the name of a Physitian, to distinguish him from that *Luke*, whom doubtlesse, hee saith, being so famous, hee would have set forth by as worthy titles, as any of the rest, if it had beene the Evangelist, but what is, or can bee said hereabout, is but conjecturall. Vers. 12. Vers. 14. *Calvin.*

Demas is also spoken of, 2 *Tim.* 4. 10. that hee had forsaken him, and imbraced this present world, and to *Philemon*, *vers.* 24. he nameth *Demas*, as his fellow-labourer. So that hee was sometime a good man, but in the time of danger fell away.

Fifthly, hee chargeth them with three things, the saluting of them of Laodicea, and *Nymphas*, *vers.* 15. Secondly, the reading of their Epistle here written to Laodicea, and on the contrary side, *vers.* 16. Thirdly, to say to *Archippus*, that he should looke to his Ministery, *vers.* 17. Touching the first, *Nymphas* was not a woman, as *Ambrose* would have it, for then speaking of his family, it should not have beene ἀυτῆ but αὐτῶν. He was therefore according to the Greeke Scholia, in piety and zeale μέγας ὁ ἀνήρ, a great man. 5 Vers. 15. *Græc scholia.*

Touching the second, a great question hath beene about the Laodicean Epistle, here commanded to bee read at Colossi, some holding, that *Paul* wrote an Epistle to the Laodiceans, which is here appointed to bee read, as *Philastrius*, who saith, that there was an Epistle to the Laodiceans, received by some as *Pauls*, but it was not the custome, that it should be publikely read in Churches, for certaine doubtfull sentences rashly inserted by some into it. *Thomas Aquinas* affirmeth, that the Epistle of *Paul* to the Laodiceans is here meant, but that it was never received into the Canon, either because the authority of it was not so certaine, or it was depraved by heretickes, or because it perished, or because it contained nothing, but what was in other Epistles. *Sixtus Sennen.* saith, that he heard there was a copy of this Epistle, as written by *Paul*, in a library at Sorbon, and that he saw one at Patavium in the library of *Iohn de Viridario*, which hee also hath transcribed. But it is a meere short rapsodie of sayings, taken out of other Epistles of his, and not worth the copying out. *Ierome* saith of it in his time, they read indeed in some places the Epistle of *Paul* to the Laodiceans, but it is of all men exploded. The very words also used doe evince, that it was not an Epistle by him written to Laodicea but from Laodicea unto him: for it is *the Epistle from Laod.* *Theoph.* conjectureth that the first Epistle to *Timothy* is hereby meant, because that went from Laodicea. *Tertul.* saith, that *Marc.* held it to be the Epistle to the Ephesians. *Chrysostome*, *Theodoret*, *Epiphanius*, the Greeke Scholia, and the Syriack Interpreter consent, that it was written by the Laodiceans unto *Paul*: for so *Theodoret* saith. The Apostle said not, that which was to the Laodiceans, but from Laodicea, so that it is likely, that they either had by writing accused some things done at Colossi, or laboured with the same disease, and therefore he bad that his Epistle should be read there. Vers. 16. *Philastr. de Hær. c. 89.* *Th. Aquin.* *Sixt. Senens. lib. 2.* *Hieron. in catal. scriptor. Quidam legunt epistolam Pauli ad Laodicenses, sed ab omnibus exploditur.* *Theophyl.* *Tertul. lib. 5. adver. Marc.* *Chrysost.* *Epiphan. &c.* *Theod. Illis enim de aliquibus rebus ad eum scripserant. &c.*

And to this doe all ours, and all others, that I have seene, of these times subscribe, as there is good reason. And so nothing can bee inferred hence of the losing of any canonicall booke of holy Scripture.

Touching the third, *Archippus* was the successour or deputy of *Epaphras* now held at Rome, and as *Zanchy* noteth, it is likely, that hee was negligent Vers. 17. *Zanchy.*

in his paſtorall office at Coloſſi, and therefore hee willeth them to ſtirre him up, teaching hereby that the Church ought, in the caſe of neglect, to put their Paſtor in minde of his duty, and to urge him to the more diligent execution of it.

6
Verſ. 18. Laſtly, he concludeth with his owne ſalutations, willing them to *remember his bands*, to bee the more confirmed in the faith hereby, and the ratherto bee mindfull of him in their prayers.

Touching his writing with his owne hand, ſee *Galat.* 6. 11.

AN

AN EXPOSITION OF THE FIRST Epistle of S. PAUL to the THESSALONIANS.

THE PREFACE.

THessalonica was the chiefe City of Macedonia, so called either for the victory obtained by *Philip* King of Macedon against the Thessalians, immediately after which he built it, or according to the name of his wife *Thessalonica*, as *Strabo* hath it: before that it was called *Halis*. The name signifieth a victory over the Thessalians, and therefore most fitly agreeth to the former of these. To this City how *Paul* came and preached, and with what successe, is set forth, *Act.* 17. He comming with *Silas* thither, there being a Synagogue of the Jewes, hee entred in and preached three Sabbath dayes together, evincing, that Jesus the sonne of *Mary* was the Messiah, so that many of the Jewes were converted, and some of the chiefe of the Thessalonians, and many principall women amongst them. But there were other Jewes, who opposed him and stirred up trouble against him, so that hee fled from thence to Berea, and being pursued thither also, he went to Athens, whence he sent for *Silas* and *Timotheus* to come to him; of whom the one, that is, *Silas*, tarried behind at Berea; and the other, that is, *Timothy*, was sent by *Paul* to Thessalonica. But they came both unto him at Corinth, and then *Timotheus*, who was sent to see the state of the Thessalonians, making report thereof, it is most probable, that hee wrote this Epistle, not from Athens, as the post-script hath it, but from Corinth, where he was at *Timotheus* and *Silas* his comming to him, *Act.* 18.5. Thus *Baronius* hath it, and *Beza*, and the mentioning of *Timothies* returne from them unto him plainely evinceth it, *Chap.* 3. *vers.* 6. yet others stand for Athens, as *Athanasius in Synops. Theodoret*, and *Oecumenius*. *Baron. Annal.*

And in the same place, wherein he telleth of *Timothies* returne to him, hee also

also speaketh of the good report that he made of them, and of their constant cleaving to the faith, which was the occasion of writing this Epistle. And the argument of the Epistle declareth no lesse, being for the most part commendatory and consolatory, *viz. Chap.* 1, 2, 3. But from thence forward to the end, because no Church is so pure, but that there are some things worthy of blame amongst some therein, and so the Church at Thessalonica was not altogether unblameable, he opposeth loving exhortations against fornication and fleshly lusts, against idleneſſe and overmuch sorrowing for the dead, *Chap.* 4. and lastly, an exhortation to be alwayes ready for the comming of the Lord, against the curious inquiry after the very time when this comming should be.

Baronius. The time when this Epistle was written, was according to *Baronius* in the yeare of our Lord, 52. and it was the first of all the Epistles, that Saint *Paul* wrote, whereunto *Chrysostome* and *Theodoret* consent also.

CHAP. I.

The Analysis and Sense.

Iewel. IT is noted by our learned *Iewel* in his preface to this Epistle, that all things here are plaine and easie to be understood, and therefore I shall use more brevity, than I have done upon other Epistles. And for this Chapter in particular, because there is none obscure passage in it, I will with one labour both resolve it into the parts, and explaine that which hath any need of explanation. After salutations, which are usuall in every Epistle, the Apostle here praiseth God for the grace in the Thessalonians, and incourageth them in that good course wherein they had begun, by arguing their election herefrom, and by relating what credit they had hereby gotten amongst all beleevers every where, who sounded forth their praises, and could tell the Apostle of their grace, so that he needed not to speake of it.

1 The parts of this Chapter are three; First a salutation annexed to the inscription of the Epistle, *vers.* 1. Here hee joyneth *Silvanus*, who is otherwise called *Silas*, as all the best Expositors agree, and *Timotheus* with himselfe, being herein an example of great modesty and humility, in that hee being the master, maketh these being his Disciples thus equall, as it were with himselfe. The like he doth to the Philippians, of which see the reason more fully there.

Zanchy Silas was his proper name, Silvanus his surname.

Zanchy. But these were now with him, and companions of his travels, as appeareth, *Act.* 17. and *Act.* 18. 5. and well knowne unto them, as being with him, when he preached at Thessalonica, and for one of them, namely *Silas*, they are said to have had the like care to convey him away to Berea in the time of danger, that they had of *Paul*.

Græca Scholia. Calvin. He giveth not himselfe the title of an Apostle here, but only *Paul*, because there was no need to the Thessalonians, who willingly acknowledged him to be such. *To the Church of the Thessalonians in God the Father, and in Iesus Christ.* This is added for distinctions sake, because the Gentiles there challenged to themselves to be a Church, and the Jewes there likewise; against the first of these therefore is opposed, *In God the Father*, that is in the faith of God the Father, whereas the Gentiles were in and under idols and false Gods; against the Jewes, *And in Iesus Christ*, because they denyed him.

Oecumen. *Theophylact.* One noteth hence the equality of the Son with the Father, because the preposition *in* is common to them both.

2 The second part is a congratulation for their faith, love, and patience, arguing that they were elect of God, *vers.* 2, *&c.* to *vers.* 7. And here againe is first, a thanksgiving unto God, as the Author of these graces in them, *vers.* 2. Secondly, a collection made from hence, that they were elect of God, and he saith,

ſaith that they knew it, becauſe their ready receiving of the Goſpell and their conſtant bringing forth of fruits worthy of it, did argue the ſame. Election is taken three wayes; Firſt, for Gods eternall decree, *Epheſ.* 1. 1. Secondly, for a chooſing to any office in the worke of God, ſo it is ſaid, *Iohn 6. Have not I choſen you twelve, and one of you is a devill.* Thirdly, for a chuſing out from the reſt of the world, by the efficacious working of the Spirit in the heart, as *Iohn* 15. *I have choſen you out of the world:* of this laſt, the Apoſtle ſpeaketh here, *verſ.* 4,5,6. declared by the power of grace appearing in their lives.

Zanch. 2 Election of three ſorts.

Becauſe our Goſpell was not towards you in word onely, but in power and in the holy Ghoſt, &c. Oecumenius, Theophylact, and all ancient Expoſitors, generally underſtand this, as ſpoken of the ſignes and wonders accompanying *Pauls* miniſtery amongſt the Theſſalonians, together with the extraordinary gifts of the holy Ghoſt. But thus underſtood it doth not ſo well anſwer to that which went before, that he knew they were elected of God, for theſe words are plainely a reaſon of his certaine concluding thus with himſelfe touching them. But alas, what reaſon is this? his miniſtery amongſt them was accompanied with ſignes & wonders, and ſo it was every where, and in Corazin, and Bethſaida, great miracles were done by our Saviour Chriſt, who yet came ſhort of being approved for elect therefore. There is another expoſition therefore of *Calvin*, which ſeemeth to me to be more genuine, *viz.* that their preaching amongſt them was not a naked preaching, but joyned with the power of the holy Ghoſt working in their hearts, ſo that they had a ſound faith, called here a *pleroſory*. And hereby *Pauls* miniſtery was commended ſo, as that they knew, what manner of one hee was towards them, and all this hee ſaith, was for their ſakes, becauſe they were elected of God, the word preached wrought thus powerfully with them. *Zanchy* joyneth both theſe together.

Verſ. 5. *Oecumen. Theophylact.* Matth. 11. *Calvin. Iewel* followeth this.

Note that grace evidently appearing in the life of thoſe that heare the word of God, doth certainly argue ſuch as are elected, and we may hereby, if it bee in truth, know both our ſelves and others to be ſuch to our comfort. *Note.*

The third part is an extolling of them to their great incouragement, above all other faithfull perſons, whereſoever, *verſ.* 6,7,8,9,10. For not content to teſtifie on their ſide the grace which was wrought in them, hee inlargeth his diſcourſe, ſaying that they were patternes to all that beleeved in Macedonia, and in Achaia, and that the word went from them into all the world, ſo that they were every where ſpoken of, *verſ.* 7,8,9,10. And here firſt he affirmeth, how excellent they were, *ver.* 7,8. they were patterns to all in Achaia, and their fame was ſpread every where, that is, as Expoſitors generally have it, in patient bearing adverſities for the Goſpell and in a firme faith: for otherwiſe they could not, ſeeing they were not the firſt that beleeved. The Bereans may ſeeme to have beene ſuperiour to them, *Act.* 17. 11. How then could he commend them thus? This is not moved or anſwered by any Expoſitor, that I have ſeene, but yet needeth a reſolution, and that I take it, may bee this. The Theſſalonians did not give this proofe of their vertue at the firſt; for it is ſaid onely that many there beleeved, whereas the Bereans generally embraced *Pauls* preaching, neither had hee any reſiſtance in Berea, but at Theſſalonica hee had, and his adverſaries the Jewes there purſued him to Berea. But at length *Timothy*, that was ſent to the Theſſalonians, being returned, *Paul* underſtood, that they were moſt rare Chriſtians there, and did even exceed thoſe in Berea, and every where elſe in the conſtant cleaving to the faith, and upon this hee giveth them this commendation. Secondly, for proofe of this excellency he bringeth the teſtimony of others in all places, they were ſo ready to ſpeake of them, that he being ſilent, their praiſes were every where publiſhed, *verſ.* 9,10.

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1

This ought to be an incouragement to us to ſtrive to exceed in wel doing, becauſe thus what we doe is not ſtreightened within the limits of thoſe places, where *Note.*

where wee dwell, but ſpreadeth abroad every where, putting life and Spirit into all that heare of it, making our teachers to rejoyce greatly therefore.

Note. Note againe, that the Romans alone were not of ſuch fame that they were ſpoken of every where, from whence popiſh Sycophants gather the ſupremacy of that Church, but they had the Theſſalonians their equalls, yea, and in ſome things their ſuperiours, for they are not ſaid to have beene patternes, as theſe are, and in matter of faith it ſeemeth by the argument of the Epiſtle to the Romanes, that they were not ſound, but tainted with an opinion of juſtification by workes, which maketh the Apoſtle ſo large in proving juſtification by faith without workes: but the Theſſalonians were cleare herein, as our *Iewel* hath alſo obſerved.

Iewel in 1 Theſ. 1.

CHAP. II.

The Analyſis and Senſe.

IN this Chapter, becauſe the Apoſtle had enemies of the Jewes at Theſſalonica, hee doth ſomewhat largely declare the manner of his being amongſt them againſt their detractions, and againe praiſeth the Theſſalonians, that they not being moved hereby, had made good uſe of his labors, ſo ſetting forth theſe Jewes in their colours, and profeſſing the conſtancy of his love towards them now in his abſence.

1 Of this Chapter there are three parts; Firſt, an appeale to the Theſſalonians againſt his enemies, the Jewes, touching his converſation there, unto *verſ.* 13. They themſelves, he telleth them, knew in what manner hee was there; Firſt, of an undaunted courage, notwithſtanding his perſecutions and contumelies before ſuffered at Philippi, *verſ.* 1, 2. of theſe ſufferings read, *Act.* 16. This, as *Calvin* hath it, argued him to bee a man ſent of God, which is the maine end of this his publiſhing his owne praiſes, that the Theſſalonians might bee aſſured, when they were called by his miniſtery, they were called of God; Secondly, of a moſt ſincere carriage, not aiming at, or being led by any ſiniſter thing of credit or profit in this world, but onely by a conſcience towards God, who trieth the heart, *verſ.* 3, 4. and for this againe hee appealeth unto them, telling them that they knew it, becauſe he ſought not applauſe any where; and this hee ſaith touching his ſincerity in reſpect of vaine glory, *verſ.* 5, 6. then in reſpect of profit, he ſaith that hee was ſo farre from that, that he was as a nurſe unto them, from whom they received all, but he nothing of them, *verſ.* 6, 7, 8, 9, 10. Of the ſenſe, becauſe there is ſome difference amongſt Expoſitors here, I will ſpeake more fully in the Text by and by. Thirdly, how hee expreſſed nothing but moſt hearty love and affection towards them in his fatherly exhortations and inſtructions, *verſ.* 11, 12.

2 The ſecond part is a thankſgiving to God for their both receiving of the Word, as the word of God, and for their conſtant cleaving to it againſt the aſſaults of their enemies, the Jewes, whom he deſcribeth, *verſ.* 13, 14, 15, 16. And here againe are firſt, the argument of their praiſe, their reverent receiving of the word, *verſ.* 13. Secondly, this amplified, they received it with reſolution, propounding to themſelves the beſt patternes to be imitated, the Apoſtles and faithfull amongſt the Jewes, who though they ſuffered at the hands of their owne, yet were conſtant, *verſ.* 14. Thirdly, thoſe Jews, by whom they all ſuffered, are deſcribed, they killed the Lord Jeſus and their owne Prophets, perſecuted the faithfull, &c. for which he ſaith, wrath is upon them to the end, *verſ.* 15, 16. wherein becauſe there are divers difficulties, I referre the expoſition to the Texts following.

3 The third part is a profeſſion of his conſtancy in loving them, now that hee

was

was absent, expressed by his desire to see them, & his purpose to haue come ouer, but that he was still hindered, *v.*17,18,19. And here he first useth a word expressing a fatherly loue, ἀπορφανισθέντες ἀφ' ὑμῶν made Orphanes, as it were shewing that though they were out of his sight, yet they were not out of his mind *v.* 17. 2. he acquainteth them with his determination once or twice to haue come vnto them, but onely Satan hindered it, *vers.* 18. that is, by stirring the ill minded Iewes against him to stop his passage, in that if hee had come they would haue taken and killed him, or else he was hindred by stirres anew made through Satans instigation in the Church, so that hee could not come away from the place where hee was. If it bee questioned here whether Satan can hinder the seruants of God in their proceedings? it is answered well by *Basil*, saying, the good purposes, which are onely in the will, the deuill cannot hinder, but those vnto which the bodily labour is required, hee doth oft times by the permission of God hinder, either for detection of those that bee not right, when thus they are turned from their good purpose, or for the making of those that are right the more famous, for their constant persisting in the same good purposes.

Zanch.

Basil. Regul. brevior: inter. 275. Recte facta, quæ in sola animi voluntate posita sunt nullo modo impedire Satanas potest. &c.

3. He possesseth them with an vndoubted assurance of his most affectionate loue in calling them his hope, his crowne, and his ioy, at the last comming of the Lord, *vers.*19,20. It may seeme strange, that he should call them thus, when as God only ought to be our hope and glory. To this some answer, that he speaketh after the manner of loving parents touching their deerest children, whereunto if wee adde, that God is called one way our hope, and the faithfull another, *viz.* because we hope well of them, and seeing good reason, haue ioy of them, the doubt will be fully cleared.

Gr. Schol. Theodoret.

Text 137.

Vers. 6, 7. *When as the Apostles of Christ, wee could haue beene burthensome to you, wee were gentle in the middest of you, euen as a nurse, &c.*

Oecumen. in 1 Thess.2.

WHen as wee could haue beene honourable amongst you, as the *Apostles of Christ*, wee were gentle, that is, wee were no way grieuous or burthensome vnto you, wee did not lift vp our selues aboue you, but I was euen as one of your selues. *Anselme* a little otherwise, *When wee could haue beene a burthen to you, as the Apostles of Christ, wee became as little children*, that is, when we could haue exacted stipends of you for our maintenance, as the other Apostles, wee neither sought to be fed with your things, nor to be magnified with your praises, but wee humbled the glory of our Apostleship before your eyes, and inclined the magnitude of our sense to the parvity of your capacity, euen like a nurse, that sitteth vpon the ground and holdeth her children in her bosome, nourisheth them with milke, and flattereth them, and speaketh halfe words vnto them, to teach them to speake. For euen so we were humbled for your sakes, and with a motherlike affection haue carried you in the bosome of piety, patiently cherishing you, and haue suckled you with the milke of inchoation, and haue comforted you with the flatteries of heauenly promises, and haue spoken halfe words, as it were, vnto you of Christs humanity, that we might instruct you to speake the word of his diuinity.

Anſ in 1 Thes 2.

Apostolatus nostri gloriam ante oculos vestros humiliauimus, & magnitudinem nostri sensus ad parvitatem vestræ capacitatis inclinauimus, &c.

Materno affectu vos in sinu pietatis patienter fouendo portauimus lactè inchoationis potauimus atq; blanditiis promissorum cælestium vos consolati sumus, &c.

Wee were willing not onely to impart the Gospell of God vnto you, but our owne liues also, that is, to spend our whole life in furthering your saluation.

The word translated burthensome, *vers. 6. When wee could haue beene burthensome, is* ἐν βάρει εἶναι, in the Latine translation, *oneri esse*, but by *Ambrose* it is translated, *In honore esse*, to be in honour, agreeable to the reading of *Oecumenius*, *Chrysostome*, the Syriacke, and *Theophilact* expound it, both *oneri*, and *honori*. And the word כבד in the Hebrew signifieth both, and to vnderstand it so, is most agreeable to that which went before, wherein hee had disclaimed both the seeking after honour and gaine. Now this he sheweth, that hee did not, because hee could not haue attained to these things, for as the A-

Vers. 8. *Mayer. Ambros. Chrysost. Theophylact. Syrus.*

postles of Christ, they could have stood upon it both to have had honour and maintenance from them, and thus I have resolved one doubt here. The next is about these words, *We were gentle amongst you*, in some Greeke copies, νηπιοι, *children* amongst you, in which reading the vulgar Latine, and *Beda*, and many Expositors more agree with *Anse.* But *Oecumenius*, *Chrysostome*, and *Theophylact* read it, ἤπιοι, gentle, and so doe all our writers. And though *Anselme* hath given a good sense in reading it *children*, yet this is to bee preferred, as better answering to βαρεῖς, that went before, and to the similitude of nurses following; wee were not grievous to you by exacting reverence or maintenance according to our calling, but kinde, and such as yee had every way comfort and benefit by, wee having none by you, as nurses through the tenderness of their affection doe all for their little children, and exact nothing of them againe.

Vers. 8. *So being affectionately desirous of you*, ὁμειρόμενοι ὑμῶν, *ab ἵημι complico vel connecto & ὁμοῦ simul*, being glued to you in our affections. His life he was willing to impart unto them, hee saith, and not the Gospell onely, because for their good he was content to suffer death, so that their salvation might be furthered hereby. And for further proofe of his love, he telleth next, how hee laboured to get maintenance, and tooke nothing of them, so that he was free in preaching the Gospell, as at Corinth, so amongst these Macedonians also, that elsewhere are commended for most liberall.

Zanch.

Note. Note, that the way to winne the love and affection of the people, is for the Ministers of God to be milde and kinde amongst them, and not rigid and imperious. *Plutarch* saith, that *Antalcidas* being asked, how any man might best please and so have the love of others, answered, if hee speaketh to them most sweetly, and doth that which may be most profitable unto them.

Plutarc. in lacon. Apoteg. sic loquatur iis iucundissimè, gratissima autem utilissima.

Text 138. Vers. 15. *That killed the Lord Iesus and their owne Prophets, &c.*
16. *But wrath is come upon them unto the end.*

Mayer. THere is little difference amongst Expositors in giving the sense of these words. In prosecuting the comparison betwixt the faithfull in Thessalonica and the Jewes, he sheweth, that the Jewes were even such persecutors of their own country men, as the enemies of the Christian religion amongst them, were of them. Only lest there might be thought some cause of this opposition to bee in the Christian religion, hee setteth them forth, as not onely killing Christ, but their owne Prophets, whom they could not deny to be Prophets sent by the Lord. The same was before objected against them by our Saviour Christ, *Matthew* 23. and by *Stephen*, *Act.* 7. *They are contrary to all men:* that is, whereas the Gospell ought by Gods command to bee preached to all the world, they forbid it, and seeke to hinder it, and so are against all men in matters pertaining to salvation, as *Oecumenius* speaketh well for all other Expositors.

Oecum.

Anselm. *That they might fulfill their sinnes alwayes*, that is, that by adding sinne unto sinne, they might grow to such an heighth of sinning, still ever persisting in such a sinfull course, till that they were cast into hell fire therefore. And he intimateth their voluntary sinning, in saying thus, as a people that professedly committed such heinous offences. For if it were good, that the Gentiles should imbrace the faith of Christ, why did they not joyne with them in the embracing thereof? if it were not good, why did they envy them? as *Photius* argueth in *Oecum.* So that hereby is implyed, that they were so set upon sinning, as that they would not by any meanes be staied herefrō. Yet some understand it, as comming so to passe by the divine permission, they thinking nothing lesse, than to increase their sinnes thus; but this is an end in Gods providence, that their sinnes might thus come to such an heighth, that his wrath and eternall displeasure might cease upon them therefore. I thinke, that howsoever they

Photius. Tho. Aquin. Zanchy.

they could not have done thus but by the divine permission, yet the scope of this place being to aggravate their sinnes to the uttermost, the Apostle is rather to be understood, as hereby setting forth their sinnes to be the more heinous, because they sinned with a malicious minde against conscience and knowledge, being wilfully bent to doe so wickedly as they did, not ceasing, till vengeance tooke them therefore. *But the wrath of God is come upon them unto the end.* Here he sheweth, what reward they had for this their persisting in sinne. Some understand by *wrath* their obduration in sinne and everlasting destruction in hell therefore, restrainig it to the greater part, lest that of the conversion and saving of the Jewish nation should be crossed hereby. But most understand it of the temporall judgements, which they suffered by the hands of the Romans, who most cruelly slue many of them in sundry places, and should not cease killing and slaying, till they had utterly overthrowne them, and spoiled their city, which was not, when this was writen, but came to passe shortly after by *Titus* and *Vespasian*, within 40. yeares after the passion of Christ. I subscribe to this last, as being no way contradictorie to any other passage of this our Apostle, whereas the first is against that, *Rom.* 11. 26. 2 *Cor.* 3. neither is it enough to say, that it is spoken thus of the most, the remnant that shall beleeve being alwayes understood: for not a few, but the whole nation shall be converted, before the end of the world: for so it is said, *All Israell shall be saved.* That of *Anselme* is founded upon a weake ground, that wrath is upon them, till the end of the world, when *Elias* shall come to convert them; for the Lord hath plainly told us, that *Iohn Baptist* was *Elias*. To conclude then with *Oecumenius*, in saying that the wrath of God is come upon them to the end, he meaneth, that there shall not be an intercourse, as of old, of servitude and liberty, of captivity and returning home againe, of Gods wrath and reconciliation, but wrath shall be to the end, there being no more deliverance from these evils.

Calvin.

Oecumen. Anselm. Bulling.

Oecumen. Οὐκ ἐπ' ἐνίων ὡς πάλαι δουλεία καὶ πάλιν, ἀπολύτρωσις, αἰχμαλωσία καὶ πάλιν ἐπάνοδος θεοῦ καὶ ὀργὴ θεοῦ καὶ πάλιν, καταλλαγή, ἀλλ' οὐκ ἔτι πάλιν ὀργή, τοῦτ' ἔστιν, ἄχρι τέλους ἐπὶ ἐπ λύσις τοῦ κακοῦ.

And thus within the compasse of these words to the end, may be brought not onely, till Jerusalem was utterly destroyed, but for many hundreths of yeares after, as long as they continued in this hardnesse of heart and malice against Christ, whereas wrath was not wont to be long upon them, but after a while they were againe delivered. And thus these words doe fitly answer to the former; they alwayes made up the measure of their sinnes, and whilst they did thus, Gods wrath did evidently utter it selfe against them; neither being thus minded shall they ever be delivered.

Note, that wicked mens opposing of themselves against piety shoud nothing move us to make us the more coole in our devotion, for they are herein but bending their course to destruction, which shall at the last happen unto them, neither shall they ever be delivered againe. What matter is it, though hel-hounds and vessels of wrath be against that, whereby we may come to partake of Gods mercy, they doe but their kinde, let them therefore goe on to that which they are appointed to, but let us be no whit discouraged, but constantly hold on in our piety, notwithstanding all their oppositions against us in so doing.

Note.

CHAP. III.

The Analesis and Sense.

THE Apostle having spoken much of his love towards them hitherto, and of the joy that he had of them causing him so much to desire to come and see them, now forsomuch as he was yet necessarily hindred from comming, sheweth, that the greatnesse of his affection

wrought ſo with him, as that he could not, out of his loving care over them, but ſend *Timothy* aforehand unto them to ſtrenghten and comfort their hearts, who returning and certifying their conſtancy in the faith, notwithſtanding the perſecution ſtirred up againſt them, he ſheweth with what joy he was affected, and as having his deſire yet more whetted on to come unto them hereby, he prayeth for a proſperous journey, and the continuation of this cauſe of joy for them unto the end, namely, their eſtabliſhing in the grace, that they might never faint or ſhrinke away from it. In this Chapter then there is nothing elſe but a relation of his ſending *Timothy* unto them, and of his returne, and what he heard by him touching them, together with the comfort, that he had therein, and an iterated expreſſion of his love and deſire towards them.

1 The Parts therefore may be: firſt, *Pauls* ſending of *Timothy* to the Theſſalonians, *verſ.* 1, 2, 3, 4, 5. in which is both the impulſive cauſe, his ſollicitude for them, in ſo much as that he was content rather to be left alone at Athens, than not ſend unto them, *verſ.* 1. and the finall cauſe, to confirme them in the faith againſt all brunts of adverſity, wherewith they were aſſaulted therefore, *verſ.* 2, 3. the words are μηδένα σαίνεσθαι, that no man be moved lightly, as a dogs taile or a reed is moved. The afflictions, at which, are by ſome expounded of *Pauls* ſufferings, which were begun by the meanes of the Jewes there, and wherewith he was purſued when he went from thence: but more rightly by others, both of his owne and their afflictions together: for it is not likely, but that after *Pauls* departing the faithfull at Theſſalonica found the ſame Jewes that oppoſed *Paul* and ſtirred up trouble againſt him, heavy enemies, for the ſame cauſe, againſt themſelves alſo, yea it is plainly implyed, that they were troubled, *Chap.* 2. 14. and this indeed brought them ſo great commendation from the Apoſtle for their conſtant cleaving to the faith, being ſo much exerciſed by perſecution, as they were. Laſtly, here is the ground of being comfortable againſt ſufferings, it is that whereunto we are appointed, and which was accordingly foretold unto them, *verſ.* 3, 4, 5.

Oecumenius.

Anſel.

Note. It is the common condition of the faithfull in this world to be perſecuted, they are forearmed by being forewarned hereof. Wherefore let no faithfull perſon thinke of immunitie from trouble for his profeſſions ſake, but comfort himſelfe in God hereagainſt, making account, that when he entreth into a Chriſtian profeſſion, he entreth into a conflict, ſeeing the Chriſtians life is a continuall warfare.

Note. Note againe, that it is the office of the Miniſters of Gods word, to endevour by all meanes the comforting and confirming of the afflicted, as they deſire that their labour amongſt them may not be in vaine: becauſe troubles are dangerous to drive men from grace through Satans temptations, if they be not well ſtrengthened hereagainſt.

2 The ſecond part is *Timothies* returne from the Theſſalonians to *Paul*, with the effects thereof, *verſ.* 6, 7, &c. to *verſ.* 11. And here againe he firſt declareth the good report that hee made of their faith and love towards him, *verſ.* 6. Secondly, the comfort that he had therein, the greatneſſe whereof is ſet forth by his afflictions, which could not ſo much grieve him, but this newes did more comfort him, *verſ.* 7. ſeeing their conſtancy was as it were a life unto him, *verſ.* 8. and by his profeſſion to bee ſo indebted unto God in thankfulneſſe therefore, that he knew not how ſufficiently to expreſſe it, *verſ.* 9. Thirdly, how deſirous hee was, ſince that hee heard ſo well of them, to ſee them, in ſo much that he prayed for this night and day, *verſ.* 10. *That I might confirme the defects of your faith*; the word is καταρτίσαι, to perfect, as when any part of the body needeth the Chirurgions helpe to ſet it to rights, that the body in every member may bee complete, the defects in the Greeke, is ὑστερήματα, what remaineth yet to be ſupplyed unto your faith.

For

For though by his commending ſo highly of their faith, it appeareth that they were excellent herein, yet neither they, nor any are ſo perfect, but that ſtill they have in them ſome defects, about the ſupplying whereof it muſt be alwayes laboured, as long as we live. Sometimes there are defects in a mans faith, for the want of the knowledge of ſome points of faith, and ſometimes, becauſe though it be a true faith, yet it is weake, or being now ſtrong, it may be tyred by afflictions and temptations, and ſo weakened, and both theſe wayes the Apoſtle deſired to be with them to ſtrengthen their faith, not that he could thus doe, but as an inſtrument under God for this purpoſe, but the worke is the Lords only. *Note.*

The third part is a prayer: Firſt, to be directed in his journey unto them, *verſ.* 11. Secondly, for love and grace and eſtabliſhment to be conferred upon them to the very end, *verſ.* 12, 13. So that, howſoever it be certaine, that he, which hath beſtowed true faith and grace upon any, will eſtabliſh them therein, that they ſhall never fall away, yet it is by the endevours of his ſervants in preaching and praying, that this is effected. If any man therefore neglecteth the word and prayer, becauſe he thinketh himſelfe ſure, this very neglect of his declareth his faith and confidence to be vaine, and nothing indeed, but dangerous preſumption. 3 *Note.*

CHAP. IV.

The Analyſis and Senſe.

THE commendatorie part of this Epiſtle being hitherto dwelt upon, he commeth now to that which is exhortatorie, and oppoſed againſt thoſe vices and errours, where with it ſeemeth, that the Theſſalonians were tainted. There are two things touched in this Epiſtle: Firſt, holineſſe of life, unto *verſ.* 13. Secondly, ſoundneſſe of judgement, or a right faith concerning the reſurrection, from thence to the end of the Chapter.

In the firſt he exhorteth firſt unto chaſtitie, and to fly from fornication, laying downe firſt a generall ground, to walke and to pleaſe God ſo, as they had learned of him, and hereby knew, that this will was their ſanctification, *verſ.* 1, 2, 3. and then entring upon the particulars, from which they ought to fly, as firſt from fornication, poſſeſſing their veſſels in holineſſe and honour, *verſ.* 3, 4, 5. that is, not ſuffering others to poſſeſſe them, as fornicators doe with ſhame, but keeping them, as it were, in our owne poſſeſſion, by being in our bodies chaſt and pure, and by uſing them for ſuch purpoſes, as God hath ordained them unto, for this is an honour to us. Secondly, from oppreſſing and defrauding of one another in any matter. The words in the Greeke are ὑπερβαίνειν καὶ πλεονεκτεῖν, the firſt ſignifying to goe up unto, and therefore ſome expound it of going up into a mans neighbours bed by adultery, and the other, to deſire not only the goods of another, but with the deſire of carnall concupiſcence, the wife of another. And they expound it thus the rather, becauſe of the reaſon added, *God hath not called us in uncleanneſſe, but in holineſſe, verſ.* 7. and becauſe the word πλεονεξία is uſed in this ſenſe, *Epheſ.* 4. 19. But others, more rightly, rejecting this ſenſe as forced, expound it of unjuſt dealing, either by open force, ſet forth by the word ὑπερβαίνειν, or by ſecret fraud, ſet forth by the word πλεονεκτεῖν. The firſt word ſignifieth proudly and contemptuouſly to goe over the heads of others, treading them under foot, and the other word cunningly to circumvent, as more plainly appeareth, 2 *Corin.* 2. 10. And both theſe againſt oppreſſing and defrauding, and againſt uncleanneſſe are amplyfied: firſt, from the revenge, that God will take upon ſuch, *verſ.* 6. Secondly, from the conſideration of the Chriſtian calling, it is not 1 *Zanchy.* *Chryſoſt.* *Theophyl.* *Theodoret.* *Ambroſ.* *Anſel.* *Calvin.* *Zanchy.* *Beza.*

not *in uncleannesse, but in holinesse, verſ.* 7. for not only to fornicate, but to be unjuſt and deceitfull is foule and filthy, and againſt true holineſſe. Thus *Zanchy*. But if we referre the firſt reaſon to the vice laſt ſpoken againſt, *viz.* unjuſt dealing, and this other reaſon to the firſt, *viz.* fornication, it ſeemeth to agree better. Thirdly, becauſe in both theſe he had ſpoken of God revenging and calling, he addeth ſomething more to inforce them both, *He that deſpiſeth, deſpiſeth not man, but God who hath given his holy Spirit to us*: that is, in giving warning touching theſe things, it is to be underſtood, that we ſpeake by the Spirit of God, and ſo it is God in us, that dehorteth you thus, if any therefore contemneth, he contemneth not us, but God himſelfe, *verſ.* 8. Thirdly, interpoſing ſomething firſt in their commendation for their love and charity, *verſ.* 9, 10. wherein he ſaith, that they had no need to be admoniſhed, becauſe they *were taught of God*: that is, the Spirit of love and charitie being put into their hearts, he dehorteth from contention and intermedling in other mens matters, commending to them quiet labouring about their owne buſineſſe, *verſ.* 11. Fourthly, from any undecent carriage before unbeleevers, commending to them ſuch a care in this regard, as that they may not have need of any thing, *verſ.* 12. that is, being ſo attentive to their labour, wherby they may get their living, that they may have no need to goe to them to aske any thing, which would be a reproach to their profeſſion, or that they may not have need to deſire other mens goods, and ſo be put upon diſhoneſt courſes to get them, according to *Anſelme*.

Anſelm.

Note. Note, that the very remembrance of our holy calling ſhould ſtop the courſe of ſinning any kinde of way, for to ſet light by this motive, as not thinking upon it, is to ſleight God himſelfe, and if any man doth ſo, we may eaſily conceive, how dangerous his caſe is. Let us therefore ſeriouſly thinke upon theſe things, eſpecially that we may deteſt fornication and wrong doing, ſo much diſagreeing from that holineſſe that God hath called us unto.

Note. Note more particularly, that to have an unquiet minde through diſcontent, againſt which is oppoſed ἡσυχάζειν, *verſ.* 12. or to be given to intermedling with other mens matters, and to be idle is the very high way to baſe and vile doings, to the great diſgrace and ſcandall of religion.

2 The ſecond part of the Chapter is an information of the judgement about the ſtate of the dead, and the reſurrection to come: wherein firſt, is a generall propoſition againſt ignorance, touching the ſtate of the dead: for the Gentiles, that thought a man dead to be utterly periſhed, mourned accordingly for him, but he ſheweth, that they ought not to doe ſo, for who ſo doth, doth it out of ignorance, *verſ.* 13. Three queſtions here offer themſelves: firſt, whether were the Theſſalonian Chriſtians ignorant of the reſurrection of the dead? *Anſw.* Doubtleſſe they had beene inſtructed herein, it being a maine article of our faith, but they did not make uſe of their knowledge to refraine from immoderate mourning for the dead, and ſo they were, as if they had beene altogether ignorant. Secondly, why are the dead ſaid to ſleepe? *Anſw.* Not in reſpect of their ſoules, but of their bodies that lye in the grave, as in a bed ſleeping, till the laſt day. Thirdly, whether we may not mourne for our friends, that are dead? *Anſw.* We may, for *Ioſeph* and his brethren mourned for *Iacob* being dead, and Chriſt for *Lazarus*, and the Church for *Steven*; and *Paul*, when *Epaphroditus*, having beene dangerouſly ſicke, was recovered, ſaith, *God had mercy upon me, leſt I ſhould have had griefe added unto griefe*. Religion doth not extinguiſh naturall affection, but keepeth our mourning to a meaſure, that it may not be like to theirs, that mourne without hope of the reſurrection. Pithy is that ſaying of Saint *Auguſtine*, we are ſorry in the death of ours, through the neceſſity of loſing, but with the hope of receiving, the one maketh us ſad, by the other we are comforted, by meanes of the one our infirmitie doth affect us, but by reaſon of the other faith doth refreſh

Auguſt. Serm. 32. de verb. Apoſtoli. Contriſtamur in noſtrorum mortibus neceſſitate amittendi, ſed cum ſpe recipiendi, &c.

refreſh us, for the one our humane condition doth lament, and in regard of the other the divine promiſe ſalveth all againe. Secondly, he giveth them to underſtand the caſe of the dead brethren, even as Chriſt dyed and roſe againe, ſo ſhall their dead bodies be raiſed at the ſecond comming of the Lord to judgement, *verſ.* 14. Thirdly, he doth more particularly deſcribe the manner of the reſurrection. Chriſt ſhall come with the ſound of a trumpet, the voice of an Archangell, and raiſe the dead, then the living ſhall alſo be taken up together with them to live in heaven ever with the Lord, *verſ.* 15, 16, 17. Fourthly, he applyeth all this unto comfort, *verſ.* 18.

Verſ. 15. *For this we ſay unto you in the word of the Lord, that we which are living and left, till the comming of the Lord ſhall not prevent them that ſleepe.* Text 139.

16. *For the Lord ſhall deſcend from heaven with a ſhout, the voice of an Archangell, with the trumpet of God,* &c.

IF any ſhall ſay, becauſe no mention is here made of the riſing of the wicked, that they ſhall not riſe againe, it is to be underſtood, that he mentioneth not any riſing againe, but Chriſts bringing of the faithfull, that were aſleepe, with him at the laſt day, whereby is meant his leading of them along with him in the clouds after the judgement, for honours ſake. Wherefore here was no reaſon to ſpeake of the wicked, for they ſhall at the reſurrection be left below upon the earth, as unworthy to meet the Lord. *In the word of the Lord*; haply this was one of the ſecrets, which being rapt into the third heaven he learned, but revealed it not till now. *That we, which ſhall be living*; he meaneth not, that he ſhould live till then, but he ſpeaketh in his owne perſon only for examples ſake. Saint *Methodius* ſaith, that by the living here, are to be underſtood the ſoules, by the dead, the bodies, theſe ſhall not prevent them in the participation of glory at the laſt day, becauſe he ſaith *We that ſhall be living*, which he could not have ſpoken of himſelfe, but in reſpect of the ſoule. *For the Lord ſhall come with command, with the voice of an Archangell:* that is, as *Photius* hath it, the Lord ſhall command, and the Archangell ſhall declare this command to the reſt of the Angels, and then they utter their voices, which are tropically called ſounding with a trumpet, for by their miniſtery this command ſhall be ſounded forth into all the parts of the world, and ſo all the dead ſhall be raiſed. And this is called the trumpet of God, becauſe nothing is ſounded, but what God commandeth. *Then we which ſhall be living, ſhall be taken up.* Leſt any man ſhould thinke that the dead, which lye in the graves, ſhall be long a raiſing, he ſheweth, that by the almighty power of God they ſhall be raiſed firſt, and then together with ſuch as are ſtill living, they ſhall be taken up into the aire to meet the Iudge there for honours ſake, the wicked tarrying ſtill behind; as when an earthly Judge cometh to any place for judgement, ſome of the chiefe goe out to meet him, but the malefactors are kept in priſon, waiting there for his comming.

Oecumen. in 1 Theſſ. 4.

Method. ſerm. de reſurrect.

Photius.

There are three reaſons, why in ſpeaking of the reſurrection here, he ſaith nothing of the wickeds riſing againe: Firſt, becauſe his purpoſe was to comfort them altogether, for which it would not have beene convenient to intermixe the mention of torments. Secondly, becauſe he ſpeaketh only to the faithfull, whom thoſe torments concerned not. Thirdly, becauſe he doth apply himſelfe to ſpeake of the reſurrection in this place, only according to the Lords firſt appointing thereof, which was unto ſalvation only; whereas many riſe to damnation, this happeneth to them for their wickedneſſe, that ſtate being primarily and properly prepared for the Devill and his Angels, with whom they come to ſhare for ſinne.

Photius.

Other Expoſitors differ not much from this of *Oecumenius*, and therefore without alleaging the Expoſitions of others at large I come directly to the doubts

Major.

1 doubts occurring in this place. Firſt, what word of the Lord is meant, wherein he ſaith, that he declared this unto them. Some contrary to that of *Oecumenius* thinke, that he meaneth not any thing particularly revealed unto him, but what he gathered from the Lords teaching, recorded by the Evangeliſts, becauſe this being a thing publikely knowne, was likely to be of moſt force amongſt all, for the confirmation of the Article, touching the reſurrection of the dead.

Calvin.

Zanchy. *Bullinger.* Of thoſe that hold the ſame alſo, *Zanchy* ſpeaketh, aleaging for a place in particular, which they thinke, is here pointed at, *Matth.* 24. *He ſhall ſend his Angels with a Trumpet, and with a great ſound,* and *Ioh.* 5. *The dead ſhall heare his voice, and ſhall come forth,* &c. But he himſelfe approveth rather the other expoſition of a revelation, and *Bullinger* calleth it a tradition of the Lord. Others generally paſſe it over, without examining by what word he learned it. I ſubſcribe to *Oecumenius*, that this particular circumſtance of the reſurrection was revealed unto him by the Lord, ſeeing howſoever the ſubſtance of it is to be found, yet the order of the dead being raiſed firſt, and then the taking of all up together into the aire to meet the Lord, is no where mentioned by the Lord. And it is a thing before alſo uſed in this Epiſtle, to commend his admonitions to them as the Lords, as *verſ.* 7.

2 The ſecond doubt is, whether the Apoſtle thought that he ſhould live till the laſt day, becauſe he ſpeaketh in the firſt perſon, *We that ſhall be living*, &c. In anſwering to this all agree, that he ſpake in the perſon of the faithfull, that ſhould then be left alive, himſelfe being one of that number, but yet he purpoſely included himſelfe, though he knew that the day of judgement ſhould not be in his time, to ſtirre up to vigilancie againſt that time, as being neere, and uncertaine when it ſhall be, according to the teaching of the Lord before. And *Anſelme* in particular ſaith, that the miſtaking of this paſſage, ſome grounding hereupon, that the day of judgement was then at hand, was the cauſe of his writing the ſecond Epiſtle to the Theſſalonians, that he might remove this conceit out of their mindes. That of *Methodius*, as it is improbable, ſo it is diſtaſted by all Expoſitors: for he ſpeaketh plainly of two ſorts of the faithfull, the dead and the living, and not of the two parts of each beleever, the ſoule and the body.

Anſelm.

3 The third doubt is, what is meant by the ſound, with which it is ſaid, the Lord ſhall come? *Anſw.* The firſt word is ἐν κελεύσματι, in the vulgar Latine tranſlated *in juſſu*, but it ſignifieth ſuch a calling upon one another, as is uſed amongſt mariners, that they may altogether lift up their ſailes, and begin to ſet forth with their veſſell. It ſeemeth therefore, that the Archangell ſounding, the other Angels ſhall together call upon all parts of the world, that all may riſe together to judgement. *With the voice of an Archangell:* this is added for further explanation of the cry before ſpoken of, the cry whereby all ſhall be called up out of the graves, ſhall be by all the Angels, but by one principall Angell chiefly beginning to the reſt. And this is further called the trumpet of God, becauſe of the greatneſſe thereof, piercing into all parts of the world, as the great and tall Cedars, are called the trees of God, according to *Chryſoſtome*, and that of *Oecumenius* before may well be a reaſon alſo, becauſe this cry is made by Gods command and at his appointment.

Chryſoſt. *Theodoret.* *Theophylact.* *Anſelm.* *Oecumen.* *Calvin.*

Chryſoſt. *Oecumen.*

4 A fourth doubt is, whither the dead bodies of the faithfull thus raiſed, ſhall be carried, and where they ſhall afterwards remaine, becauſe he ſaith, *We ſhall be taken up into the aire, and ever remaine with the Lord.* Herein all agree with *Oecum.* that for honors ſake the faithfull ſhall come out, as it were, to meet the Lord above in the aire, others being left behind. Chriſt comming downe from heaven then, ſaith *Anſelme*, ſhall abide in the aire to give judgement, as the moſt convenient place, betwixt the wicked upon earth, and the faithfull

Anſelm. *Quia in judicio erunt qui in cælum aſſumentur & qui in terra relinquentur, idcirco Dominus inter cælum & terram, &c.*

full taken up into the aire; And by this paſſage we may gather, how it is ſaid elſewhere, that the Virgins are called out to goe meet the Bridegroome, and the Saints are ſaid, together with Chriſt to the judge world, and to ſit upon Thrones, and how he is ſaid, in his comming to judgement to come with his thouſands of Saints: for they goe out to meet him by being taken up into the aire, they ſit in white bright clouds there with him as in Thrones, when he judgeth, and ſo appeare to the reſt of the world as comming with him, for to them he appeareth after this; and therefore that of *Oecumenius*, ſaying, that it ſhould be after the judgement, cannot ſtand, for this taking up is before. And thus may appeare alſo, how all the world at once may ſtand before the Lord, the wicked upon the earth, and the godly placed as upon ſcaffolds round about him in the aire, ſome higher, ſome lower, according to the diverſity of their good workes. Touching the place, wherein the faithfull ſhall remaine after this, it ſhall not bee the aire, as *Anſelme* hath well expounded it, as it might ſeeme by the words of the Apoſtle: for wee ſhall onely meet the Lord in the aire comming downe to judgement, but not remaining in the aire, for no ſuch thing is ſaid; Therefore the meaning is, that wee ſhall, as he, have immortall bodies, and ever be with him whereſoever he is.

Ind. Epiſt. v. 14.

Anſelm.

The fifth doubt is, whether here be not ſome occaſion of ſcruple given touching the reſurrection of the wicked, becauſe he ſpeaketh of the riſing againe of the godly only? To this *Photius* hath ſufficiently anſwered already, aſſigning the reaſons why nothing is ſpoken of their riſing. 5

A ſixth doubt is, how doth this agree with that, 1 *Cor.* 15. 36. where it is ſaid, That the ſeed riſeth not againe, except it dieth? becauſe he ſaith, we that are alive ſhall bee taken up. Saint *Auguſtine* troubleth himſelfe much about this queſtion, and at length reſolveth it thus: The faithfull in the very taking up ſhall bee made to goe out of their mortall bodies, and preſently ſhall returne to them againe, becomming immortall. *Calvin* ſomewhat otherwiſe, that the body ſhall be changed at an inſtant only, of mortall being made immortall: for, ſaith hee, nothing hindreth, but that the Lord may in a moment aboliſh this corruptible nature, and create a new by his power, and this reducing of that which is corruptible in us to nothing, is in effect a death, from which when it is made new, we riſe againe. This of *Calvin* is plainly confirmed by the Apoſtle, when deſcribing our change, he ſaith, *This corruptible muſt put on incorruption, and this mortall immortality*, &c. For hereby he ſheweth, that this is in effect a death to be thus changed. And this change *Auguſtine*, comparing it to a ſowing, according to the allegory before uſed, ſaith, He doth not ſee any inconvenience in it, if it bee ſaid to be in the Aire, as touching thoſe that ſhall be living at Chriſts comming. For why, ſaith hee, ſhould it ſeeme incredible that ſuch a multitude of bodies ſhould be, after a ſort, ſowne in the aire. 6

Aug. lib. ad Dulcitium, qu. 3. In eodem raptu de mortalibus corporibus exituros credimus, & ad eadem mox immortalia redituros. lib. de Ci. Dei 20. Calvin. 1 Cor. 15. 53. Aug de Civ Dei. lib. 20. Cur autem nobis incredibile videatur, illam multitudinem corporum in Aere quodammodo ſeminari, atque ubi protinus immortaliter & incorruptibiliter revivi ſcere? Cum credamus in ictu oculi futuram reſurrectionē, & in membra ſine ſine victuro, tanta facilitate, tamque inæſtimabili velocitate redituram antiquiſ. cadaverum pulverem?

The difference betwixt theſe two learned Expoſitors is little or nothing: but indeed the chiefe occaſion of this difficulty lyeth in the vulgar Latine reading, 1 *Cor.* 15. 51. which is ever contrary to our common received Greeke reading. For whereas we reade it, *We ſhall not all ſleepe, but we ſhall all be changed*; which reading is alſo ſeconded by the Syriacke and the Arabicke Interpreter, and is moſt agreeable to the ſcope of this place, being to ſet forth the caſe of the living at the laſt day, if any man ſhould aske what ſhall be done to them? *Behold, I ſhew you a myſtery, we ſhall not all ſleepe, but we ſhall all bee changed.* In the vulgar Latine it is read, *We ſhall all riſe againe, but wee ſhall not all be changed.* For upon this *Auguſtine* goeth in his queſtion, If all ſhall riſe againe, and there be no riſing againe of thoſe that are found alive at Chriſts comming, and ſo taken up, how can theſe places be agreed? But being rightly read, all the labour about the reſolving of it is eaſily ſpared.

For that of the seed not springing up unlesse it dieth, is plainly an illustration of that which was before taught, touching the rising againe of the dead, neither doth it make any thing against their being immediatly taken up to everlasting life, that at the day of judgement shall be found living.

7 *Ambros. Thom. Aquinas. Calvin. Cornel. à lapide.*

The seventh and last doubt is, touching the Arch-angell here spoken of, as uttering his voice, for *Ambrose* thinketh that he is Christ; but *Thomas Aquinas*, that he is *Michael*, who as Christs Vice-gerent, is president over the Church; *Calvin*, that he is some principall Angell, who amongst the whole multitude of Angels beginneth the sounding, and so he chiefly is spoken of, the rest being also understood. *Cornelius à Lapide* saith, that he is thought by some to be *Gabriel*, who, as he foretold the first comming of Christ into the world to the blessed Virgin, so he shall declare his second comming to all the world. But these are meere conjectures, and all that we can certainly say is, that some principall Angell, as *Calvin* hath it, is meant, to whom yet others doubtlesse shall be assistant in calling the world together to judgement.

Note. Note, what great honour shall be done to the faithfull at the last day; they, as the chiefe of all the worke, shall be called up into the aire to meet the Lord Christ at his comming, and so they shall continue with him, never to be separated from him any more, but they shall be together with him in the clouds as in thrones, judging and condemning the world of wicked ones, and thence forward follow him wheresoever he goeth, being herein made most blessed and happy for evermore. Oh what a comfort is this against all disgraces and contempts offered to us in this wicked world! for the time shall come, when the proudest of them shall stand below as prisoners at the barre, and we shall be with the Judge, as it were, upon the bench sitting with him; and when they shall be sent away with the Devill into hell, wee shall goe with him to live and reigne in glory for ever, being made companions with him in his Kingdome.

Note. Note againe with *Calvin*, how rude some amongst the Thessalonians were yet in understanding, in that they knew not of the rising of any other at the last day, but only of those that were living, making none other reckoning of the dead but as of lost men: for this made the Apostle to write as he did here unto them, to instruct them in the truth touching this Article. Some then that are truly godly, are oft times very ignorant, and therefore must be duly instructed; and they ought to apply their minds to such instructions, as being yet defective in a most necessary point required in every Christian, that is, knowledge, till that they come more perfectly to understand the mysteries of our salvation.

Note. Lastly, note that the hardest things to bee done are so farre from being hard unto God, as that to shew his Almighty power he will raise the dead up first, and bring them together with the living at one and the same instant; the living, who it might seeme, cannot but bee before them in meeting the Lord, gaining nothing herein by the advantage of their life, because they shall alike together bee taken up into the Aire. Neither shall it cost the Lord any other labour, but his Arch-angels sounding with a Trumpet, the Lord giving power hereunto for the effecting of this marvellous sudden worke.

CHAP. V.

The Analysis and Sense.

THE Apostle having set forth the doctrine of the resurrection in the former Chapter, and of the Lords comming to judgement, wherein they had need to be informed, here sheweth, or rather as upon a thing well knowne unto them, toucheth upon his sudden comming then, exhorting them to watch by temperance against that time, insinuating himselfe into them by most forcible reasons. And then commending divers good duties unto them in particular, he concludeth with prayers and salutations, and giving charge about the publike reading of this Epistle.

The parts of this Chapter are three: first, an exhortation to temperance, in consideration of the sudden and unexpected comming of the Lord to judgement, because drunken and intemperate persons are of all men most unfit for watching, and to be ready upon the sudden for any businesse, *v.* 1, &c. to *v.* 12. And here againe he first insinuateth into their affections, first, by commending their knowledge touching the sudden comming of the Lord, even as is the comming of a theefe in the night, *vers.* 1, 2, 3. Secondly, by commending their care, which of themselves they had against that time; they were not, he telleth them, children of the night or of darkenesse, that is, of sin and wickednesse, but of the light, that is, they were godly, *vers.* 4, 5. Secondly, he exhorteth to temperance, and to flye rioting and drunkennesse, for so much as these are workes of darkenesse, and so became not them, but wicked men; and to faith, and love, and hope, which he compareth to a Brest-plate, and an Helmet, *vers.* 6, 7, 8. It is not enough that wee may bee prepared for the Lords comming, to watch by sobriety, but we must be armed also, because there be enemies alwaies in the Christian mans way, against whom he must fight; and therefore this exhortation to be armed is well added here. For as one well noteth, drunken men cast away their Armour, and adventure themselves naked amongst their enemies, and therefore fitly he admonisheth, as opposite hereunto, of being armed. Touching the severall parts of the Christians Armour, enough hath beene already said upon *Ephes.* 6. 12. By Love, here is meant a godly life, which being added unto Faith and Hope, a man is sufficiently armed.

1

Theophylact. Oecumen. Zanch.

Note, that we have enemies that are alwaies endevouring to keepe us unready for the Lords comming, that so we might become a prey unto them; but let us be so much the more carefull, and not yeeld to any injury, being assured that if we doe, that day will prove a dismall day unto us. Thirdly, he addeth a reason why wee should bee thus watchfull and armed, because God hath not called us to anger or wrath, but to obtaine salvation by our Lord Jesus Christ who hath died for us, iterating his exhortation againe, *That they would exhort one another*, *vers.* 9, 10, 11. Wee should bee hindred from salvation, and be in danger of wrath, when as God hath not ordained us unto it, if we should not be watchfull.

Note.

Note.

Note, that it argueth men appointed to be vessels of wrath to live and to goe on securely in sinne, and in an intemperate course of life. The word translated, *To the obtaining of salvation*, is εἰς περιποίησιν σωτηρίας, that is, to the doing so that we may be saved, though it be therefore of grace that we are saved, yet we must necessarily be alwaies doing of good, this is the way thorow which we must walke, if ever we will attaine to salvation.

Note.

The second part of the Chapter is a briefe of many exhortations to most necessary duties, *vers.* 12. &c. to *vers.* 23. First, to love with a singular love

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the Miniſters of Gods holy Word labouring amongſt them, *verſ.* 12, 13. Secondly, to imbrace peace and love one with another, and out of love to doe ſuch good offices towards one another, as any mans infirmity ſhould particularly require, *verſ.* 13, 14. Thirdly, to have ſuch patience, as not to render evill for evill to any man, but againſt evill to doe good to all men, and not to the brethren only, *verſ.* 14, 15. Fourthly, to rejoyce alwaies in the Lord, *verſ.* 16. Fifthly, to pray unto, and to praiſe God unceſſantly, *verſ.* 17, 18. Prayer, as *Oecumenius* noteth well, is the meanes of comfort from God, and ſo of rejoycing alwaies, whatſoever adverſities we doe indure, and therefore is well put in the next place. So that to pray continually is without intermitting when we are preſſed with miſeries after miſeries, or by the deſire of the heart, according to *Anſelme*. The word uſed here is ἀδιαλείπτως, without ceaſing, and it ſeemeth to me to be a preſſing of that of our Saviour Chriſt, who is ſaid to have put forth a Parable, to ſhew that men ought alwaies to pray and not to bee weary. *In all things give thankes*; this is well added, ſaith *Calvin*, becauſe ſome are ready to murmure when their deſires are not preſently granted, for contrariwiſe wee ought to be thankfull, both when God doth the thing which we deſire, and when he doth it not, or deferreth, becauſe he aimeth at our good herein. Sixthly, *Not to quench the Spirit*; that is, by ſuffering thoſe good motions to fade and vaniſh, which by the holy Spirit are wrought in our hearts: or as *Oecumenius* hath it, becauſe there were falſe teachers as well as true, and therefore it being unknowne who was of the one ſort and who of the other, leſt they ſhould turne their eares away from the Spirit ſpeaking in the true Prophets, whereby they ſhould take occaſion to propheſie no more amongſt them, that ſpirituall light which God had ſet up there, thus going out, hee ſaith, *Quench not the Spirit*; and doe not under this colour deſpiſe propheſying, but try all things that are brought, and cleave to that which is good, *verſ.* 19, 20, 21. *Anſelme* alſo ſaith the ſame in effect. The Spirit of God no man can quench; but they that will not ſuffer the Prophets to ſpeake through envy, doe as much as in them lyeth to quench the Spirit. Therefore expounding himſelfe, that we might know he meant the oppoſing of the Prophets, hee addeth, *Deſpiſe not propheſying*; thinke not that which is ſpoken to bee falſe to deſpiſe it, but true, and ſo reverently receive it; firſt, trying all things, and cleaving to that which is good, but abſteining *from all appearance of evill*; that is, not only from that which is ſimply evill, but hath before others an appearance of evill, ſo as that they may thinke ill of us therefore: for wee ought not to doe any thing whereby men ſhould come to have an ill ſuſpicion of us, though in ſo doing we have a good conſcience.

Oecumenius.

Anſel.

Luk. 18.

Calvin.

Oecumen.

Anſelm.

Non ſolum ab eo, quod veraciter malum eſt, ſed etiam ab ipſa ſimilitudine mali. Non enim occaſionem male ſuſpitionis de vobis dare hominibus debetis, cùm vos malam conſcientiam non habetis.

3

Chryſoſt. Oecumen. Anſelm. Sit ſpiritus veſter integer nullo peccati conſenſu vulneratus, anima veſtra integra nullis delectationibus carnis ſauciata, &c. Calvin. Zanchius.

The third part of the Chapter is the concluſion of all the Epiſtle: firſt, by praying unto God for them, that they might bee thorowly ſanctified and bee kept whole and unblameable in ſpirit, ſoule, and body, unto the comming of the Lord, *verſ.* 23. Some by the Spirit here will have the gifts of grace underſtood, which are preſerved whole and unſpotted, when we refraine from ſuch actions in our lives as are defiling. Others by the Spirit underſtand the reaſonable part of the ſoule; by the ſoule, that whereby wee live; and by the body, that which is outward, making theſe three the parts of which every man conſiſteth; and ſo the meaning is, that your Spirit may be kept whole, not being wounded by conſenting to any ſinne, your ſoule by not being pierced with any fleſhly delights, and your body by not being hurt with the committing of ſinne. But for ſo much as man conſiſteth not of three, but onely of two parts, the Soule and Body; others better, but yet to the ſame effect, underſtand two faculties of the minde; by the Spirit, the intellectuall faculty; by the ſoule, the ſenſitive and vegetative. The Spirit is wholly ſanctified when the thoughts of the minde

are

are pure and holy; the ſoule, when the affections are well compoſed and agreeable to holy and regenerate reaſon; and the body, when it obeyeth the command, and doth the good workes of good reaſon and will, and of good affections. Secondly, by comforting them in reſpect of Gods fidelity, who having called them, will doubtleſſe doe this for them, *verſ.* 24. Thirdly, by willing them to pray for him and his fellow Preachers of the Goſpell, *verſ.* 25. Fourthly, by exciting them to mutuall ſalutations, *verſ.* 26. Of the *holy kiſſe*, ſee before *Rom.* 16. 16. Fifthly, by charging them that this Epiſtle bee read to all, *verſ.* 27. Laſtly, by commending them to the grace of God, *v.* 28.

AN

AN EXPOSITION OF THE SECOND Epiſtle of S. PAVL to the THESSALONIANS.

THE PREFACE.

Beze. Cornel. à Lapid.

Oecumen. Athan. in Synop.

THis Epiſtle is thought by ſome to have beene written ſoone after the former, whilſt the Apoſtle remained yet at Corinth. In the Poſtſcript it is ſaid to have been ſent from Athens, in the Syriacke from Laodicea, and ſome hold that it was written from Rome. But becauſe hee joyneth *Sylvanus* and *Timotheus* with him, as he did in the former, who were with him at Corinth, it is moſt likely that it was ſent from thence. The occaſion was, as all agree, he heard, that by reaſon of that which he had ſaid, 1 *Theſ.* 4. of the comming of the Lord, that it ſhould be ſudden, and *we that are alive ſhall be taken up*, &c. that they grew to this opinion, that the Lord would come to judgement in that age wherin they lived; & becauſe the world was thought to be of ſo ſhort a continuance, divers amongſt them lived idly, and neglected to doe the workes of their callings, expecting yet in the meane ſeaſon to live upon the common ſtocke; and as from idleneſſe ſpring many other vices, ſo they being idle lived diſorderly, and ran into other vices, to the diſgrace of the Chriſtian Religion. To take away the ground therefore of this diſorder, and to beat downe all inordinate living, he directeth this Epiſtle unto them, and ſo after that he hath congratulated the faith and grace that was in them, he ſheweth that the day of judgement ſhould not then be, but an Apoſtaſie from the faith muſt be made firſt, and the Author thereof, the man of ſinne, muſt firſt be revealed; and laſtly, giveth admonitions againſt idle and unprofitable livers.

CHAP.

CHAP. I.

The Analysis and Sense.

IN this Chapter, after his usuall salutations, the Apostle congratulateth the Thessalonians growth in grace, and their constancy in suffering for the truth, concluding with prayer for them. So that after the superscription, *vers.* 1. which is the same with that 1 *Thes.* 1. 1. here is first, a salutation, *vers.* 2. 1

Secondly, a congratulation, wherein againe is first an acknowledgement of being bound to be thankfull to God for them, in regard of their faith and love so much abounding, *vers.* 3. Secondly, a profession of this joy for them, expressed by his glorying of them in other Churches, *vers.* 4. In respect of their patience in bearing afflictions for the Gospels sake. Thirdly, an amplification of this point of their patient suffering, in that hee maketh it a signe or proofe of Gods righteous proceedings, when the time shall come of rewarding every man according to his workes; for if hee bestoweth a Kingdome upon them, as is taught in the Gospell, and rest, but requiteth such as troubled them unjustly, standing for his truth with tribulation, his proceedings shall be most just and righteous herein, *vers.* 5, 6, 7. and to set forth the tribulation the more, wherewith persecuters shall be rewarded at the last day, he addeth, that the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire taking vengeance, and punishing them with everlasting destruction; and on the other side, to set forth the rest in the Kingdome of Heaven of the faithfull the more, he addeth, *When he shall come to be glorified in his Saints, and to be admired in all them that beleeve*, v. 8, 9, 10. See the sense more fully in the Text following. 2

The third part of the Chapter is a prayer for them, that God would count them worthy of that Kingdome of which he had before spoken, and therefore that he would *fulfill the good pleasure of his goodnesse and the worke of faith with power* and that the name of Christ might be glorified in them, and they in him, *vers.* 11. 12. In speaking of the Kingdome before mentioned, he saith, *That yee may be counted worthy of this calling*; that is, as *Anselme* hath it, to be called at the last day, *Come yee blessed of my Father into the Kingdome prepared for you. To fulfill the good pleasure of his goodnesse*; that is, that hee would make you perfectly to will and to desire that which is good: or *that he would fulfill all your will of goodnesse*; that is, that he would fully doe whatsoever ye doe well wish or desire, thus *Anselme*, but *Oecumenius* better, the good pleasure of Gods goodnesse is that we should be saved: in praying therefore that this might bee fulfilled, hee desireth no more, but that they might not perish but live eternally: for that this is Gods will it appeareth, in that he saith in another place, *God would that all men should be saved, and come to the knowledge of the truth. And the worke of faith with power*; that is, that he would make you perfectly to doe that which agreeth with a true and lively faith by his Almighty power. Or, as *Calvin* hath it, faith it selfe may be called *The worke of faith*, because it is the worke of Gods Spirit, and such a worke as is wrought with power to fulfill and perfect it, in regard of our weakenesse and the assaults of Satan. *That the name of Christ may be glorified in you*; that is, that ye may live so in this world, as that Christ, whose faith ye professe, may be hereby glorified, *and ye in him*; that is, and that yee may be by him retributed with glory in the world to come, *according to the grace of our God*; that is, as *Anselme* well speaketh, according to that which the Father and the Sonne, by the grace of the Holy Ghost, doe give unto the Elect out of their free goodnesse, above that which they can 3

Anselm.

Oecum.

Anselm.

Calvin.

Anselm. Secundum quod pater & filius per gratiam Spiritus Sancti electis suis gratuita bonitate tribuunt, supra quam mereri possint.

Note.

can deſerve. So that as grace commeth of the good will and pleaſure of God, ſo to be worthy of eternall life is in Gods acceptance only, not that there is or can be in us any ſuch merit, for which God in juſtice ought to beſtow ſuch a reward upon us.

Text 140.

Verſ. 5, 6. *Which is a manifeſt token of the righteous judgement of God, that ye may be counted worthy of the Kingdome of God, &c.*

Anſelm. in 2 Theſ. 1.

THat is, whilſt yee that live ſo exactly according to Gods holy will, but yet ſuffer ſuch hard things; what doe yee elſe but give an example of Gods juſt judgement, becauſe from that, which ye ſuffer, it may be gathered, how he will ſtrike thoſe with whom he is angry, if he ſuffereth you to be ſo afflicted in whom he delighteth; or how hee will ſmite them againſt whom he will give a juſt judgement, if hee doth ſo vex you, whom piouſly reproving he cheriſheth; or how he will not ſpare the wicked, who are as branches cut off for the burning, when as he ſpareth not the juſt, that he may perfect their purgation? And this is the ſame in effect that *Peter* ſaith, *If judgement beginneth at Gods houſe, where ſhall the wicked and ungodly appeare?*

Aug. tract. 44. contra Fauſtum. His intelligitur quomodo non parcatur impiis, tanquam ſarmentis præciſis ad combuſtionem, quando juſtis non parcitur propter perficiendam purgationem.

That yee may bee counted worthy; for none ſhall bee received into that Kingdome that are uncleane, and ſo unworthy, and they onely are counted worthy, that ſuffer not for their faults, but for God, looking at nothing elſe but this Kingdome in their ſufferings. *If ſo be it be juſt with God*, &c. that is, upon this condition they ſhall be judged and ye rewarded; if God ſeeth their workes to be evill, ſo that they are worthy of everlaſting torments, and yours good indeed, ſo that he counteth it juſt to recompence you with everlaſting reſt: for thus he thought good to temper his ſpeech, that upon an imagination that their workes were good enough, they might not grow ſecure, becauſe oft times what we approve God condemneth, and what hee approveth we diſpraiſe. *With the Angels of his power*; that is, by whom his power ſhall appeare, in ſending by their miniſtery the wicked into hell, and receiving the godly up into Heaven. *In flaming fire*; he is ſaid to come thus, not becauſe he ſhall be compaſſed about with fire, but becauſe this ſhall bee the effect of his comming, to burne the wicked with fire. *Thoſe that know not God*; that is, the wicked that obey him not, which having faith, yet walked not in his Commandements. *Being removed from the preſence of the Lord, and from the glory of his power*; that is, when the day of judgement commeth, being taken away, that hee may not ſee the Lord in his glory, or which by his power ſhall bee conferred upon the Saints. For at the time of judgement both good and evill ſhall ſee the forme of a ſervant, but then the wicked being caſt headlong into hell, the godly onely ſhall be lifted up to behold Gods glory. *When he ſhall come to be glorified in his Saints*; that is, to fill and to illuſtrate his Saints with his glory, that ſeeing him as he is, they may bee made like unto him, and that hee may appeare glorious in them, and *bee made admirable in all beleevers*; that is, that the wicked may bee made to admire the glory which ſhall then bee beſtowed even upon every leſſer beleever, wherewith they were never before moved, but deſpiſed it, and that they themſelves may admire their owne glory. *Becauſe our teſtimony towards you was beleeved*; that is, therefore will he give you reſt with us in that day, becauſe though ye ſaw not theſe things, but they exceeded all underſtanding, yet ye beleeved them.

Meyer.

I adde here no more Expoſitors, becauſe all ſpeake almoſt to the ſame effect with *Anſelme*, ſo that the doubts of this place may now bee eaſily reſolved: firſt, if it bedoubted, how in the afflictions which the faithfull ſuffer, there is a declaration made of the juſt judgement of God to come? It is anſwered, that this being laid for a ground, as *Calvin* hath it, that God is juſt, we cannot but gather, that the godly being preſſed with ſo much miſery now,

I

Calvin.

and

and the wicked flouriſhing in proſperity, there muſt needs come a time wherin every one ſhall be dealt withall as Juſtice requireth, the godly being rewarded with everlaſting reſt and life, and the wicked with eternall death and deſtruction. The collection made here by *Oecumenius*, that to ſuffer for Chriſt, bringeth to the Kingdome of Heaven, according to juſt and right judgement, and not by grace onely, cannot ſtand, both becauſe it is contrary to other places, aſcribing all to grace only, and becauſe the drift of this place is not to ſhew, what in juſtice they are worthy of, but onely an argument of the Judgement to come, that is preached and ſet forth in the Goſpell to be ſuch, as that the godly ſhall then be rewarded with Heaven, and the wicked puniſhed in hell, which indeed in juſtice muſt needs be ſo: but becauſe there is no proportion betwixt ſo great a reward, and the merit of our ſufferings, *Theophylact* ſpeaketh well, that he ſaith not, that they may be worthy, but God be counted worthy; ſo that as juſtice requireth, that there ſhould be of ſome conſideration had hereafter of the ſufferings of his Saints here, ſo that their ſufferings be ſo conſidered of as to reward them ſo infinitely, grace muſt come in and be the ſole cauſe and reaſon hereof.

Oecumen.

Theophylact.

Secondly, if it be doubted, how the Angels are called the Angels of his power: for the word εἴπερ, in the beginning of the ſixth verſe, tranſlated by *Anſelme*, if *ſo be it be juſt*, and commented upon accordingly, is by all others rendred, *for it is juſt*, and ſo it is a reaſon of that which was before ſaid of the juſt judgement of God. But if the queſtion, I ſay, bee about the Angels of his power, it hath already beene well reſolved, becauſe God giveth wonderfull power to his Angels for the executing of his will, and to this all others agree alſo.

2

Thirdly, if it be doubted what he meaneth, when ſpeaking of the eternall deſtruction of the wicked, *verſ.* 9. he ſaith, that it ſhall be from the preſence of the Lord, and from the glory of his might. *Oecumenius* ſomewhat differing from *Anſelme*, expoundeth it of the ſudden deſtruction of the wicked, ſo ſoone as ever God ſhall appeare in glory to judgement; as if it had beene ſaid, ſo ſoone as ever God ſhall appeare, and his preſence to judgement ſhall be manifeſted, they ſhall bee deſtroyed, neither ſhall it coſt him any labour to ſend them into their place. So likewiſe *Theophylact*. Some by the face of the Lord underſtand his condemnatory ſentence that ſhall come out of his mouth, according to that interpretation which by *Ierome* is made upon *Dan.* 7. 10. *A fiery ſwift river went out from his face*, that is, the moſt ſwift and efficacious ſentence of the Judge, which like a fiery and ſwift running River ſhall ſuddenly carry away and drowne the wicked in hell. *Calvin* expoundeth it, as if in ſaying, *from the face of the Lord*, were meant perdition contrary to his glory, and therefore everlaſting, as that is everlaſting. The moſt ſimple underſtanding of theſe words is, as I take it, that when the Lord commeth to judgement, hee ſhall inſtantly ſend the wicked to the place of their torment, his Almighty power being ſuch, as that none ſhall be able to make reſiſtance againſt it. And thus alſo *Bullinger*, and it is the ſame in effect with that of *Theophylact* and *Oecumenius*.

3

Oecum.

Theophyl. Cornel. à Lapid.

Hierem. Fluvius igneus ſententiam judicis efficaciſſimam & celerrimã ſignificat, quæ inſtar ignis & rapidiſſimi fluminis impios in tartarum abripiet & immerget.

Bullinger.

Fourthly, if it be doubted who are meant by the Saints, and who by the faithfull, concerning whom it is ſaid, that he ſhall come to be glorified in the one, and to be made admirable in the other, *verſ.* 11. *Oecumenius*, whom *Zanchy* followeth, and *Calvin*, and *Chryſoſtome*, alſo underſtand by *Saints* and *Beleevers* the ſame; the ſecond, *all beleevers*, being an explication of the firſt, *his Saints*. For all beleevers are indeed Saints, becauſe faith ſanctifieth and puriſieth the heart, yet the words are varyed into *all beleevers*, ſaith *Zanchy*, that it might not be thought that ſuch as have beene of an holy life onely ſhall be ſaved, but even whatſoever penitent ſinner beleeveth with a true and lively faith, whether of the Jewes or Gentiles. *To be glorified in his*

4

Oecumenius. Calvin. Zanchius. Chryſoſt.

Saints, is expounded three waies: firſt, to be glorified by communicating to them his owne glory, wherewith he, as he is man, is glorified: for their glory, they being his members, is his glory; ſo that when he ſhall change our vile bodies, and make them like unto his moſt glorious body, he ſhall be thereby more glorified. Secondly, to have glory and praiſe aſcribed unto him by his Saints for this great glory communicated unto them: ſo *Chryſoſtome* rendring ἐν τοῖς ἁγίοις, by διὰ τῶν ἁγίων, Thirdly, to have praiſe and glory aſcribed to him from the holy Angels, when they ſhall ſee ſuch wonderfull things done for the confuſion of the wicked and for the comfort of the godly. The firſt way all Expoſitors expound it, and it is doubtleſſe properly the meaning: for having ſet forth the deſtruction of the wicked, the ſalvation of the godly was now to bee deſcribed. The ſecond is alſo a way whereby God hath glory in his Saints, but not ſo properly meant here, and much leſſe the laſt. *To be made admirable*, *Ambroſe* readeth *Mirificari*, the Syriack, to ſhew his miracles to unbeleevers. But the firſt is the right reading, and the meaning is, that the glory, wherewith he ſhall then be glorified in his Saints, ſhall be admirable; ſuch as have beene poore, and deſpiſed, and ſuffered in this world, being raiſed to ſuch an height of glory, and they that have beene great here, being debaſed to ſo low an ebbe of miſery, and all this by reaſon of faith in the one and infidelity in the other, when as the wicked world could not be perſwaded of any ſuch iſſue of faith, and to ſhew this, hee addeth, *Becauſe our teſtimony was beleeved of you.*

Chryſoſt. — *Chryſoſt. Theophylact. Anſelm.*

Note. Note, that when we ſuffer any thing in this world, God would have us to looke at the reward to come in Heaven, our very ſuffering, if we take it patiently, being a token thereof unto us. And who would be grieved to be taken aſide, as it were, to have the heavenly glory ſhewed unto him, as his portion, after that he hath indured ſome miſery awhile here?

Note. Note againe, what ſhall be the end of perſecuters, that any way moleſt or trouble the faithfull, even everlaſting deſtruction, which at the inſtant of the Lords comming ſhall be ſuddenly brought upon them.

Note. Laſtly, note that the glory of Heaven ſhall not bee conferred upon any man for his owne well doing, but onely for his faith. This it is that ſhall make him glorious, with that glory that all the world may wonder at, as being ſuch as the eye hath not ſeene, nor the eare heard, neither hath it entred into the heart to conceive.

CHAP. II.

The Analyſis and Senſe.

IN this Chapter, becauſe upon occaſion of his former writing, ſome had troubled them with a conceit of the Lords comming being then at hand, he ſomewhat largely giveth them warning of an Apoſtaſie that muſt be before the comming of the Lord to judgement, and in this Apoſtaſie whoſoever were carried away, hee ſheweth that damnation muſt bee their reward; but hee praiſeth God for them, as appointed to ſalvation, and ſo prayeth for their eſtabliſhment. Of this Chapter then there are two parts: firſt, a premonition touching the man of ſinne, that was to come before the end of the world, *verſ.* 1, &c. to *verſ.* 13. Secondly, an application of this doctrine or prophecie unto them, *verſ.* 13, &c. to the end of the Chapter.

1 Touching the firſt, he firſt prepareth unto it, by deſiring them that they would not be troubled by any meanes, as if the comming of the Lord were then at hand, *verſ.* 1, 2, 3. Hee beſeecheth them for this purpoſe, by the comming of our Lord Jeſus, and our gathering together unto him, *verſ.* 1.

that

that is, as they reverenced his comming, and made account of being gathered then unto him to partake of his glory, so they would not lightly or vainly talke or hold any thing touching this comming of his. Thus *Chrysostome*, *Primasius*, and *Theophylact*, with the rest of the Ancients, understand our being gathered together unto him. So that that gathering unto him, which is by faith, mentioned by *Quir. Reuterus*, as understood by some, hath no place here, *vers.* 2. *That yee would not suddenly be removed from your minde, nor be troubled*; that is, as *Oecumenius* hath it best, that yee would not bee made to feare through ignorance or slavishnesse of minde, and so the second word, *nor be troubled*, serveth to explaine the first. Others generally expound it, of being removed from the faith received, which was of Antichrist to come, and other signes, which should be before the day of judgement. But because the time of the Lords comming shall be a terrible time, and able to breed such perplexity in the minde, as whereby some have beene distracted, being conceived of as at hand, I rather subscribe to the first exposition. *Neither by Spirit*; that is, as all agree, neither by false teachers, pretending the Spirit; but *Anselme* hath another, by the evill spirit appearing in vision to any man, and affirming the day of judgement to bee at hand, and that hee might be the better credited, transforming himselfe into an Angell of light. But the first is most agreeable to other passages, wherein the Spirit is spoken of, as speaking in teachers, 1 *Iohn* 4. 4. *Try the Spirits, whether they bee of God or no, &c. Nor by word*; that is, by any reason brought by such as goe about to seduce this way: *Nor by any Epistle as from us*; that is, pretended by false teachers to be written by us, or collecting any such thing out of that which before we wrote unto you.

Calvin.

Chrysost.
Theophylact.
Primasius.

Reuterus who supplied *Zanchy* in this Chapter.
Oecum. Σημαίνει ἀπὸ τοῦ νοὸς τετ' ὀξὺ παραχθῆναι καὶ φοβηθῆναι ἐκ τῆς τοῦ ἀγγέλου καὶ δυλείας.
Anselm.
Calvin.
Reuterus.
Anselm.

If any presumed, even in Saint *Pauls* time, to write in his or his companions names to countenance their errors, as *Calvin* thinketh they did, what a world of spurious writings must there needs be since, fathered upon the Apostles and upon Apostolicall writers for the countenancing of error, whereof the world is now so full by meanes of the Papacy? But what? doth he impugne the teaching of the day of the Lord to be at hand, when as the same was taught before by our Saviour Christ and by his Apostles? No verily, but because by teaching that it should be whilst they lived, Satan sought advantage against our faith, thinking hereby quite to overthrow it, when as this time being come and past, in which it was taught the Lords comming should have beene, but yet was not, therefore the Apostle is so cautelous hereabout, not contradicting any thing before taught by the Lord, but giving the right understanding thereof, in what sense the comming of the Lord was spoken of, as being at the doores, *viz.* to stirre up all men at all times to vigilancy, because there is so great danger of being secure at any time, and because in truth in regard of the Lord, it was then at hand, seeing a thousand yeares are with him but as one day: so that although it was spoken of as so neere then, yet it was alwaies to be conceived, that there were certaine great alterations in Gods decree to happen first in the world, and then should the end be. To this effect almost *Calvin* speaketh, and others. But *Anselme* saith, the Apostle did thus premonish them, lest being troubled in thinking upon the most swift comming of the Lord to judgment, they might be seduced to receive the Devill in stead of Christ, who by perswading this, sought to bee adored as if he were Christ. Secondly, by the Spirit of prophecie hee foretelleth of an Apostasie that should be before the day of judgement, and of one head or chiefe that should be in this Apostasie, *vers.* 3. whom he first describeth, *vers.* 4. Secondly, he remembreth them of his former admonition given unto them about these things, *vers.* 5. Thirdly, he speaketh of the present impediment which hindred him from being then revealed, as well knowne unto them, *vers.* 6. Fourthly, that they might not thinke this Apo-

Note.

Calvin.
Anselm.
Ne in ipsa perturbatione expectationis celerrimi Christi adventus possent seduci ad suscipiendum pro Christo diabolum, qui hoc agebat ut sub nomine Christi se faceret adorari.

ſtaſie to be farre off, and ſuch as ſhould come a long time after, and ſo not to concerne them, he ſheweth that it was then a beginning, *verſ.* 7. Fifthly, he ſheweth when the head of this faction ſhall be revealed and deſtroyed, *v.* 8. Sixthly, he more largely deſcribeth the manner of his comming, *viz.* in a moſt deceiveable manner, *verſ.* 9. Seventhly, who ſhall bee deceived by him, and to what a miſerable end they ſhould be brought by being thus deceived, *verſ.* 10, 11, 12. All which muſt have a large explication, and therefore I reſerve it for the Text following.

2 Touching the ſecond part of the Chapter, *viz.* his applying of all this unto them, this hee doth firſt by commending their conſtancy in the truth, and profeſſing that he was bound to praiſe God for them, as for ſuch as in whom he ſaw certaine ſignes that they ſhould not with the ſeduced before ſpoken of, reape deſtruction with their great deceiver, but glory, as being ordained thereunto, *verſ.* 13, 14. that they might not thinke that hee ſpake thus, as having any way an ill opinion of them, that their affections ſhould be diminiſhed towards him, but he might hold their love and good will ſtill, notwithſtanding the foregoing inſinuated taxation, *verſ.* 11, 12. Secondly, by exhorting them to perſeverance, and to hold faſt his traditions, *verſ.* 15. of which, becauſe he ſaith, both by *Word and Epiſtle*, we muſt ſpeake a little more largely by and by. Thirdly, by praying unto God for their eſtabliſhment in every good word and deed, that they might both ſpeake and hold the truth in every thing, and live accordingly, doing only that which is good, *verſ.* 16, 17.

Text 141. Verſ. 3, 4, 5, 6, &c. *Becauſe unleſſe there commeth an Apoſtaſie firſt, and that man of ſinne, the ſonne of perdition be revealed, which is an adverſary, and lifted up above all, that is called God, &c.*

Mayer. BY reaſon of the great obſcurity of this Text, ſo divers and large expoſitions have beene made hereupon, that it would bee over-tedious to bring in many Expoſitors ſpeaking ſeverally here. And therefore letting that paſſe, I come to conſider and examine what I finde in them for the clearing of all things here. That the ſpeech is eclypticke, and muſt needs have a ſupply underſtood, is plaine, and therefore all ſupply theſe words, *The end ſhall not be, unleſſe there be an Apoſtaſie firſt.*

The maine doubts are, firſt, what Apoſtaſie is here meant? Secondly, who is the man of ſinne here deſcribed? Thirdly, how the myſtery of iniquity is ſaid to have wrought then? Fourthly, what it was which is ſaid to have letted the revealing thereof, but yet that it ſhould be taken away, and then this myſtery ſhould bee revealed? Fifthly, what is meant by the breath of Gods mouth, wherewith it is ſaid that he ſhall be conſumed, and how hee ſhall be aboliſhed by the brightneſſe of his comming? For that which is added of the manner of his comming, and of the efficacy thereof in thoſe that are appointed to perdition, *verſ.* 9, 10. may well come under the ſecond, who the man of ſinne is.

Doubt 1. Verſ. 3. *Aug. Tract. de Antichr. Niſi diſceſſerint omnia regna à Romano Imperio, quæ priùs ei ſubdita erant. Beda. Non abſurde de ipſo Romano Imperio creditur dictum.*

Touching the firſt, ſome hold that by the Apoſtaſie is meant an Apoſtaſie or falling away from the obedience of the Roman Emperours. As *Aug.* who ſaith in way of expounding theſe words, *Vnleſſe there be an Apoſtaſie firſt*; unleſſe all Kingdomes depart from the Roman Empire, which were before ſubject to it. And *Hieronymus* calleth it an Apoſtaſie, whereby all Nations which were ſubject to the Roman Empire goe backe there-from. *Tom.* 3. *qu.* 11. ſo likewiſe *Ambroſe* and *Haimo*: and *Beda* ſaith, that it is not abſurdly held to be ſpoken of the Roman Empire. But the word Apoſtaſie is no where uſed in the holy Scriptures in this ſenſe, and it is plainly here afterwards deſcribed to be a falling away into ſinne and error, and not in reſpect of any civill government: for in ſetting forth the head thereof, he ſaith, that he

he commeth with lying ſignes and wonders, and in the deceit of unrighteouſneſſe; and againe, God giveth them over to beleeve a lie, *That all might bee condemned that beleeve not the truth.* And therefore, as againſt ſuch an Apoſtaſie, he ſtirreth them up to conſtancy, *verſ.* 15. and prayeth for their eſtabliſhment in every good word and worke, *verſ.* 16. Againe, to expound this Apoſtaſie of a falling away from the Roman Empire, is altogether from the ſenſe of our Saviour Chriſt, from whoſe prediction, *Matth.* 24. it is moſt likely that the Apoſtle groundeth that which he here delivereth for the ſubſtance thereof. For there the falling away from faith and grace, and going after falſe Chriſts, onely being by them deceived, is ſpoken of. Laſtly, the comming of the Lord at the laſt day is propounded as a puniſhment of this Apoſtaſie, and of the ring-leader herein; which puniſhment, why it ſhould be inflicted upon thoſe that fall from one civill Empire more than from another, I can ſee no reaſon, but upon ſuch as make an Apoſtaſie from the true faith of Chriſt to the errors of Antichriſt. And therefore having ſpoken of the head of this faction, how he ſhould be aboliſhed by the brightneſſe of Chriſts comming, he addeth ſomething of the condemnation of all thoſe that beleeved not the truth, as Apoſtatizing with him.

Some againe hold therefore, that the Apoſtaſie here mentioned is an Apoſtaſie from the true faith unto error, applying hereunto divers other places, which ſerve (as it were) to explaine the meaning of this, as 1 *Tim.* 4. 1, 2, 3. *The Spirit doth plainly ſay, that in the laſt times ſome ſhall fall from the faith, giving heed to deceiving ſpirits and to doctrines of devils*; for here the very word ἀποστήσονται is uſed, and to the ſame effect it is ſpoken againe, 2 *Tim.* 3. 2 *Tim.* 4. *verſ.* 3. 2 *Pet.* 2. 1, 2. and of this minde are moſt of the moſt learned, and *Lyranus* in ſpeciall, applying hereunto that prediction of our Saviour Chriſt before ſpoken of, ſaith, it ſeemeth better to mee to expound it of a going from the Catholike faith, not for that all ſhall goe herefrom, for it ſhall continue with ſome unto the end, but becauſe the greater part of beleevers ſhall goe from it, according to the ſaying of our Saviour, *Matth.* 24. the time of Antichriſt approaching, iniquity ſhall abound, and the love of many ſhall wax cold; and by conſequence, the true faith ſhall faile in many, and then Antichriſt ſhall come, a diſpoſition being thus made before to receive him.

2

Lyran. Salvo meliori judicio, mihi videtur melius intelligendum de receſſu à fide Catholica, non quòd omnes à fide ſint receſſuri, quia durabit in aliquibus ad finem mundi, ſed quia major pars credentium diſcedet ab ea, quia ſec. dictum Servatoris, &c. Anſel.

To this expoſition of the Apoſtaſie here to be made from the faith, as being the certaine true meaning, doe I ſubſcribe: but yet by the faith, we are not to underſtand that which is in the Pope of Rome, as ſome may haply draw the word *Catholike faith*, uſed by *Lyra*, and *Anſelme* doth, making this one expoſition of the Apoſtaſie, a falling from the Biſhop of Rome, whom all the Popiſh willingly follow; as though now that we have revolted from the Pope, it were a preparative to Antichriſts comming. But to fall from the true faith, taught by our Saviour Chriſt and his Apoſtles, is the Apoſtaſie here ſpoken of, a ring-leader unto which Antichriſt ſhould bee, and ſo it ſhould not be a making way unto him. *Primaſius* is both for this Apoſtaſie from the faith, and for that alſo from the Roman Empire, and ſo is our *Reuterus*, and ſome others.

Primaſius.
Reuterus.

Touching the ſecond, there are ſome that underſtand by the Apoſtaſie, the man of ſinne, by a metonymie making theſe two one and the ſame, as *Auguſtine*, *Chryſoſtome*, *Theodoret*, *Theophylact*, and *Oecumenius*, and therefore *Auguſtine* readeth it, unleſſe the Apoſtata commeth firſt, and the man of ſinne, &c. becauſe he is the Author of this Apoſtaſie: but by the conſent of all Copies, the reading is otherwiſe, *viz.* Apoſtaſie, not Apoſtate. Yet Apoſtaſie being underſtood, as was ſaid before, of a back-ſliding from the faith, wherein this man of ſinne is the chiefe, he muſt neceſſarily be underſtood when this Apoſtaſie is ſpoken of. *Vnleſſe there bee an Apoſtaſie firſt,*

Doubt 2.

Aug. lib. 20. *de Civit. Dei, c.* 19.

firſt, and the man of ſinne be revealed; that is, unleſſe that man, who ſhall be notoriouſly wicked come firſt, and by his meanes a defection from the true faith be made in all places, and he be alſo manifeſted every where what he is. That which Expoſitors doe here vary moſt about, is who this man of ſinne ſhould be, ſome holding that he is one man, and that either *Nero* the perſecuter, who was a moſt infeſt enemy to Chriſtianity: but this, as abſurd, is rejected by ſome Ancients themſelves, as by *Beda:* and ſome that he is a ſtrange man yet to come, as the Popiſh, who ſay that he ſhall be a Jew of the Tribe of *Dan*, begotten of an whore in Babylon, whom the Devill ſhall corporally inhabit, and that he ſhall take Jeruſalem, and reedifie the Temple of *Salomon*, and be received of the Jewes for their Meſſiah, and that he ſhall reigne over all Chriſtians with great tyranny and cruelty three yeeres and an halfe: that he ſhall kill *Enoch* and *Eliah*, who ſhall then bee ſent into the world againe, as fore-runners of Chriſts ſecond comming, and then ſhall the Lord come to judgement and ſlay him in Mount Olivet, and ſo condemne him to hell. But this opinion cannot poſſibly ſtand, becauſe it is ſaid here, The myſtery of iniquity now worketh; and it is concluded, that God ſhall deſtroy him with the brightneſſe of his comming, ſo that this man of ſinne continueth many ages, which it is impoſſible that any one man ſhould doe. Other arguments againſt this opinion, ſee upon *Revel.* 11. *qu.* 1. If it bee ſaid, it muſt needs be meant of one man, becauſe he ſpeaketh altogether in the ſingular number. I anſwer, that this proveth nothing, but that they which ſhall one after another thus exalt themſelves and lead into error, ſhall be ſo alike in their impious proceedings, as if it were ſtill all one man of ſinne. And to this effect *Origen* ſaith, there is generally one Antichriſt, but the *ſpecies* of him are many. *Daniel* in ſpeaking of the foure Monarchies, calleth each Monarchy a beaſt, as if it were meant but of one King, but every man knoweth that thereby was to bee underſtood the whole ſucceſſion of Kings whilſt ſuch a Monarchy ſtood; and ſo likewiſe by the man of ſinne here is to be underſtood, not any one man, but a ſucceſſion of ſeducers thorowout many generations.

Orig. Traſt. 20. in Matth. Generaliter unus eſt Antichriſtus, ſpecies autem ejus multæ ſunt.

But amongſt thoſe that conſent hereabout in generall, there is a difference when they come to ſet downe in particular what ſucceſſion this ſhould be. Some hold, that the Turke is this man of ſinne: but becauſe the circumſtances here ſet forth cannot be fitted unto him, this is to be rejected. For firſt, he ſitteth not in the Temple of God; that is, is no Chriſtian in ſhew, as this Antichriſt is: for he ſhall pretend Chriſt, and in his name advance himſelfe, as *Chryſoſtome* ſheweth largely, ſaying, that he ſhall have the name, titles, and profeſſion of Chriſt, and Churches, and Biſhops, and Baptiſme, and the Euchariſt, and all other things as ſignes and wonders, and a ſhew of more continency than is amongſt true Chriſtians. *Hilary* alſo ſaith, that Antichriſt ſhall be contrary to Chriſt under the pretence of preaching the Goſpell, ſo that the Lord Jeſus Chriſt ſhall bee denied, when it is thought that he is preached. And *Irenæus* ſaith, that Antichriſt ſhall aſſay to ſhew himſelfe as Chriſt, and being a ſervant, to be worſhipped as God. Now we all know, that the Turke pretendeth not Chriſt, but is his profeſſed enemy. Secondly, of this Apoſtaſie it is ſaid, *The myſtery of iniquity now worketh*; whereas Turciſme is neither a myſtery, but profeſſed and open iniquity in oppreſſing of poore Chriſtians, neither did it begin to worke till *Anno* 300 and therefore not then. It is true that the Turke is alſo an Antichriſt, but no otherwiſe than the perſecuting Emperours in times paſt have beene, and as all are that oppoſe the truth of Chriſt: for to ſpeake generally, there are (as Saint *Iohn* ſaith) many Antichriſts, but the Antichriſt here meant, is ſome extraordinary enemy to the truth, the like unto whom never was before in the world, becauſe his enmity is under the pretence of amity to the truth, and

Chryſoſt. Hom. 49. in Mat 24.

Hil. lib. contr. Auxentium. Sub ſpecie Evang. prædicationis Chriſto contrarius erit, ita ut dominus Ieſus Chriſtus denegetur cum prædicari credatur.

Iren. lib. 5.

and ſtanding for it. Therefore all ſoundeſt Divines and unpartiall, that are not led by any particular affection or by-reſpects hold, that the Pope of Rome is this man of ſinne, becauſe that by meanes of him a great Apoſtaſie is made from the truth, and that under the colour of being for the truth. For whereas the truth ſaith, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve*, the Pope commendeth the worſhipping of creatures, as of Angels and Saints departed, and of the conſecrated bread in the Sacrament. Whereas the truth ſaith, *Thou ſhalt not make to thy ſelfe any graven Image*, &c. the Pope alloweth of Images. Whereas the truth requireth Prayers and Propheſyings to be in a knowne tongue, and that every one ſhould read the the Scriptures, the Pope will have the Scriptures lockt up in the Latine tongue, and prayers to be made in the congregation therein, and forbiddeth all lay people to reade the Scriptures. Whereas the truth ſetteth forth the Lords Supper to be received in both kinds, the Pope appointeth it to be miniſtred in one kinde onely. Whereas the truth alloweth marriage to all men, the Pope prohibiteth Prieſts and religious perſons to marry. Whereas the truth impugneth all juſtification by workes, and all merit in man, aſcribing grace and ſalvation to the mercy of God in Jeſus Chriſt alone, and unto faith as the inſtrumentall cauſe thereof; the Pope teacheth juſtification by works, and mans meriting of ſalvation, with many more points: the reciting whereof here, for the avoiding of tedioufneſſe, I paſſe over.

Touching the appellations here given unto him, *The man of ſinne*, the Popes of Rome have beene notorious for their monſtrous ſinnes: ſome have beene Negromancers, as *Sylveſter* the ſecond, *Benedict* 9. *Gregory* 5. and 7. *Iohn* 13. 20. 22. *Sixtus* 4. *Alexander* 6. *Paul* 3. And of theſe ſame, and others, ſome have beene notorious adulterers, as *Iohn* 13. *Benedict* 9. *Gregory* 7. *Clement* 5. and 7. *Sixtus* 4. *Innocent.* 8. *Alexand.* 6. *Paul* 3. *Iulius* 3. *Pius* 4. Some unreaſonably covetous, ſo that through their greedy deſire of gaine, for money any ſinne hath beene diſpenſed withall. Some bloody and cruell. Some perfidious, and keeping no faith to Emperours and Princes to whom they have given their faith. And being thus wicked and ſinfull, well may the body of them bee called *The childe of perdition*, both for the great deſtruction which hangeth over their owne heads, and for that which they bring upon others. Yea, and ſome of them by their Atheiſticall opinions have laid ſuch foundation of ſinning, as that they muſt needs be Authors of deſtruction both to themſelves and to many others. *Iohn* the three and twentieth denied the immortalility of the ſoule, and was therefore condemned by the Councell of Conſtance, the words of which Councell are theſe, *Iohn* the three and twentieth favoureth that opinion, that the ſoule is not immortall, neither is there any other life to be expected after this; yea he ſaid, and obſtinately held, that the ſoule of man periſheth together with the body, after the manner of bruit beaſts, againſt the Article of the reſurrection of the dead.

Paul the fourth was wont to ſay to Cardinall *Bembus*, oh how much hath this fable concerning Chriſt gained us? And Pope *Marcellinus*, in the time of *Diocleſian* and *Maximinian*, is recorded to have offered ſacrifice to Idols. *Liberius* ſubſcribed to the error of *Arrius*, that Chriſt is not God. *Honorius* was a Monothelite, *Anaſtaſius* a Neſtorian, *Vigilius* an Eutichian, and *Gregory* the ſeventh an Apoſtata, ſo called by *Veſpurgenſis*: and *Eugenius* the fourth was pronounced an Hereticke, and Schiſmaticke in the Councell of Baſil. And if in that ſucceſſion ſuch horrible ſinnes have reigned, and ſuch monſtrous errors have beene maintained, and points cleane contrary to the doctrine of the holy Scriptures, no marvell though hee bee called an adverſary. *Exalted above all that is called God, or worſhipped, ſo that he ſitteth in the Temple of God as God.* The Popes of Rome are made by the Caponiſts,

Platina.

Conc. Conſtant. Iohan. 23. fuit dogmatiſ. quòd vita æterna non eſt, neque alia vita poſt hanc eſt expectanda, quinimo dixit & pertinaciter credidit animam hominis cum corpore mori & extingui ad inſtar bruterum animalium, &c. Iure Canon. diſtinct. 21. Hieron. in chron.

Verſ. 4.

Canoniſts, their flatterers in their Decretals, as God ruling in his Church. For they call him the light of faith, and the ſunne of truth, and affirme, that he is abſolutely to be beleeved. They ſay, that hee can doe all things that God doth, and that he may not be judged of any, and what hee doth, hee doth as God and not as man. That he can make ſomething of nothing, and juſtice of injuſtice, that he is above all things, the cauſe of cauſes, and that his will is for a reaſon. They ſay that he is the head of the whole Church, that all power in Heaven and in Earth is delivered unto him, yea, that he hath power over the Angels, whom he commandeth to deliver ſoules out of Purgatory, and to carry them to the glory of Paradiſe: for thus *Clement* 6. alſo commanded them in his Bull of Jubilee. And as the Popes of Rome are held to be as God for their omnipotent power, ſo this very title of God hath beene often given unto them, as in that Diſticke, Thou moderateſt the bridles of the world with the Oracle of thy voice, and art worthily called a God upon earth. Upon a time the Sicilian Ambaſſadors fell proſtrate before the Pope, crying, O Lord God Pope, have mercy upon us. Pope *Nicholas* Diſtinct. 69. ſaith, *Conſtat ſummum Pontificem à pio principe Conſtantino Deum appellari. In Extravag. Ioh.* 22. are theſe words, *Dominus Deus noſter Papa.* And againe, *Credere Dominum Deum noſtrum Papam non potuiſſe ſtatuere pro ut ſtatuit, hereticum cenſeretur.* Now for their exaltation above all that is called God, that is, earthly Kings and Princes, who have this title given unto them in the holy Scriptures, the Popes pride hath beene a long time intolerable for his inſulting over them. Hiſtories doe at large declare how inſolently *Gregory* 7. *Vrban* 2. *Paſcalis* 2. carried themſelves towards *Henry* the fourth, whom they deprived of his Imperiall dignity, and towards *Hadrian* the fourth; *Alexander* the third ſet his foot upon the necke of *Fredericke Barbaroſſa*; *Gregory* the ninth inſulted over *Fredericke* the ſecond; *Iohn* the two and twentieth over *Ludovicus Bavarus*. *Francis Dandalus*, the Duke of Venice, and King of Crete, and Cyprus, is reported by *Sabellicus* to have beene bound with chaines, and made to gnaw bones with the dogs under the Popes Table. The Pope alſo hath made the Emperour to hold his ſtirrup, and to helpe to carry him in his chaire upon his ſhoulders, and to hold him water whilſt he waſhed, and to bring in the firſt diſh to his Table.

Oraculo vocis mundi moderatis habenas: & meritò in terris dicteris eſſe Deus. Domine Deus Papa, miſerere noſtrum.

Sabellicus.

Some ſeeke to avoid all this, as not appliable to the Pope, becauſe hee that doth thus vaunt himſelfe ſitteth in the Temple of God, that is, the Temple at Jeruſalem being againe reedified by him. Indeed ſome anciently have had ſuch a conjecture, as the Interpreter of *Chryſoſt.* ſheweth, in that he tranſlateth him in one place, ſpeaking of this matter, thus; He ſhall be placed upon the Temple of God, not only at Jeruſalem, but alſo upon the Churches. But *Chryſoſtome* hath no more words but theſe. Hee ſhall bee placed upon the Temple of God, not that at Jeruſalem, but even upon the Churches. Others of the ancient Fathers alſo are plaine; *Theophylact* ſaith, in the Temple, that is, the Churches of God, and in every place appointed for divine worſhip. *Hieronymus* examining that opinion of Antichriſts ſitting in the Temple at Jeruſalem, ſaith, We doe more truly thinke, that the Temple of God here is and ſignifieth the Church of God, and he calleth that opinion of the reedifying of the Temple at Jeruſalem a Jewiſh fable. Saint *Auguſtine* ſpeaketh of this point at the firſt, as uncertaine, ſaying, In what Temple he ſhall ſit it is uncertaine, whether in that ruine of the Temple that was built by *Salomon*, or in the Church. But then he concludeth thus; Some will have not onely the Prince, but his whole body alſo to be underſtood here, as being altogether this Antichriſt, and thinke that it is more rightly read according to the Greeke, he ſitteth for the Temple of God, as if he were the Temple of God, which is the Church.

Chryſoſt. καθίσαι εἰς τὸν ναὸν τοῦ Θεοῦ, ὁ τὸν ἐν Ἱεροσολύμοις, ἀλλὰ καὶ τὰς ἐκκλησίας. *Hieron. Epiſt. ad Marcel. nos verius arbitramur, Templum Dei hic eſſe & ſignificare Eccleſiam Dei. Aug. lib.* 20. *de Civit. Dei. c.* 19. *Nonnulli non ipſum principem, ſed univerſum quodammodo corpus ejus, &c.*

So

So also *Primasius*, *Oecumenius*, and *Thomas Aquinas*, by the Temple understandeth the Church or company of the faithfull. And thus the Apostle resolveth us, saying, *Yee are the Temple of God.* It is not therefore any surmised Temple at Jerusalem, where he shall sit, but amongst Christians, pretending to be the head and chiefe of them, for this is to sit upon the Temple, being all one with being President over it. And so this circumstance is so far from exempting the Pope, as that he is hence still more certainly proved to be this Antichrist, for who but he is President, and taketh upon him to bee the head and chiefe over all the Church of God? As for the Temple of Jerusalem, we are sure that it shall never be built againe: for *Daniel* saith, *The desolation shall be to the end, and to the consummation of the world*; and the Lord Jesus confirmeth the same, saying, *A stone shall not be left upon a stone.* How the rebuilding of it hath beene attempted, but hindred by God hitherto, see *Theod. lib. 3. cap. 20. Sozom. lib. 5. cap. 21.* and *Socrat. lib. 3. cap. 17.* And that which is added to his exaltation above all that is called God, namely, ἢ σέβασμα, maketh not a little for the declaring of the Pope to be this man of sinne: for the word properly signifieth worship, so that hereby is shewed, that he should take upon him, as being over the divine worship, to order it as he thinketh good, putting downe the true, and setting up the false and superstitious. And almost to this effect *Hierome*, He is thus exalted, that hee might trample under his feet all approved and true Religion.

2 Cor. 6. 16.

Dan. 9.

Matth. 24.

Hieron. qu. 11. ad Algas. Extollitur ut probatam omnem & veram religionem suo calcet pede.

And that it may not be thought to be our private opinion of these times, I have in handling the same point, shewed the consent of many Ancients, that the Pope of Rome is this Antichrist, *Revel. 13. v. 13.*

Touching the third doubt, *The mystery of iniquity now worketh*; or the mystery of iniquity is now wrought, for the verbe used is ἐνεργεῖται. How can this be said to be then, and yet that this mystery is in the Popedome? I answer, the opposing of the truth in any particulars, wherein the contrary is taught and held to that which Christ hath taught, and yet Christ and his truth is pretended, is by the Apostle considered, as all one great mystery of iniquity thorowout the whole time of the preaching of the Gospell, from the first to the last. And so this mystery might well be said then to be wrought, and by Saint *Iohn*, that Antichrist was then in the world, because the truth of the Gospell was even then opposed by false teachers that pretended to be the Apostles of Christ, and sought to detract from *Paul*, and others that were true Apostles indeed. For what is this else but Antichristianisme, a going against Christ? and if so, they which did thus, could bee none other but limbs of that great monster Antichrist, whose feet (as it were) were then in the world, and afterwards came his body and head in the Papacy; wherein, because there would bee more danger than in other deceivers that went before, it seemed good to the Spirit specially to instruct us afore hand touching this arch-deceiver, both here and in the *Revelation*, stiling him the man of sinne, the beast, the whore of Babylon, and the Antichrist, for that hee is such, καθ' ἐξοχήν, that is, exceeding in his Antichristian practices all others. To this effect almost speake all our Expositors, but that they make the heretikes and seducers of those times the forerunners of Antichrist, working towards or into the great Antichristianisme that should be afterwards, according to the word ἐνεργεῖται: but so the deceivers then should rather have beene called a type of that iniquity, and not the mystery, which alwaies setteth forth the thing it selfe spoken of, at the least in part, in the first beginnings thereof. The Ancients generally held, that *Nero* was meant by this mystery of iniquity then wrought, or carried by Satan so cruelly to persecute the Christians, and to require divine honour to bee done to him as a God, for he (they say) was herein a type of Antichrist: and some have held that *Nero* should live againe in the last times for this purpose. But both

Doubt 3.

Chrysost. Ambros. Augustine. Hieronym. Oecumenius. Anselm.

the time of *Neroes* reigne maketh againſt this, which was not till *Anno Domini* 57. whereas this Epiſtle was written *Anno* 53. in the time of *Claudius*: and the man of ſinne is not ſpoken of as divers from this, as though this were the type, but one and the ſame. For he ſaith not, *then the man of ſinne ſhall come*, but *ſhall bee revealed*, as being before at the leaſt in part, when firſt a declining from the true faith was begun to be made. Some againe of the Popiſh ſide expound this myſtery of iniquity of the ſinnes of the Romans, which ſhould at length be rewarded with the loſſe of the Empire: but this is altogether from the purpoſe of the Apoſtle here, as may be gathered by that which hath beene already ſaid againſt the underſtanding of the Apoſtaſie before mentioned, of the falling away from the Roman Empire. I conclude therefore that the falſe teachers, who deceived many in the Apoſtles times, are here meant, as the feet of Antichriſt then thruſt out into the world, as in a monſtrous birth. For many were by them drawne to the ceremonies of the Law, as neceſſary to be obſerved to ſalvation, and to the opinion of juſtification by workes, which things were ſo dangerous, as that this our Apoſtle teacheth Chriſt to bee fruſtrated to thoſe that now are circumciſed, and that grace is aboliſhed where juſtification is to worke aſcribed. The ſeducers then of note were chiefly *Simon*, *Cerinthus*, and *Ebion*, who did much miſchiefe this way.

Cornel. à Lapide relateth this.

Doubt 4.

Touching the fourth doubt, what it is that letteth, and ſhall let, till it bee taken away: Some will have the decree of God to bee underſtood hereby, wherin he appointed not this, but another time for the man of ſin to put himſelfe forth to the very head, and to appeare in his colours, ſo proud and inſolent, as was before touched, and that men ſhould be deceived by him. For it was neceſſary that the Goſpell ſhould bee firſt propagated into all the world; and then the people, amongſt whom it is received, being ſo ungratefull that they Apoſtatize from it, and live nothing according to the precepts thereof, but after their owne wicked luſts; it was juſt with God to ſuffer Antichriſt to come and ſeduce them to their everlaſting deſtruction, as is alſo intimated, *verſ.* 10. *Becauſe they received not the love of the truth, God ſhall ſend them ſtrong deluſions to beleeve lyes, &c.*

[a] *Chryſ.* Τί δέ ἐστιν ἀρχὴ ἡ Ῥωμαϊκή, ὅταν ἀρθῇ ἐκ μέσου, τότε ἐκεῖνος ἥξει. ἕως γὰρ ἂν ὁ φόβος τῆς ἀρχῆς ἐκείνης, οὐδεὶς εἰς πόλεμον ἐκταγήσεται, ὅταν δὲ αὕτη καταλυθῇ, ἐπιθήσεται τὴν ἀναρχίαν, καὶ ἡμῶν ἀνθρώπων καὶ τοῦ Θεοῦ ἐπιχειρήσει ἅπασι ἄρχειν.

[b] *Aug. lib.* 20. *de Civit. Dei, c.* 19.

[c] *Hieron. Tom.* 3. *qu.* 11.

[d] *Primaſ. Regnum Roman. prius de medio auferetur, quam Antichriſtus revelatur.*

Others that are men of name and antiquity, underſtand the Roman Empire, which whilſt it ſtood in the full vigor, men of corrupt and hauty minds in the Church durſt not, neither had they any opportunity to act theſe ambitious parts: but this Empire decaying, there being no ſuch ſuperiour power to curbe them, they then brake out and appeared thus inſolent and ambitious. Thus [a] *Chryſoſtome* ſaith, This is the Roman Empire, which when it ſhall be taken away, then ſhall he come: for as long as there is any feare of this Principality, no man will eaſily be brought to his ſubjection, but when this ſhall be diſſolved, he ſhall come in the Anarchy, and attempt to take unto him the principality both of men and of God alſo.

Saint [b] *Auguſtine* likewiſe ſaith, It is not abſurdly held to bee ſpoken of the Roman Empire, as if it were ſaid, hee which now ruleth may rule untill that he be taken away. Saint [c] *Ierome* ſaith alſo, Vnleſſe the Roman Empire (ſaith the Apoſtle) be firſt deſolate, and Antichriſt come before, Chriſt ſhall not come. But he ſpeaketh covertly, becauſe they of that Empire thought it eternall, and ſo there would have beene danger of bringing upon the Church a new perſecution by ſpeaking ſo plainly. And [d] *Primaſius* ſaith, the Roman Kingdome muſt firſt be taken away before that Antichriſt bee revealed. The firſt of theſe I take to be no true expoſition of the impediment, becauſe the Goſpell had then ſounded to all Countries, and there was much corruption crept in both in faith and manners, ſo that there was no let of this puniſhment by Antichriſt that way then. I ſubſcribe therefore to the ſecond, as an impediment well knowne to all the faithfull: for they all knew the

puiſſance

puissance of this Empire to be such, that there was no stirring for any ambitious false teacher then, for the exalting of himselfe and bringing all men under his girdle. But the time, he here foretelleth, should come, when this Empire should decay and be brought downe, and then the Antichrist should bee thus magnified, as is here propheſied. And indeed it was so brought downe, as that it was but a very shadow of a most potent Empire, in comparison of that it was about *Anno 666.* See the History more at large in my expositions upon the *Revelat.* 13. and compare that which is there spoken of the second beast rising after the fall of the first, and this place, according to this exposition will be greatly illustrated. And so it will appeare to such as doe not wilfully shut their eyes against the light, that the man of sinne here set forth, can be none other than the Pope of Rome, exercising more than an Imperiall power, now in the same place where was the seat of that most potent Empire in times past. That which the Papals have only to helpe themselves withall, is that hereby is meant an utter dissolution of the Roman Empire, which yet is not made, and therefore the Pope cannot bee the man of sinne here meant, yea, they plead the opinion of all antiquity, that this Empire shall continue till about the end of the world, at what time Antichrist shall come. But to this, I say, that no utter dissolution of the Roman Empire is here spoken of, but a removing of that let only that hindred this man of sin from rising to that heighth of honour, which was done without this utter dissolution when the Empire was weakned, and the seat thereof translated from Rome to some other place. And to understand the taking of this let away thus, doth better agree with the *Revelation*, wherein the first beast is set forth as deadly wounded, but cured againe at the rising of the second, that is, the Empire grievously wasted, but yet in some sort againe restored before the rising of the Pope. Wherefore this Prophecie in other things agreeing to the Pope, let no man upon such an uncertaine ground hold a reverend estimation of the Pope still, expecting a finall end of the Roman Empire before the comming of Antichrist, when as the Lord by his Apostle hath declared no such matter, but a removing of that exceeding greatnesse and puissance in this Empire which letted his ambitious proceedings. Having thus set forth this man of sinne by his first beginnings, and his opportunity to breake out, he commeth in the next place to his destruction: for no sooner doth he mention his Revelation, but hee speaketh of his consumption and destruction, because there needeth no more to make men to have him in contempt, and to fall away from him, that before have honoured him, but to have him revealed unto them, and made to appeare in his colours what he is. To some hee was revealed so soone as he arrogated such authority to himselfe, and therefore they have written and spoken against him in all ages, as hath beene already shewed, but it was longer before that whole States and Kingdomes tooke notice of it: for upon this his more full revealing he speedily consumed very much, great multitudes falling from him, and despising him more than ever they honoured him, which is indeed his consumption here spoken of.

But because this is said to be by the breath of Gods mouth, the question ariseth, what is meant hereby? The vulgar Latine reading here is, *Interficiet spiritu oris; whom hee shall kill with the breath of his mouth:* but the word is ἀναλώσει, not of ἀνελεῖν, to kill, but of ἀναλίσκειν, to consume. *Chrysostome*, and all the Ancients whom the Popish follow herein, understand the powerfull voice of Christ comming to Judgement, whereby Antichrist shall then by destroyed, because with him to speake is to doe, his bidding of him to goe into destruction is the destroying of him, and so they make the next words, *Abolish by the brightnesse of his comming*, as it were a further explication hereof, it being hereby shewed, that hee shall then bee made quite to vanish

Doubt 5.

Chrysost.

vaniſh away, when the glory of the Lord at his comming to judgement ſhall appeare. And becauſe they hold generally, that the world ſhall laſt five and forty daies after Antichriſts deſtruction, as they ſay was foretold by *Daniel*; to make all things the better to agree, ſome ſay that *Michael* ſhall come a little before the day of judgement, and kill Antichriſt upon Mount Olivet ſitting in his Throne, in the ſame place where Chriſt aſcended, or that there ſhall bee ſome bright appearance from the Lord for the aboliſhing of him. And becauſe it is ſaid in the *Revelation*, that the beaſt ſhall be caſt alive into hell, that this might agree thereto, they ſay, that he ſhall be ſtricken as *Corah*, *Dathan*, and *Abiram*, beginning alive to enter into the pit of deſtruction, and ſo dying as he is a caſting in. But all ours being better taught by the experience of the times, hold, that by the breath of his mouth the preaching of his holy Word is to be underſtood, whereby Antichriſt is made to conſume, divers peoples and countries falling from him now being diſcovered, which before did honour him. Both bring for their proofe *Eſay* 11. 4. *He ſhall ſmite the earth with the rod of his mouth.* But we have other places alſo, whereby it appeareth, that the Word of God preached is a deſtroying thing to the wicked. *Heb.* 4. 12. *The Word of God is ſharper than any two edged ſword, &c. Revel.* 10. the Lord appeareth having a little booke open in his hand, which I ſhew in that place is the Word of God preached, after which immediatly the Angels fall to ſounding, and Antichriſt into a conſumption. It is certaine and cannot bee denied, that the Pope of Rome is Antichriſt, as hath beene already proved; it is not any Emperour, King, or ſecular Prince, but a Biſhop, that ſhould act this part, as *Gregory* himſelfe one of the Biſhops of Rome foretold, for (ſaith he) I ſpeake it confidently, whoſoever calleth himſelfe univerſall Prieſt, or deſireth to be ſo called, in this lifting up of himſelfe he is a fore-runner of Antichriſt. Doe not we all know that the Pope is ſuch an one? The Sybills ſpeaking of Antichriſt ſay, he ſhall be πολιοκρατος, that is, have a white head, and be called by a name much like unto *Pontus*. And who knoweth not that the Pope is called *Pontifex Maximus*, and weareth a white Miter of ſilver adorned with precious ſtones? *Ioachim Abbas* ſaith, he ſhall exalt himſelfe above all that is called God, for he only ſhall be called, holy Lord, and moſt holy Pope. It being therefore a certaine truth, that the Pope is Antichriſt, the fulfilling of this prophecie touching his conſumption through the preaching of the Word, giveth us more light into this Text than any of the Ancients could have. For by the preaching of *Martin Luther* in Germany, and of *Calvin* in France, and of *Zwinglius* and *Oecolampadius*, and others, we ſee, thankes be to God, how he hath beene waſted and conſumed, in reſpect of that exorbitant dominion that he had before above theſe hundred yeares. That which is added, *He will aboliſh or make void by the brightneſſe of his comming*, is by all men underſtood of the utter deſtruction of Antichriſt at the day of judgement: ſo that it is generally held, that there ſhall not ceaſe to be a Pope of Rome to the very laſt day, but in ſuch a poore and feeble manner as if there were none. Whoſo ſhall looke into the *Revelation*, ſhall finde that ſuch a deſtruction of the Pope ſhall bee before the laſt day, as that the truth ſhall have the dominion every where, to the great joy and comfort of the godly, who have beene formerly afflicted, as I have there ſhewed more at large.

Anſel.
Cornel. à lapide.

Greg. lib. 6 Ep. 30. Fideiter dico, quòd quiſquis ſe univerſalem ſacerdotem vocat, vel vocari deſiderat, in elatione ſua Antichriſtum præcurrit.
Sybilla Oracul. cap. 8.
Ioachim Abbas.

Now touching the laſt part of this Prophecie, wherein Antichriſt is more amply deſcribed, both by the manner of his comming, and the effect, to deceive the reprobate crue, *verſ.* 9, 10, 11, 12. the expoſition of it belongeth to the ſecond doubt, and therefore I make no ſeverall doubt of theſe things, but only will deliver the ſenſe here yet in order, as the verſes lie, though it belongeth to the ſecond who and what manner of one Antichriſt is.

Whoſe

Whoſe comming is, according to the working of Satan, in all power, and ſignes, and lying wonders: Some have thought that Antichriſt ſhould bee the Devill incarnate; and ſome, that he ſhould of a Virgin be begotten of the Devill, as Chriſt was by the holy Ghoſt, that he might be in all things contrary to Chriſt. But the Apoſtle ſaith onely, that hee ſhall come according to the working of Satan, that is, being in his working like unto him. *Beza* readeth it, *Out of the working of Satan*, as if hee that worketh by and in Antichriſt, what he deſireth were hereby ſet forth. But the words here following, *in all power, and ſignes, and lying wonders*, make it plaine, that there is nothing elſe meant, but a ſimilitude betwixt Satan and Antichriſt in his working: for as Satan ſeemeth to have divine power in doing ſtrange things and wonderfull, ſo Antichriſt ſhall ſeeme to have, by reaſon of the ſignes and wonders that he ſhall ſhew: for herein is the difference betwixt true miracles and Antichriſts wonders, that his, as Satans, ſhall be only lying wonders, in appearance miraculous, but not ſo indeed, the ſight of the beholder being deceived. The Popiſh to draw mens eyes away from looking at the Pope, pitch upon the three miracles mentioned in the *Revelation*, which becauſe no Pope ever did, they ſay he cannot bee Antichriſt: firſt, that being wounded to death he ſhall heale himſelfe againe; ſecondly, that hee ſhall cauſe fire to come downe from Heaven; thirdly, that hee ſhall cauſe an Image to be made, and make it ſpeake. The Sybills ſpeake of other wonders, that he ſhall cauſe the Sea, the Sunne and the Moone to ſtand ſtill, and raiſe the dead, but theſe things ſhall be done onely in ſhew, the ſight being deceived. *Methodius* likewiſe diſcourſing of the wonders to bee done by Antichriſt ſaith, the blinde ſhall ſee, the halt ſhall goe, the deafe ſhall heare, and they that are poſſeſſed with Devils ſhall bee cured, he ſhall turne the Sunne into darkneſſe, and the Moone into blood, in ſhew and appearance. *Hypolitus* the Martyr ſaith further, he ſhall cleanſe the leprous, raiſe up thoſe that are ſicke of the Palſie, expell Devils, raiſe the dead, remove mountaines in appearance, and with dry feet walke upon the Seas, he ſhall bring downe fire from Heaven, turne the night into day and the day into night. And that I may ſay all in a word, hee ſhall ſhew that all the Elements, both of earth and Sea, doe in appearance before the beholders obey him.

Verſ. 9.

Beza.

Rev. 13. 3, 11.

Verſ. 13.

Verſ. 15.

Sybill. Orac. lib. 3.

Methodius.

Hypolitus.

Et ut ſemel dicam, omnia terræ mariſque Elementa vi oblatæ apparitionis coram ſpectantibus obtemperare ſibi demonſtrabit.

[a] *Ephrem* alſo ſaith the ſame, adding further, that he ſhall flie thorow the aire, and all the Devils, like unto Angels, ſhall be ſeene with feare flying on high thorow the aire before the Tyrant. And all this they conjectured touching Antichriſt, becauſe, according to the ſignification of the word, hee is contrary to Chriſt; ſo that they conceived, as in ſeeking to draw to error, whereas Chriſt ſought to win men to the truth, ſo as Chriſt did ſuch miracles for the confirmation of the truth, that he ſhould do the like to confirme error. But if this were ſo, Antichriſt ſhould be no myſtery, the ſimpleſt Chriſtian might eaſily diſcerne him, and though for feare a world of people might be enforced through his power to follow him, yet deceived by him they could not be: becauſe finding by the Word of God, that he ſhould doe ſuch miraculous things at the leaſt, as were before ſpoken of out of the *Revelation*, every man that is acquainted with the Word, would be able to point at him and ſay, This is he. But that living againe when he is deadly wounded, the making of an Image of the beaſt, and putting life into it, and cauſing fire to come downe from Heaven, being allegorically underſtood, as I have ſhewed in ſpeaking upon theſe things, *Revel.* 13. Antichriſt is truly a great myſtery, and not ſo eaſily diſcerned, but that whole Countries and Nations may bee ſeduced by him. For the lying ſignes and wonders then which this man of ſinne ſhould doe, the Reader may have recourſe to that place in the *Revelation*. But hereunto we may adde that which Biſhop *Iewel* hath, touching theſe lying wonders. They are called ſo, either becauſe they ſeeme to bee wonders

[a] *Ephrem Traſtat. de conſum. mundi & de Antichriſto.*

Biſhop *Iewel in 2 Theſ. 2.*

wonders and are not, or becauſe they are turned to the maintenance of lying and erronious doctrine. Of the firſt ſort many have beene diſcovered in the Papacy, as the appearance of Spirits, the viſion of Angels, our Lady ſwimming downe from Heaven, poore ſoules creeping and crying out of purgatory, caſting flakes of fire, and beſetting high wayes, and bemoaning their caſes, their paines and torments were ſo bitter, and therefore ſeeking for helpe, and crying for good Prayers, for Dirigies, for Maſſes of *Requie*, for Maſſes of *Scala Cœli*, and for Trentals of Maſſes; Idols have gone, Roods have ſpoken, Bels have rung alone, Images have come downe and lighted their owne Candles, dead Stocks have ſweat and beſtirred themſelves, turned their eyes, moved their hands, and opened their mouths, yea they have healed the ſicke, knit ſinewes, ſet bones, and raiſed up the dead. But all theſe have beene found out to bee lying wonders: for oft times theſe Spirits have beene taken and ſet in ſtockes, theſe Angels have beene ſtript, and our Lady hath beene caught, the trunkes by which they did ſpeake in Images, the ſtrings and wiars with which they moved their faces and hands, and all their ſleights and engines wherewith they wrought have beene diſcloſed and confeſſed.

Touching the other ſort of miracles, when God ſometime hath wonderfully reſtored the deafe to their hearing, the blinde to their ſight, and the lame to their limbs, when he hath aſſwaged the rage of the tempeſt that it continueth not, and ſtayed the burning of the fire, the Antichriſtian ſeat hath applied theſe things as done by ſuch or ſuch a Saint, and thereupon hath growne amongſt them the invocation of one Saint for one infirmity, and of another for another, as of Saint *Anthony* againſt burning, of Saint *Roche* againſt the peſtilence, Saint *Blaſe* againſt choaking, Saint *Valentine* againſt the falling ſickneſſe, Saint *Romane* againſt madneſſe, Saint *Apollonia* againſt the tooth-ach, and Saint *Petronilla* againſt agues, &c.

Verſ. 10. *And in all deceit of unrighteouſneſſe in thoſe that periſh, becauſe they receiued not the love of the truth that they might be ſaued, &c.* Here the Apoſtle ſheweth upon whom theſe lying wonders ſhould worke to ſeduce them, namely upon reprobates, for they are ſuch as periſh; amongſt theſe he commeth in power, becauſe he prevaileth with them: and in the deceit of unrighteouſneſſe, that is, by the foreſaid ſignes ſo deceiving them, that they are unreſiſtably led into error, which is unrighteouſneſſe. Hee ſhall alſo, as Biſhop *Iewel* hath it, pretend all holineſſe, Scriptures, Councells, and Fathers, whereby they ſhall be deceived. Now the reaſon why he pronounceth them ſuch as periſh, is becauſe they receive not the love of the truth that they might be ſaved, it commeth as a juſt judgement of God upon them for their ungodlineſſe and ſinnes, as he further declareth in the next words, *verſ.* 11. *God ſhall ſend them the power of deceit to beleeve lies, or the powerfull operation of deceit*; that is, withdrawing his grace in juſt judgement, which being away, they cannot but be ſeduced to follow error (which hee calleth a lye) in ſtead of the truth. How God worketh in the obdurating of wicked men to bee ſtill more and more wicked, I have already declared, *Text* 3.

Note. Note, that whatſoever is ſpoken of the comming of the Lord, as being at hand, when the new Teſtament was written, is to be underſtood, the Spirit himſelfe being the Interpreter, not as though his comming ſhould be in the time of that generation or the next, but after an Apoſtaſie from the true faith, and Antichriſts acting of his proud part in the exalting of himſelfe, and his diſcovery and conſumption: for of this alſo our Saviour Chriſt foretelleth, *Matthew* 24. Now the end being ſo farre off, yet was then at hand with the Lord, with whom a thouſand yeeres are but as a day, or as a watch in the night, are well ſpoken of as at hand, that all men being terri-

fied

fied herewith, as very neere, might bee moved to ſpeedy repentance.

Note againe, that Antichriſt is not one yet to come, but already come, even the Pope of Rome, as hath beene made plaine by theſe expoſitions. Open your eyes therefore (ye Papiſts) and be no longer deceived by him; and be conſtant (ye wavering) if ye have had a favourable opinion of Popery hitherto, now diſcerning the deceitfulneſſe and deadly danger of this Religion, abhor and flie from it, as from deſtruction it ſelfe. *Note.*

Verſ. 15. *Stand faſt therefore, and hold the traditions which ye have learned, whether by word or by our Epiſtle.* *Text 142.*

ALike place unto this is 1 *Cor.* 11. 2. where the Apoſtle commendeth the Corinthians for keeping all his traditions, but onely that here hee ſpeaketh more expreſly of his traditions by word as well as by writing. Hereupon the Roman Catholickes ground, that unwritten traditions are of equall authority with the written word of God, and as well to be obſerved and kept, holding, that as in all Nations men are governed, partly by written Lawes, partly cuſtome; ſo the Church of God is to be governed, partly by the written Word, and partly by unwritten traditions. But in ſaying thus, they preſume upon that, as granted, which we deny; namely, that by this Scripture it is plaine, that the rules whereby we are to goe are of two ſorts, written and unwritten: for though in the two ſhort Epiſtles to the Theſſalonians, all things were not written that *Paul* taught amongſt them, yet it cannot be proved but that all things are written in his other Epiſtles, or the Epiſtles of other Apoſtles, or by the Evangeliſts, *Moſes*, or the Prophets. Yea it is certaine, that all things neceſſarily to bee held and obſerved unto ſalvation are written; neither is any thing left out to goe from hand to hand, from fathers to their children, but what there is ground for in the written Word. Otherwiſe it could not have been ſaid by Saint *Iohn*, *Theſe things were written that ye might beleeve, and beleeving have eternall life:* when as he had ſpoken of many things more that Jeſus did and ſpake: neither could this our Apoſtle have pronounced of the holy Scripture, that it is *profitable to teach*, &c. that *the man of God might bee perfect*. There was a time indeed, wherein the rule of the Church was tradition, from the Creation untill *Moſes:* but after that by the event it appeared, what danger there was, that the Church ſhould bee guided by traditions, which are uncertaine; the Lord ſtirred up that famous inſtrument *Moſes*, to write the Lawes, whereby men ſhould bee ruled from time to time ever after, and then other Prophets and holy men, by Hiſtories and Prophecies further to illuſtrate theſe Lawes. And as before there was nothing but tradition, ſo now there is nothing but the written Word whereby we are to bee guided; and the Phariſees, after this preſſing and obſerving the traditions of Fathers, are ſharply taxed therefore by our Saviour Chriſt, we being taught in them what it is to bee Tradition-mongers, namely phariſaicall and ſuperſtitious againſt the will of God to the indangering the ſoule. It is a poore ground which the Papiſts have here for unwritten traditions. What was commanded the Theſſalonians is commanded unto us, but it was commanded to them that they ſhould hold faſt all the Apoſtles traditions, whether by word in his preaching, or in his Epiſtle to them. Therefore we muſt doe likewiſe. Wee without any deniall grant all this, we ought to obſerve all the Apoſtles traditions, whether by word or Epiſtle to the Teſſalonians, but that there is any thing neceſſary to be obſerved, not written in any of his Epiſtles, or in any other part of the holy Scriptures, remaineth yet to be proved. That which he delivered by word unto them, and did not write unto them, was undoubtedly written elſe-where, otherwiſe we ſhould plainly in ſome place or other have beene required, as to goe to the written word, ſo to goe to Apoſtolicall traditions unwritten: *Mayer.* Iohn 20. 31. 2 Tim. 3. 16.

unwritten: but the Spirit of God is ſo farre from this, as that a curſe is threatned to thoſe that adde any thing to the Word, and ſuch as bring any thing not grounded upon the Law and Prophets, are pronounced of as not having any light in them. And Saint *Paul* in particular to cleare himſelfe from being a ſetter forth of any thing elſe but the written word of God, profeſſeth before King *Agrippa* and the Governour *Feſtus*, that hee taught nothing elſe to ſmall or great, but what the Prophets and *Moſes* foretold ſhould come to paſſe. What is alleaged out of the Fathers for unwritten traditions, and how it is anſwered, ſee *Text* 67. in the forenamed place, 1 *Cor.* 11. Secondly, what traditions in word here are meant, may partly bee gathered from *Chap.* 3. 6. namely, about living and carrying themſelves, not in a ſcandalous, but in a moſt commendable manner, ſo that it is horrible wreſting to found ſuperſtitious rites and obſervances hereupon.

Deut. 4. Eſay 8. 20.

Act. 26. 22.

Note. Note, that to the end that we may be ſtable in the true faith, and not bee drawne away to error and ſinne, and conſequently to damnation, it is moſt neceſſary that we ſhould have in our mindes alwaies the pure doctrine of the holy Apoſtles: tenets in matter of faith, and ordinances touching manners, which wee know not from whom they come, wee are by no meanes to ſet our minds upon: for as by having fixed in our minds the certaine true teaching of the Apoſtles, we ſhall be ſtrengthened, ſo by taking heed to mens inventions, we ſhall be weakned, and lie the more expoſed as a prey to the man of ſinne here before deſcribed.

CHAP. III.

The Analyſis and Senſe.

IN this Chapter the Apoſtle, according to the commendation which hee had in the ſecond given to the Theſſalonians for their faith and conſtant cleaving to the truth, willeth them to pray that others might doe ſo too, and that he might be delivered from the wicked, ſo iterating his prayers for them againe. Then hee chargeth them to refraine from the company of inordinate livers, oppoſing his owne example: and having incouraged thoſe that did well to perſeverance, he teacheth, how they ſhould ſeeke to reforme others, ſo concluding with prayers and ſalutations.

1 Of this Chapter there are three parts: firſt, an exhortation to pray for the free paſſage of the Goſpell, *verſ.* 1, 2, 3, 4. wherein firſt is the maine thing to which hee exhorteth. Secondly, an exemplification taken from them, amongſt whom the Goſpell had prevailed already, *verſ.* 1. Thirdly, an exhortation to pray for the removall of an impediment of the Goſpels proceedings, namely, that he and other Preachers of the word might not fall into, but be delivered from wicked perſecuters. Fourthly, a reaſon of all this, *All have not faith, verſ.* 2. many amongſt whom the Goſpell is preached are Infidels ſtill, and in ſtead of imbracing the truth, ſeeke the deſtruction of thoſe that ſet it forth; and therefore great need is there both to pray for the happy proceedings of the Goſpell, and againſt the ungodly attempts of ſuch kinde of men. Fifthly, a juſtification of them, if any ſhould thinke that he went about to impeach them hereby: for he ſheweth, that he doubted not of their conſtant going on in the truth, not out of their owne ſtrength, but becauſe God is faithfull to ſtrengthen them, as all true hearted imbracers of the Goſpell, *verſ.* 3, 4. a like place is *Heb.* 4. 10. He hath promiſed to true beleevers everlaſting life, and that he rejecteth not any that come unto him, neither can any plucke them out of his hands, and to ſuch as ſuffer for him he hath promiſed a reward in Heaven. Now having made theſe gracious promiſes, if

Note.

Iohn 6.

he

he should withdraw his grace from the faithfull, whereby they should fall and bee damned, and not strengthen them to his heavenly Kingdome, hee should not bee faithfull. A notable place against the new Arminian Sect, which with teaching falling from faith and grace, doe so much trouble at this day the whole Christian world. Sixthly, a prayer for their establishment and confirmation, *vers.* 5. intimating, that although the truly faithfull shall not fall, but be directed in the right way to the end, yet the meanes of praying, and assiduity about Gods holy ordinances, and watchfulnesse over their waies is necessarily to be used continually, that they may be stablished, neither is it possible that they should at any time give over these meanes, so far is the doctrine of certainty from making any way to any incury or negligence about those things, whereby our salvation may be furthered. *Note.*

The second part is a charge against inordinate livers, *vers.* 6. &c. to *vers.* 16. wherein againe first, is the thing given in charge, *viz.* to withdraw themselves from every brother that walketh inordinately and not according to his tradition, which what it is he expresseth *vers.* 10. that none should live idly, or meddle with other mens matters, so that it is not any thing about rites and ceremonies in the worship and service of God, so that he should be counted an inordinate liver that observeth not these, as the superstitious Papists would make us beleeve. Secondly, the reason drawne from his owne example, which is indeed the onely effectuall teaching, when the Preacher liveth so, as that he can propound his owne example in the taxing of any vice; when it is otherwise, it is a frigid and poore kinde of teaching, in stead of better effect, drawing nothing from the hearers but this taunt, Physician, heale thy selfe. Now, as the Apostle rebuked an idle kinde of living, and scandalous inordinacy in them, so he sheweth that he did flie from it himselfe: for he laboured and tooke paines night and day, &c. *vers.* 7, 8, 9. the like speech was used in the first Epistle, *Chap.* 2. 6, 9. Thirdly, a reason from his former labouring in this point, when he was amongst them, *vers.* 10. hee he saith, that he then ordained, that if any would not worke, the same should not eat. It was Gods Decree at the first, *In the sweat of thy brow thou shalt eat of the fruit of the earth*; he therefore that will not labour, but live in idlenesse, is unworthy to eat, but well worthy to perish through want. There are many reasons here yeelded by learned Expositors against idlenesse: first, from God decree of labour, touched already; secondly, from the example of other creatures which labour; thirdly, from the frame of our bodies, for we have hands that are for labour; fourthly, from the comparing of times, now we must labour that hereafter we may rest; fifthly, from the evils that follow upon idlenesse, it was the ground of all the wickednesse of Sodome. Excellently *Chrysostome:* as the earth not being laboured, bringeth forth every evill weed, so the minde of man being active, when he labourech not about that which is good, inclineth him to doe evill: as the eye is alwaies exercised in seeing, so that if good objects be not present it beholdeth evill: in like manner, when the minde is not busied about necessaries, it is drawne to things unprofitable and hurtfull. Idlenesse, saith another, is the burying of a man alive, and what should hee that is dead and buried doe eating. Fourthly, the cause why he wrote of these things, *vers.* 11. Hee heard that there were inordinate livers amongst them. Fifthly, an admonition to inordinate persons themselves, in the name of the Lord Jesus Christ, that they labour quietly, *vers.* 12. Sixthly, an exhortation to those that did well to persist in so doing, not being made to breake off by the ill doing of others, *vers.* 13. Seventhly, a direction about their carriage towards inordinate livers, wherein howsoever he before charged them not to company together with such, and here to marke them for such as are not to bee kept company withall, that they may be ashamed; yet he would not have them quite rejected

2

Against idlenesse.

Exech. 36. 49.

Chrysost. Hom. 7. in 2 Cor.

Themist. otium est vivi hominis sepultura.

as enemies, but admoniſhed as brethren; that is, they are to be ſo ſeparated from, being by excommunication caſt from all Chriſtian ſociety, as that we may not be in danger of being infected by them, but all care of their ſalvation is not now to be rejected, but for admonition and their reformation wee are yet to company with them, that they may not deſperately periſh in this inordinacy, but be brought to true repentance and be ſaved.

3 The third part is the concluſion of the Epiſtle; firſt, with prayer for peace unto them, and that the Lord would bee with them, *verſ.* 16. Secondly, with ſalutations under his owne hand, *verſ.* 17. and this he ſaith he uſed to doe in every Epiſtle, as is moſt probable, that by the ſetting to of his owne hand, though he uſed a Scribe to write his Epiſtles, they might be knowne to be his, and not ſome falſe Apoſtles. Thirdly, with a bleſſing, *verſ.* 18. which *Theodoret* thinketh he meant was the ſigne in every Epiſtle, but herein falſe teachers could eaſily doe the like.

AN

AN EXPOSITION OF THE FIRST Epiſtle of Saint PAUL to TIMOTHIE.

THE PREFACE.

WHEN the Apoſtle *Paul* was forced to leave Epheſus, by reaſon of the uprore made there againſt him, as appeareth, *Acts* 19. and 20. and to goe into Macedonia, he left *Timothy*, a man of excellent parts, and with whoſe vertues he was well acquainted, behinde him for the government of the Churches, and the helping forward of the Goſpel there, the ſeeds whereof he had ſowne before his departing. So that it is not to be doubted, but he ſate in Epheſus as chiefe of the Biſhops, as all the Miniſters of the Goſpell were then called, and yet no Arch-Biſhop by name, as *Cornelius à Lapide* the Jeſuite would have him; for the name Arch-Biſhop, and the office, as now it is, was of late invention, as the Spalatan Arch-Biſhop hath ſhewed well in his *Reſpub. Chriſtiana*. Now *Timothy* being thus left, and being but a young man, it is likely that he was ſubject to the more contempt, and therefore to adde unto his authority, and that he might beare the more ſway, it ſeemed good to the Apoſtle to write unto him, not ſo much, as *Calvin* and *Bullinger* have it, for his owne inſtruction, who was of ſuch excellent knowledge, but for all Biſhops and Paſtors, to whom when he ſhould urge theſe things as comming from *Paul*, it was likely that they ſhould be regarded the more. This Epiſtle therefore, as *Bullinger* hath obſerved, is wholly ſpent about ſuch duties, as more properly belong to Biſhops. For whereas firſt it behoveth a Biſhop to know what to teach, he directeth herein to avoid curious queſtions, and fooliſh fables, and humane traditions, and to deliver thoſe things which are of true faith and charity. Secondly, becauſe the Miniſter is the chiefe in offering up Prayers and Supplications, hee preſcribeth ſomething touching theſe, ſhewing both what men and women

Calvin.
Bullinger.

ſhould doe herein. Thirdly, he ſpendeth one Chapter plainly about the qualities and conditions of Biſhops. Fourthly, becauſe where the truth is preached, there are alwaies ſome that will ſeeke to bring in error, he giveth warning againſt ſuch, preſſing to teach the truth only. Fifthly, becauſe Biſhops have to doe with divers ſorts of people, old and young, widdowes and married perſons, elders and wealthy perſons, he teacheth how they are to behave themſelves towards them all. *Baronius* thinketh, that *Timothy* continued Biſhop of Epheſus untill *Anno Domini* 109. which if it were ſo, he was the Angell of the Church of Epheſus, to whom one of the ſeven Epiſtles in the *Revelation* was directed. For the *Revelation* was written *Anno Domini* 98. according to *Irenæus*, towards the end of *Domitians* reigne. If it were he that was rebuked ſo in that Epiſtle, it is likely that waxing old he remitted ſomewhat of his former fervency, but by that admonition being excited, he ſo earneſtly oppoſed idolatry in that City, that hee was for his labour crowned with martyrdome. The time of writing this Epiſtle aſſigned by *Baron*, was *Anno* 57. Touching the place from whence this Epiſtle was ſent, ſome are for Laodicea, according to the Poſtſcript, but *Baronius* ſaith, it was written from Macedonia, to which place *Paul* went when hee departed from Epheſus; *Beza*, from Philippi in Macedonia, affirming that one Manuſcript Copy hath it ſo; and *Frobenius*, in his argument before this Epiſtle delivereth the ſame. It is not greatly materiall from whence, but I thinke that which aſſigneth Macedonia for the place is to bee preferred, becauſe he went thither, and it is not likely that he would deſer long to write to *Timothy* left behind, the preſent ſtate of the Church at Epheſus requiring this his Epiſtle without delay.

Baronius.

Iren. lib. 5.

Baronius.

Beza.
Froben.

CHAP. I.

The Analyſis and Senſe.

IN this Chapter, after ſalutations, or a benediction, wherewith he uſually beginneth his Epiſtles, the Apoſtle remembreth *Timothy*, of the end why he left him at Epheſus, namely, to put downe falſe teachers, and teachers of fables, ſhewing that there is another end of the commandement, *viz.* true love, whereupon he diſcourſeth more fully of thoſe vices that were moſt oppoſite to the commandement, agreeable unto which is the Goſpell, which when he commeth once to mention, he extolleth Gods mercy in making him a Miniſter thereof being ſo unworthy, and ſo concludeth with giving glory to God, and telling him wherefore he wrote thus unto him, *viz.* that he might acquit himſelfe according to the expectation, in regard of former propheſies that went of him, whereas others, as *Hymineus* and *Alexander* degenerated.

Of this Chapter there are foure parts: firſt, a ſuperſcription, *verſ.* 1, 2. Secondly, a commemoration of the end why he left *Timothy* at Epheſus, *verſ.* 3, 4. which is further amplified, *verſ.* 5, 6, 7, 8, 9, 10. Thirdly, a commendation of the Goſpell from his owne experience, *verſ.* 11, &c. to *verſ.* 17. Fourthly, a concluſion, with glory giving to God, and a reaſon rendring of his writing thus to *Timothy*, *verſ.* 17, 18, 19, 20.

1 In the ſuperſcription hee intituleth himſelfe, *The Apoſtle of Ieſus Chriſt, according to the command of God our Saviour, and of Ieſus Chriſt, our hope, and Timothy his naturall ſonne in the faith.* Now hee was commanded or delegated to be an Apoſtle by God, when the Spirit ſaid, *Separate mee Paul and Barnabas, for the worke to which I have appointed them:* and God is ſaid to be our Saviour, becauſe he hath ſent his Sonne into the world to ſave us, of

Theophylact.
Acts 13. 2.
Calvin.

of his owne good will and love towards us; and Christ is called *our hope*, becauſe by him alone, and by his ſufferings, we hope to attaine life and ſalvation at the laſt, and in the meane ſeaſon patience to beare, and ſtrength to overcome all temptations through his grace. Laſtly, *Timothy* is called his naturall ſonne, or according to *Chryſoſtome*, his dearely beloved ſonne, and ſo the vulgar Latine alſo hath it, becauſe in faith and grace he did ſo reſemble *Paul* as a childe doth his father. The Syriacke therefore hath it, *ingenuo*, that is, true, and not adulterine. *Chryſoſt. Anſel. Syrus.*

Touching the ſecond, *verſ.* 3, 4. there is a plaine Ellipſis, as in many other places, which is by Expoſitors ſupplied thus, *As I deſired thee to remaine in Epheſus, when I went into Macedonia, ſo doe to warne ſome that they follow not any divers doctrine*; that is, as is moſt probable, the doctrine of the neceſſity of keeping the Law in the rites and ceremonies thereof, and of obſerving the traditions of the Elders, for that was the divers doctrine then wherewith the Church was troubled: *nor attend to fables and genealogies*, that is, tales of their pedigrees, to which the Jewes were much addicted, and in drawing of which from many generations before they much gloried. Touching the amplification, *verſ.* 5, 6, &c. it is by yeelding a reaſon againſt fables and genealogies, which tend to the paſſing away of the time in vaine queſtions, whereof no good commeth: for the Law, under the pretence whereof they taught ſuch things, driveth at ſome great good and benefit to ſuch as are inſtructed herein, *viz.* the edifying of them in love, a good conſcience and faith unfained. And here againe is ſet forth, firſt, the ſcope and drift of the Law, that is, of the Word of God, which is ſometimes in one word called the Law: according to that of our Saviour Chriſt, *It is to love the Lord with all our heart*, that is, with a pure heart, which who ſo doth, hath a true faith in him. And it is well noted by ſome, that aptly he mentioneth love, as being contrary to the root of their vaine teaching, namely, envy. Secondly, he applieth this to the reproving of ſome that taught vaine ſpeculations, arguing hereby their ignorance, whilſt they pretended to have the knowledge of teachers, *verſ.* 6, 7. Laſtly, to ſtop the mouths of thoſe that would be ready to take occaſion upon this inveighing againſt falſe teachers, being counted teachers of the Law, to ſay that *Paul* was an enemy to the Law, he ſaith, that *the Law is good, if it bee uſed lawfully*; expreſſing what this lawfull uſing of it is, *viz.* to teach that it is not for juſtification, but for condemnation, that we by reaſon of our ſinnes, ſeeing our ſelves hereby liable to judgement, might bee driven to flie for deliverance and ſalvation unto Chriſt, *verſ.* 8, 9, 10. But becauſe this place is difficult, ſee more for the expoſition hereof in the Text following. 2 *Bullinger. Oecumen.*

Touching the third, having in the former part taught, that the Law is againſt all wicked men, and wickedneſſe, and whatſoever is contrary to ſound teaching, whereby hee had evinced thoſe Doctors that taught divers doctrine to be ignorant in the Law, notwithſtanding their taking upon them to be teachers of the Law, as he taxed them, *verſ.* 7. Now he ſheweth what ſound teaching, according to the Word of God, is, *viz.* ſuch teaching, as he in ſetting forth the Goſpell taught. And here againe, firſt, he praiſeth God that he was called to be a Preacher of this Goſpell, aggravating his owne ſinfull and unworthy caſe to Gods greater glory, *verſ.* 11, 12, 13, 14. Secondly, he ſheweth what the ſumme of this Goſpell is, *viz.* that Chriſt *came into the world to ſave ſinners*, *verſ.* 15. Thirdly, he reflecteth againe upon himſelfe, being wonderfully affected with Gods mercy towards himſelfe: for having ſaid that Chriſt came into the world to ſave ſinners, he addeth, *Of whom I am the firſt or chiefe:* for thus all Expoſitors underſtand *firſt* here, one that went before all others in wickedneſſe. *Calvin* maketh a queſtion here, how one that was of ſo ſtrict a life, could be ſaid to bee the greateſt ſinner? and anſwereth, 3 *Anſelm. Calvin.*

anſwereth, that he called himſelfe ſo, becauſe of his infidelity and ſet malice againſt Chriſt: for though a man be never ſo righteous according to the morall Law, yet if he be an unbeleever, and enemy to the truth of the Goſpell, he is one of the greateſt ſinners of all; and by conſequence, the juſt Papiſt, that is at ſuch defiance with the truth at this day, is the greateſt ſinner notwithſtanding, if we ſpeake of whoremongers, or blaſphemers, or common drunkards, or of any other notoriouſly vicious. It blemiſheth all his acts of mercy and juſt dealing, and whatſoever elſe is commendable in him, that he is an obſtinate Papiſt. *verſ.* 16. Having ſo debaſed himſelfe, hee applieth Gods mercy to him to the comfort of all, even the moſt wicked that beleeve, uſing againe the ſame word *firſt*, that God firſt might ſhew in mee, &c. that is, chiefly in the primordian times of the Goſpell, that no penitent perſon, how ſinfull ſoever hee hath beene, ſhall be excluded from mercy.

Note.

4 Touching the fourth, haply it will bee better to joyne the Doxology or giving of glory to God, *verſ.* 17. to the former part, as the fourth particular therein. And then the fourth part will bee onely a reaſon rendring of the charge here given to *Timothy* againſt falſe teachers, *viz.* that he might bee put in minde to acquit himſelfe for one that had faith and a good conſcience, as the Prophecies before went of him, that hee ſhould fight a good fight, *verſ.* 18, 19. contrary to which he ſheweth that ſome did, inſtancing in *Hymenius* and *Alexander* in particular, and declaring how hee had therefore proceeded againſt them, *viz.* by giving them over to Satan, *That they might learne not to blaſpheme.* For the ſenſe of this paſſage, ſee the Text following.

Text 143. Verſ. 9. *The Law is not given to a juſt man, but to the lawleſſe and inordinate, to the ungodly and to ſinners, to the unholy and prophane, &c.*

Oecum. THE Law is ſaid here not to be given to the juſt, becauſe not for feare of the Law, but out of the love of vertue ſuch live righteouſly and holily, but the wicked that have no love of a vertuous life, are urged and threatned by the Law, and ſo ſtirred up to that which of themſelves they have no minde unto. For he only *uſeth the Law lawfully*, that performeth what is hereby commanded, but ſeeketh not juſtification by thus doing, but in Chriſt only, who is able perfectly to juſtifie all that come unto him. That

Gal. 3. ſaying, *The Law was added becauſe of tranſgreſſions*, is agreeable to this, and may ſerve to illuſtrate it, it being meant hereby, that the threatnings of the Law, as it was neceſſary, were added to curbe wicked and ungodly men, that have no love of vertue.

Anſelm. How doth the Apoſtle ſay, that the Law is not given to the juſt but to the unjuſt, when as he had before affirmed the Law to be good, if a man uſeth it lawfully? For who can uſe the Law lawfully, but the juſt; and if hee onely can uſe it lawfully, how is it not given unto him? I anſwer, by the Lawes being given here, is meant the Lawes dominion. And ſuch as are ſaid to have the Law given unto them, are under the Law, ſo as the juſt are not, but as it were, in the Law, ſeeing they doe voluntarily the things of the Law; but the wicked are under the Law, becauſe they come ſhort of doing that which the Law requireth. The juſt man liveth, that I may ſo ſpeake, after a ſort, the very Law, when as out of a delight in righteouſneſſe he doth righteouſly, not joying in his owne, or in a tranſitory, but in the common and ſtable good. But every wicked man liveth his owne life, for ſo much as hee is ſtill after the old man, and ſo under the Law.

Aug. in Epiſt. Gal. Iuſtus, ut ita dicam, ipſam quodammodo legem vivit, qui cum delectatione juſtitiæ juſtè vivit, non proprio, aut tranſitorio, ſed communi & ſtabili gaudens bono. Sub lege autem quiſque vivit in quantum peccator eſt, &c.

The wicked man uſeth the Law lawfully, when hee is hereby converted, and made to flie unto Chriſt to ſeeke juſtification by him, but then hee is no longer wicked but juſt, and ſo not under the Law, and thus not ſuch as to whom

whom the Law is given. The false teachers not understanding this, abused the Law by imposing it upon Christians that were by faith justified, which was the occasion of the Apostles speaking thus here; *to the wicked*; that is, to theeves, and robbers, and to murtherers.

Bulling.

The meaning of these words is, *The Law doth not justifie*, or the Law was not therefore given of God, that it should justifie, but to bring us unto Christ, to whom when we come, we are delivered from our sinnes, cleansed by the blood of Christ, and justified by his meere grace. Now they which are justified are freed from the Law, for they hold Christ the very marke and thing propounded in the Law. They are also freed from the curse of the Law by Christ, with whose Spirit they being indued and regenerate through the inforcing of charity, they performe even more than the Law prescribeth. But the wicked, that are not under Evangelicall grace, are under the Law still. Touching the particulars here spoken of in reckoning up wicked men, *The lawlesse and inordinate* are all one; the second word being a further expression of the former, and such being hereby meant as are so obstinately set upon wickednesse, that they will not be kept in order by any Lawes. *The ungodly* are such as care for no Religion or worship of God. *Sinners* are the proud, covetous, envious, luxurious, and such like. The *unholy* are such as be irreverent and heinous. The *prophane* are the impure and polluted, the Greekes called those sacrifices by this word Βέβηλα, unto which there was free accesse for the impure. *Men-stealers* are such as steale away other mens slaves, in Latine called *Plagiarii*, as they are called *Sacrilegi*, or *Abigei*, that steale any thing of the Church, or any publike goods, or other mens cattell. Now in speaking against false teachers, hee doth fitly teach thus the right use of the Law, because they accused the Gospell as opening a gap to all licentiousnesse contrary to the Law: this slander is here taken away, by shewing that the Evangelicall preaching is not, that any are freed from the Law but the godly that doe voluntarily live according to the same, the wicked still being under it and subject to condemnation thereby.

Gal. 3.

Qui per Christum justificati sunt, a lege sunt liberi, quia ipsum legis propositum & scopum, Christum tenent. Deinde liberantur à legis maledictione & onere per Christum, cujus spiritu imbuti impulsu Charitatis ulterò plus præstant, quam ipsa lex præscribat.

Calvin.

The Apostle observing, that they which chiefly stood for the Law, did in their lives most contemne and neglect it, as the Papists doe at this day, who stand for justification by workes, seeketh here to slay them with their owne sword, seeing the Law was against such as they were; but as touching himselfe, and such as he was, there was no cause why they should abhorre from it, as indeed they did not, though by these false teachers they were slandered so to doe: for the Law was not against them, which is the meaning here, when he saith, *The Law is not given to the just*. And by the just, here he meaneth not those that are every way perfect, but such as the desire of whose heart carried them to doe righteously in all things: for this desire is a Law unto such, so that they need not the Empire of the Law to hold them to a righteous course. If any shall thinke that the Apostle would not be so harsh, as to put upon them such grosse vices as are here reckoned up, and therefore that this cannot bee his meaning, then let it bee taken as a simple removing of their slander, and a teaching of them, if they did truly, and not for a pretext stand for the Law, that they should hereby arme themselves against these horrible wickednesses, and not trifle out their time in vaine prattle about the Law for the ambitious magnifying of themselves. The sinnes here taxed may be referred to three heads: first, to violence; secondly, to lusts; thirdly, to deceits.

Mayer.

Quæst. 1.

The *quæres* of this place are three: first, how pertinent it is to the matter in hand? To this *Calvin* and *Bullinger* answer well, that rightly he speaketh thus against such teachers as he had a little before taxed, that pretending to stand for the Law, and to get credit hereby, sought to disgrace the true Apostles of Christ as enemies unto it. And therefore both here, and every where in

in the like caſe, he ſpeaketh honourably of it, *The Law is good, and holy, and juſt*, provided that a man uſeth it lawfully, and then hee ſheweth, what the lawfull uſe of it is, namely, by teaching that it is not given to the juſt, but to the wicked.

Queſt. 2. Cornel. à lapide.

But what is meant hereby? The laſt reſolution of *Calvin* ſeemeth to mee to cleare it beſt of all others, unto which if we adde that of *Cornelius à Lapide*, though a Jeſuite, it will yet bee made more plaine. They abuſe the Law, that apply the threatnings thereof againſt the juſt, that is, againſt faithfull Chriſtians that are by Chriſt juſtified and ſanctified in Baptiſme. For this is not the end of giving the Law, that Chriſtians, which are under the Goſpell, and have the Spirit of grace and love, to doe voluntarily that whſth the Law requireth, ſhould be threatned with the puniſhments herein ſet forth: but that they Jewes, which ſtood thus for the Law, and ſo were ſtill in a ſervile condition, and under it, ſhould have the threatnings of it applyed to them, being guilty of the crimes here mentioned, and therefore if they were true teachers of the Law, they ſhould ceaſe to oppoſe and to ſeeke to put downe the Goſpell, and ſuch as preached it and lived accordingly hereby, and contrariwiſe turne the dint of the Lawes threatnings againſt theſe impieties, as it was given for this end and purpoſe, according to the ſaying, *Of evill manners come good Lawes.* For by the Law ſometime is underſtood direction, and ſometime commination; according to the firſt, the Law is given even to the beſt, for it is a rule of good life; but not according to the ſecond. What hath beene alleaged out of ſeverall Authors in way of expounding this, may ſerve for further illuſtration of the ſame. Saint *Auguſtine* agreeably to that which was before delivered, ſaith, The juſt is not under the Law, becauſe his will is in the Law of the Lord; for he that is in the Law, doth according to the Law; he that is under the Law, is led according to the Law; therefore the one is free, but the other a ſervant. Hee meaneth that hee which is in the Law doth freely the things of the Law, but the other is altogether compelled and doth nothing voluntarily. *Chryſoſtome* ſaith, a juſt man is not under but above the Law.

Ex malis moribus naſcuntur bonæ leges.

Aug. in Pſal. 1. Juſtus non eſt ſub lege, quia in lege domini eſt voluntas ejus: qui enim in lege eſt, ſecundum legem agit, qui ſub lege eſt, ſecundum legem agitur: ille ergo liber eſt, iſte ſervus.

Thirdly, what kinds of vicious men are they, againſt whom the Law is ſaid here to be? In anſwering to this I ſhall not need to ſay much: for hee doth firſt ſet forth wicked men in generall that are under the curſe of the Law, and then diſtinguiſheth them into ſeverall rankes and orders.

Queſt. 3.

Touching the firſt, the lawleſſe, diſorderly, the ungodly, ſinners, unholy, and prophane, are all oppoſed unto juſt, as the *genus* of wicked ones. For as the righteous are ordered in all things according to the Law, and ſo cannot be counted ſinners, ſeeing the children of God are ſaid not to ſinne; and moreover, they are devout worſhippers of God, and frequent in holy duties: ſo on the contrary ſide, the wicked are not ordered by any Lawes, and therefore are rightly called lawleſſe and diſorderly, and becauſe ſinne is a tranſgreſſion of the Law, they are alſo called ſinners for their dayly tranſgreſſing, when they live thus irregularly; and moreover, they are ungodly, unholy, and prophane, for the neglecting of the duties of piety, and for the worſhip of God, which they regard not; for theſe three words are Synonymaes, as the three formerly mentioned alſo are; it ſeeming good to the Spirit of God to uſe this variety of words, both to expreſſe who are the wicked, and in deteſtation of wickedneſſe, as they that would diſgrace any man all that they can, are wont not to uſe one, but many ignominious names, calling him thereby.

1 Iohn 3. 9.

Note.

Note then, that by the ſentence of Gods holy Spirit, they are wicked and ungodly that leade a diſorderly life, or neglect the duties of Gods worſhip, ſetting light by, and even ſcorning ſuch holineſſe as is in prayer, and the exerciſes of the Word of God, and being ſuch, God is at defiance with them, and therefore they muſt not looke but to ſuffer whatſoever the wicked are threatned

threatned withall, even exclusion out of the kingdome of heaven, and everlasting destruction with the devill and his Angels: neither will that fond imagination, that they penitent and sorry for their sinnes, they going on still in the same sinfull course, any whit helpe them, but as wicked, they shall bee judged notwithstanding.

Touching the species or kindes of wickednesse, *Calvin* hath well observed the Apostles distinction here to be into three; first, of those that use violence, *murtherers of fathers, murtherers of mothers, men-killers*; Secondly, of those that are carried with filthy lusts, fornicators, and such as lye with the male, after the manner of the Sodomites; Thirdly, of those that use fraud and deceit, men-stealers, liers, periured. The word translated men-stealers is ἀνδραποδισταῖς; now ἀνδράποδον signifieth a slave, and therfore he which is hereby set forth, is a stealer of slaves or servants from other men, or of those that are free, selling them for slaves, the punishment of which by Gods law was death. *Erasmus* observeth, that such are called *plagiarij*, the stealers of holy things *sacrilegi*, the stealers of any publike treasure, *peculatores*, stealers of other mens cattell *abigei*. 2 Deut. 24.7.

Note, what the comfortable condition of the godly is, whose hearts are set to keepe Gods Commandements in all things, and who by Gods grace doe plainly differ from the wicked in the course of their lives, both for their piety, just dealing, and mercy, and in that they trade not in any sinne. Such are, as if there were no law to condemne or terrifie, they need not to feare, notwithstanding the terrible judgments threatned in the law: for these are not against them, but against the wicked. Notwithstanding their infirmities God counteth and calleth them just, and if God justifieth, who shall condemne? That of *Bullinger* in speaking of the justs doing more than the Law requireth, must haue a fauourable construction, or else it cannot stand, *viz.* because hee doth voluntary, whereas the law is full of threats; and therefore hee, which being terrified herewith, doth the things of the Law, doth what the Law requireth; but hee that without compulsion, doth more. It is arrogant which the Papists teach, that the regenerate can doe all that God commandeth perfectly, and more, by this meanes comming to have workes of supererogation for the benefit of others for whom they say it is merited hereby. This is contrary to the teaching of our Saviour Christ, and therefore to bee detested: for hee biddeth us, when wee have done all things, to say wee are unprofitable servants, wee have done what was commanded us to doe. And if onely what was commanded, where is the doing of more? *Note.* Luke 17.10.

Note againe, how wee that are the Ministers of Gods word, are to direct our preaching, *viz.* not to feare, or to trouble, or discourage any way the godly, but altogether the wicked and ungodly. It is an abuse of preaching, like to this of the teachers of the Law, here taxed, to inveigh against goers to sermons, and such as in their speech and apparell fashion themselves in the most sober and civill manner, so that this going to sermons be not disorderly: and on the other side, no lesse abuse is it to bee earnest against those that doe not all conforme to walke by one rule in circumstantiall things, as in haire, and apparell and the like, so that it be civill and decent. Wee have matters of greater importance to draw out the sword of the spirit against, lawlesse living, and prophanenesse, murthers, adulteries, and lying, and perjury, &c. And therefore wee are to bee admonished, not to trifle out the time, every one as his owne phantasie leadeth him about these things, touching which the word of God speaketh not any thing bitterly, but to turne the dint of this sword, put into our hands, the right way, to cut downe the horrible sinnes and wickednesses of the times. *Note.*

Text 144.

Vers. 18, &c. *This Commandement I giue vnto thee (O sonne Timothy) according to the prophecies that went before of thee, &c.*

And againe, *vers.* 20. *Whom I have delivered to Satan, that they might learne not to blaspheme.*

Mayer.

DIvers Expositors conjecture diversly of the prophecies that went before of *Timothy* here spoken of, and they are divers also in referring the commandement here spoken of, when they inquire what commandement is meant, which the Apostle saith hee giveth unto him. Some referre it to the words in the same verse immediately following, *That thou fight a good fight, according to the prophecies that went before of thee.* Some to that which went before touching the Law, not being given to the righteous, but to sinners, and the sum of the Gospell mentioned before, that Christ came into the world to save sinners: these things they say hee commendeth unto him to keepe up, and not to suffer to bee corrupted. Lastly, some expound it, as a returning to the charge mentioned, *vers.* 3. that hee should not suffer the teaching of any other doctrine: for after other things spoken of, by way of parenthesis in Apology for himselfe, who might bee thought an unfit Minister of the Gospell, seeing hee was before a persecuter, and a blasphemer, he returneth now to his first argument againe, rendring a reason why he gave him this charge, when he left him at Ephesus. And this is doubtlesse the best exposition, the very word προαγουσία, giving light into it, being the same that was used, *vers.* 3. and the faith and good conscience here commended to *Timothy*, *vers.* 19. being the same in effect with the pure heart, good conscience, and faith unfained, there spoken of, *vers.* 5.

Chrysost.
Ambros.
Theophyl.
Bulling.

Calvin.
Theodoret.

Bullinger.

Touching the prophecies which hee saith went before of him, some read it somewhat otherwise, *According to the prophecies, which have come even unto thee*, and so expound it of the doctrine here commended unto him, as being the same, which in the prophecies of the holy Prophets of old was set forth, which prophecies being kept from one age to another, were now come to the hands of *Timothy*, whose treining up in the knowledge of the holy Scriptures hee doth also elsewhere commend. Others understand by prophecies the doctrines, the teaching whereof was committed to *Timothy*, and therefore read the words, *super te prophetias.* Others, as *Cornelius a lapide* hath it, understand the gifts of the holy Ghost, wherewith *Timothy* was endued. Others againe understand the propheticall coniectures of many men touching *Timothy*, when hee was first ordeined, by reason of that grace which they saw to be in him. Lastly, some understand revelations, which the Apostle had touching *Timothy*, when hee constituted him Bishop of Ephesus, as it is said touching *Paul* and *Barnabas*, *The Spirit said, separate me, Paul, and Barnabas, &c.* and these revelations some thinke not onely *Paul* had, but others also, because it is said in the plurall number *prophecies*, as it was necessary for so eminent a man in the Church as he was, being also very young when he was appointed to an Episcopall function, that he might have the more authority in mens hearts, whereas otherwise he should have beene for his youth subject to contempt. And to this last doe I subscribe, as most agreeable to that which is reported of *Timothy*, when *Paul* first tooke him to him, namely, that the brethren testified well of him, as *Beza* also hath noted. That which is there called their testifyings is here haply called the prophecies that went of him before. The word ἐπὶ here translated *of*, will also beare that exposition of *Bullinger*, *unto*, and therfore if it be taken that way, the sense may be good also, neither indeed is any sense to be rejected, so that the reader may follow whether hee pleaseth, but that of revelations touching *Timothy* is most probable. For not only he, but others also have beene chosen Bishops by revelation. *Fabianus* was chosen Bishop of Rome by a doves descending and lighting upon him. *Gregory* by a fiery pillars

Vatablus.
Syrus.
Cornel. à lapid.
Magalianus.

Chrysost.
Theophyl.
Theodoret.
Oecumenius.
Act. 13.
Calvin.

Act. 16. 1, 2.

Beza.

Euseb. Hist. l. 6. c. 25.

lars ſitting upon him. And *Athanaſius* was made Biſhop of Alexandria by revelation, which *Alexander* his predeceſſor had, when hee was ready to dye, that *Athanaſius* was to ſucceed him in his Biſhopricke: inſomuch that hee fearing to take it upon him and flying, the dying Biſhop called aloud to him ſaying, *Athanaſius*, thou maiſt haply thinke to flee from it, but thou ſhalt not flee ſo as to ſhun it.

Sozom. lib. 2. c. 16.

Athan. putat se posse effugere, non tamen effugit.

Touching *Hymeneus* and *Alexander*, of whom hee complaineth in the next words, *verſ.* 19, 20. for putting away a good conſcience, affirming that he had therefore *delivered them to Satan, that they might learne not to blaſpheme*: all agree, that *Hymineus* is hee, of whom hee ſpeaketh afterwards in the ſecond Epiſtle, noting him by this, that hee ſaid, that the reſurrection was already paſt, and *Alexander* he, whom he in the ſame Epiſtle calleth the copperſmith, that had done him much harme, and therefore hee threatneth, that God ſhall reward him according to his deeds. Both it is likely were intangled with the ſame errour, but touching *Alexander* in particular, hee is thought by ſome to have beene that *Alexander* mentioned, *Act.* 19. 33. that was on *Pauls* ſide at the firſt, and ſought to appeaſe the tumult ſtirred up in Epheſus, againſt *Paul*, but that hee was now become an apoſtata, and did all that hee could againſt *Paul* and other true Chriſtian people, railing upon them and vily traducing them, which hee calleth here their blaſpheming; For he ſaith, that hee delivered them to Satan, that they might learne not to blaſpheme. Touching the delivering of any to Satan, enough hath beene ſaid already, Text 46. 1 *Cor.* 5. 1.

Calvin. Baron.

Note, (in that he commendeth to *Timothy* the keeping of faith and a good conſcience, as fighting of a good fight, that is, holding the true faith ſet forth in the Goſpell, without mixture of errour, and then comming to ſpeake of thoſe that fell from this faith, hee ſetteth them forth as ſuffering ſhipwracke in their faith) that the Chriſtian life is a militaty life, wherein we are to ſtrive againſt ſinne and error, as againſt our deadly enemies, who if they can make any breach in the walls of our ſtrong hold, will enter in, and moſt cruelly murther us: for by corrupting our faith through errour, and our conſcience by drawing us away to ſinne, our ſpirituall enemies enter upon our ſoules to the eternall moſt horrible deſtruction of them. Wee are like alſo to ſeafaring men, the ſafeſt ſhip amidſt the vaſt ſea of errours and wickedneſſes in this world, is the canonicall truth, a pure faith, and ſincere charity; they that hold on in theſe, tend to the haven of ſalvation, and ſo come ſafe to everlaſting felicity. On the contrary ſide, they that hoiſe up their ſailes to the blaſts of arrogancy and contention, and are carried away with the waves of evill luſts, goe from the right way, and neglect the bright ſhining pole of faith, and ſo daſh againſt the rockes of perfidy, and periſh, as *Bullinger* excellently ſpeaketh upon this place.

Note.

Bulling. Tutiſſimus in hoc vaſto mundi errorū & ſcelerum pelago eſt veritas Canonica, pura fides, & charitas ſincera. In his qui perſtant, & ad portum ſalutis tendunt, ſalvi portū attingunt felicitatis æternæ; Qui vero flatibus arrogantiæ & contentionis vela dant, abreptique malarum cupiditatum fluctibus a via fidei recedunt, & fidei lucidam Cynoſuram negligunt, impingunt in perfidiæ ſcopulos, & intereunt.

Note againe, that the cenſures of the Church againſt notorious wicked men are for correction, and not for deſtruction, becauſe hee ſaith, that hee therefore *delivered them to Satan, that they might learne not to blaſpheme.* Excommunications are the apteſt meanes to reclaime ſuch from their ſins, when they ſuffer thus ſhame and terrour, as being caſt out of the Church, and ſo deprived of all Chriſtian comfort, according to that ſaying, puniſhments are documents.

Note.

Παδήματα ſunt μαθήματα.

CHAP.

CHAP. II.

The Analysis and Sense.

IN this Chapter the Apostle giveth directions about the heavenly duty of prayer, first generally in the seven former verses, and then particularly hee instructeth both men and women, how qualified they of either sex are to addresse themselves to prayer. Touching the first, we have therein first an exhortation to prayers, supplications, and thanksgivings for all men, and more particularly for Kings and such as are in high place, *vers.* 1, 2. About the divers words here used, there is a little difference amongst Expositors, some understanding by them all one and the same thing, holding that divers words are used *per auxesim*. But others more curiously, will have the ascent of the minde up to God, understood by prayers, as when wee say (O omnipotent and eternall God) and that which followeth these words, *viz.* which lookest upon the base things of this world, they take for the thanksgiving; then the request they hold to be in these, performe wee beseech thee; and lastly the obsecration, when as we desire any mercy by any sacred things, as, through Jesus Christ our Lord, and so all these are found in every prayer and concurre therein, as the parts of it. Others againe by prayers called Δήσεις, understand requests for the removing of evils, and therefore *Ambrose* and *Augustine* translate the word *deprecations*, by supplications called προσεύχας, requests for good things: by interpellations called ἐντεύξεις, either accusations of others and complaints against them, as *Theodoret*; or petitions for the good of others as *Primasius*; and by thanksgivings, praisings of God for the good that wee enjoy.

Chrysost. *Theophylact.* *Th. Aquin.* *Theodoret.* *Oecumen.* *Cas. Col.* 1 1, 12. *Beza.* *Ambros.* *August.* *Primasius.* *Calvin.*

Calvin, howsoever he inclineth to the first, that divers words are used, that hee might the more inculcate into us the necessity of frequent praying, and finally resteth in this, yet he delivereth a distinction, which he most approveth of, *viz.* that προσεύχη, setteth forth prayer in generall, δήσις, prayer for any particular thing, and ἐντεύξις, a complaint before God touching any misery endured. I subscribe to the first, that nothing here is meant, but that wee should be frequent and much in praier, and not forget thanksgiving for benefits received, and indeed according to *Thomas Aquinas*, wee may finde all these things in every prayer. To make interpellations onely to be for others, is against the expresse words of this place, for all these are appointed to be for all men; and to take it for complaining against any is much worse, seeing no complaining against any is here prescribed but to pray for all. And this exhortation to prayer doth well agree with the former Chapter, wherein hee had taught that Christ came into the world to save sinners. Now prayer is a singular meanes to obtaine grace for them, that they may be saved, and therefore hee doth aptly here exhort thus unto prayer.

Beza. We must pray for all indefinitely, not for each particular person. 1 Ioh. 5. 16.

And prayer must bee for all men, both good and bad, as the Gospell is sent to all; and the Sunne shineth, and the raine falleth upon all, such sinners alwaies being accepted, as are particularly spoken of to be such, as that we ought not to pray for them, *chiefly for Kings*, because their well or ill doing is of greatest moment, and therefore of old there were decrees about praying for Kings, as *Ezr.* 7. 23. and what trouble ensued upon their ceasing to make publike prayers for their Kings, which were heathen, Josephus doth declare.

Ioseph de bel. Iudaic. lib. 2. c. 17.

Note, that prayer is a singular good duty and most availeable to salvation, and therefore wee ought to bee frequent herein, and in our prayers not to bee mindfull of our owne good onely, but of others also.

Note.

The second thing in the directions about prayer is the reason both respecting Kings that under them we may live godly and quietly, that God would so direct

direct them in their government that sin may be punished, that liberty of the exercise of the true Christian religion may bee granted, and that their tyranny in persecuting might cease, *vers.* 2. and respecting all men, for whom hee had willed us to pray, it is a thing acceptable to God so to doe, who would that all should come to the knowledge of the truth and bee saved, *vers.* 3, 4. And this reason is further confirmed, because by the appointment of God the Father, who is but one, God the sonne as a most loving mediator betwixt God and men, besides whom there is none other, gave himselfe a ransome for all, *vers.* 5, 6. And this the Lords giving of himselfe for us is further called, *a testimony in due times*, for which the Apostle saith hee was set, that is, this his giving of himselfe to the death for us all is a testimony of his love and great desire to save us, so that such as perish notwithstanding shall have his passions as a testimony against them at the last day, for their more just condemnation, as having through their owne default brought it upon themselves, when as he to deliver them gave himselfe to the death, but they unkindly refused by faith and repentance to prouide, that they might enjoy the benefit of this redemption. And to publish this redemption of all by Christ, he and the rest of the Apostles were appointed, but he in special to the Gentils, as he doth most seriously protest, because the Gentiles were generally thought to be such, as God had for ever rejected, as his enemies, and would never shew any mercy unto them, *vers.* 6, 7. Touching Gods willing, that all shall be saved, and the redemption of all, see more in the Texts following.

2

The second part of this Chapter being a particular direction both for men and women, teaching how they ought to bee qualified, that they may offer up unto God acceptable prayers beginneth, *vers.* 8. and is continued to the end of the Chapter.

1

And here againe, first hee giveth directions to men in every place, *to lift up pure hands unto God without wrath or doubting*, *vers.* 8. that is, not only in the Church, but because God is every where, *in all places* where they come: *pure hands*, are hands free from sinfull actions, and such as doe good works: without *wrath*; that is, not having any hatred in the minde, or being in contention with their neighbours, *or doubting*, or *disceptation*, the word used is διαλογισμὸν, which signifieth an inward reasoning in the heart against, and it is either a disposition to contend with a mans neighbour, though hee be not yet in contention with him, or a reasoning in the minde about the unsearchable things of God, or a doubting in our faith. Hitherto *Anselme*. The Apostle having hitherto commended prayer unto us, lest hee should bee thought to prescribe it unto Priests only, he here extendeth his exhortation to all both men and women. As *Anselme*, so *Augustine* and others by *all places* here understand mens private houses, and fields and high waies, in any of which we may offer up our praiers. And *Augustine* yeeldeth this reason, because God hath sanctified every place now by his Sonne Jesus Christ to bee an oratory or place to pray in. For God, saith he, commanded the Jewes to leave all the earth, and in one onely place to offer sacrifices, because then the whole earth was made uncleane with the fume of altars, burnt sacrifices and of other polluted things, which out of the prophane sacrileges of the Gentiles were offered thereupon. But to us now, since that Christ comming hath expiated the whole earth, every place is made an oratory.

Anselm.

Aug serm. 130. in parasceue. Iudæis præcepit deus universam terrā relinquere, & in uno loco sacrificia offerre, &c.

Ambrose also agreeth with *Augustine*, and all ours generally, neither doth any Greeke writer, that I have seene teach otherwise. Yet the Jesuite to countenance that superstition that is in their popish prayings in Churches and at sepulchers of Saints, saith, that the Greekes understand by every place here, every publike place, and addeth a reason, because women are directed, in what habit to come forth to prayer; whereas if private prayers were meant this were superfluous, seeing it is not materiall in what habit she be in her private

Ambros. Cornel. a Lapide.

vate prayers. But this is easily answered, that by every place, private houses are not so understood, but that withall publike places are meant also, and it is as if in more words he had spoken, let both men and women pray every where and when the place is publike to which they come together to prayer, let women bee thus adorned, as is here said.

Oecumen. The Greeke Expositor *Oecumenius* saith, that the Apostle teacheth here, that wee must not doe like the Jewes, who might not sacrifice out of the temple, for every place is a fit place for us to pray in. And the onely question, which hee moveth is, how this agreeth with that of our Saviour Christ, who commandeth us, when we pray, to enter into our closet, to which hee answereth, that nothing else was thereby meant, but that ostentation must be avoided in prayer, which must alwayes be understood even where we are directed to pray in all places. And to conclude, that which is here taught, is the very

Ioh. 4. 20. same with the teaching of our Saviour Christ, *Not at Ierusalem, or in his mountaine, but every where the true worshippers of God shall worship him in spirit and in truth.* For the lifting up of hands in prayer, it is,

Calvin. as *Calvin* noteth, a thing that alwayes hath beene used by the holy servants of God in prayer, and aptly putteth us in minde, that the helpe which we looke for, is in heaven, and therefore is a necessary ceremony in prayer. *Without wrath or doubting*, he expoundeth of the Jewes being offended at the Gentiles, being taken into the covenant of grace. For saith he, some expound this of anger against God, and questioning, whether he heareth or regardeth our prayers, when we call upon him, but he doth not for us what wee desire: but the place being well considered, that hee speaketh of the saving and redeeming of all, and then particularly professeth himselfe an Apostle of the Gentiles, hee thinketh rather, that he seeketh here to beat downe wrath and murmuring hereat in the Jews, I thinke that it wil be best to take it both waies, neither being excluded, seeing it becommeth such as come to God in prayer, both to be without any offence in their mindes against the Lord, or against men, and as is further expressed, *Iam. 1. 5.* without wavering or doubting through unbeleefe.

3

Anselm. Bullinger. Secondly, he directeth women in their praying. *In like manner women, &c.* which is thus supplyed by Expositors. I will that women pray in every place, lifting up pure hands, &c. as the men. And then he teacheth in what a decent manner, they should array themselves, when they come forth to the congregation, *ver. 9, 10.* A like place unto this, is 1 *Pet. 3. 3.* upon which, because I have spoken somewhat largely of the modest attiring required in women, I will be more sparing here, adding only what the Caldee Paraphrast saith upon this place. If women have any womanish Passions in their mindes, let them cast them out, bringing in stead of the Jewish purgations innocency of manners; for this sacrifice using the attire of the minde, and not of the body, not with the nakednesse of the body soliciting the eyes of men to lust, but being covered with cloathing, and such cloathing, as doth shew modesty and bashfulnesse. Let it be farre from Christian women, to come forth to the holy assembly with such decking as the common sort of prophane women is wont to goe forth to marriages and to playes, who with much care, first decke themselves by artificiall curling of their haire, and gold woven betweene, and with earings hanging at their eares and pearles about their necks, thus in an whorish manner commending their beautie to the beholders and making ostentation of their wealth, to the upbraiding of those that be poore by their penury. But let such bee the habit of Christian women, as may seeme worthy those women that professe true piety and the worship of God, not with the ostentation of riches but with good deeds, with which kinde of riches onely Gods eyes are delighted, before whom that is filthy which seemeth to the world glorious and magnificent.

Cald. Paraphrast. si quid est in animo muliebrium affectuli, id prius ejiciant, pro Iudaicis purgationibus morum innocentiam adferentes. Ad hanc victimam animi non corporis cultum adhibeant, non nuditate corporis virorum oculos ad libidinem sollicitantes, sed amictu tecto, & ac amictu, qui modestiam, qui pudorem, qui pudicitiam præ se ferat, &c.

Tertullian wrote a book of the habit of women, which he concludeth thus pithily

Tertul. lib. de cultu fem. proditè vos jam medi-

pithily and elegantly. Come yee forth now furnished with the medicaments and ornaments of the Apostles, taking your white from simplicity, your red from modesty, your painting from bashfulnesse and taciturnity, having for earings in your eares the word of God, and yoke of Christ about your necke, and subject your head to your husbands, and ye shall be sufficiently adorned. Handle wooll with your hands, and let your feet bee fixed at home, and so they shall bee more pleasing than in gold. Put upon you the silke of honesty, the fine silke of sanctity, and the purple of modesty, and so ye shall allure God to be your lover.

camentis & ornamentis Apostolorum extructæ, sumentes de simplicitate candorem, de pudicitia ruborem, depictæ oculos verecundia, & taciturnitate, inserentes auribus verbum Dei, annectentes cervicibus jugum Iesu Christi, caput maritis subjicite, & satis ornatæ eritis. Manus lanis occupate, pedes domi figite, & plus quam in auro placebunt. Vestite vos serico probitatis, byssino sanctitatis, & purpura pudicitiæ, taliter pigmentatæ Deum amatorem habebitis.

Thirdly, having thus set forth what the modesty and apparell of women ought to be, he further addeth something touching the silence and subjection of each woman to her owne husband, which *Tertullian* calleth the painting of taciturnity, so well becomming a woman. And particularly hee insisteth upon this, because it is the common fault of women to talke much, and to be lowd and impatient of their husbands rule. *Let the woman* therefore saith he, *Learne in all quietnesse and subjection, &c. vers.* 11, 12, 13, 14, 15. Touching the womans subjection and this same prohibition, that she should not teach or usurpe authority, it hath beene already spoken, 1 *Cor.* 14. 34. The reason here added, *vers.* 13. that *Adam* was first formed, &c. is taken from *Genes.* 2. and that shee was in the transgression and therefore subjected unto man, *Genes.* 3. How *Adam* is said not to have beene deceived is easily to bee expounded, hee was not deceived by the serpent, or tempted by the fruit, but onely hee was drawne by the love of his wife, out of his kinde nature. It is enough to humble the woman and to make her willing to bee in subjection, and never more to take upon her to speake in way of teaching or exhorting publikely, that she was the beginner in the transgression. This is by *Tertullian* for the further humbling of her aggravated thus; Thou saith hee, (O woman) art the devills gate, the breaker up of that tree, and the first forsaker of Gods Law: thou art shee that perswadest him, whom the devill could not attempt, and dashedst so easily man the image of God, and for thy merit the Sonne of God came to dye.

3 *Tertul. de habit. mul. Tu es diaboli janua, tu es arboris illius resignatrix, tu prima divinæ legis desertrix, tu es quæ eum suasisti, quem diabolus aggredi non valuit, tu imaginem Dei hominem tam facilè elisisti, propter tuum meritum, id est, mortem, etiam filius Dei mori habuit.*

And yet to comfort the woman againe that shee fall not into despaire, the Apostle saith, that *she shall be saved by the bearing of children, &c. v.* 15. touching the sense of which words, because there is more difficulty in them, see the Texts following.

Vers. 4. *Who would that all men should bee saved, and come to the knowledge of the truth. For there is one God, and one Mediator betwixt God and man, &c.*

Text 145. *August. Enchirid. Omnes homines dicit salvos fieri vult, &c. Quia reges & qui in sublimitate positi sunt putari poterant fastu & superbia seculari a fide Christiana humilitate abhorrere, addit, hoc bonum est pro omnibus precari, & acceptum coram deo, qui vult omnes servari. &c.*

A great question here offereth it selfe how it can be said that God would that all men should be saved, when as it is certaine that most men shall be damned? for God is omnipotent and how then should it happen unto any otherwise than God willeth? Saint *Augustine* in divers places answereth diversly hereunto. First, that hee willeth the salvation of all that are saved, so that none are saved, but such as hee willeth should bee saved. And thus these words are a fit reason of praying for all, because by our praying the Lords will may be inclined to save those, who unlesse he be willing, cannot be saved.

Secondly, in the same booke hee saith, that by all men, all sorts of men are to be understood, according to that which went before, *for Kings and for those that are in high place*; for if it should seem strange that the Apostle should bid to pray for such, as most abhorring from Christian humility, being in so great sublimity, pompe, and secular pride, he resolveth us here, that God would that all sorts of men should bee saved, Kings and private persons, noble and ignoble, high and low, learned, and unlearned, strong and weake, witty and dull, rich and poore, males and females, &c.

Thirdly,

Lib. de Spiritu & litera.

Thirdly God would, that all men ſhould be ſaved, becauſe he requireth of all, that they walke in the way of good workes, promiſing ſalvation to all that doe ſo, and threatening deſtruction to ſuch, as doe not. So that, as that maſter, who biddeth all his ſervants worke in his vineyard, promiſing them a reward, if they ſo doe, and that after they have laboured awhile there, they ſhall take their reſt, and feaſt with him, but if any doth not ſo, he ſhall grind perpetually in the milne, may well be ſaid to will, that all ſhould have reſt and joy: ſo may it rightly be ſaid of the Lord, promiſing to the obedient, and threatening the diſobedient. And much like unto this is the ſolution brought by him in another place. Becauſe we know not who ſhall be ſaved, and yet are commanded to preach ſalvation to all, thus being ſet a worke to labour and deſire the ſalvation of all, Gods Spirit working this deſire in our hearts; this our willing and deſiring to ſave all is ſaid to be Gods willing of the ſame, who worketh this will in us, as *Rom.* 8. 26. the Spirit is ſaid, *to make requeſt*, when we make requeſt by the aſſiſtance of the Spirit. Theſe Expoſitions of Saint *Auguſtine* are followed by moſt Expoſitors. *Bullinger* followeth the firſt, *Calvin* the ſecond, and *Thomas Aquinas*, *Cajetan*, and others the third, calling the will of God here ſpoken of, the will of the ſigne, and not of his good pleaſure.

Lib. de corrept. & gratia c. 15.

Bullinger. Calvin. Thom. Aquinas. Cajetan. Voluntas ſigni, non beneplaciti.

But none of all theſe doe ſo well agree with this place, as to ſatisfie about this queſtion. For touching the firſt, what is this to the moving of us to pray for all men, that none can be ſaved, but they whom God willeth, ſeeing he willeth not, neither decreeth the ſalvation of all, this ſhould rather make us not to pray, than to pray for all men. Againe, though God would that ſome of all ſorts ſhould be ſaved, yet what is this to ground our praying upon for ſuch and ſuch particular Kings and men in authority over us, whom haply he will not have ſaved, though ſome of their ranke ſhall be ſaved? And laſtly, if it be expounded by the will of the ſigne, but not of his decree, what were this elſe, but to oppoſe the wils of the ſame God one againſt another? and to teach that he maketh ſhew of that, which he never intended? Howſoever therefore in ſpeaking of theſe things before, *Text* 21. I have reſted upon theſe diſtinctions, yet now I have thought good to inquire a little further, what more may be ſaid herein. There is then another Expoſition, underſtanding by Gods will, his delight and deſire, out of the infinite goodneſſe and benignity of his nature: For this is, that all and every one ſhould be ſaved, according to the reaſon by and by rendred, *for there is one God*, who created and made all men, and therefore as they are his owne creatures, his will is, that they ſhould all be ſaved, and not one of them damned. For this is alſo added by Saint *Peter*, *God is patient towards all men, not willing that any ſhould periſh, but all come to repentance.* And by the Prophet *Ezechiel* the Lord profeſſeth, *I will not the death of him that dyeth, wherefore turne yee and live*: theſe words, *I will not*, are by *Tremellius* rendred, *non delector, I am not delighted*, and in the originall, it is לֹא אחפץ, *I love not*. If Gods will then be conſidered in it ſelfe without reſpect unto wilfull and obſtinate ſinning, it is, that all ſhould be ſaved: but becauſe he is moſt juſt, and ſo cannot let ſinne goe unpuniſhed in ſuch as will not be reclaimed, he cannot but will, and accordingly puniſh them with deſtruction, and this will is called by ſome his antecedent will, the other of damnation, his conſequent will, as it is in *Damaſcen*, whoſe words are theſe; We muſt not be ignorant, that God precedently would that all ſhould be ſaved, and attaine to his kingdome, for he made us not for puniſhment, but to be partakers of his goodneſſe, as he is good: but he will have ſinners puniſhed, as he is juſt. That is therefore called his firſt and precedent will and acceptation, which is of himſelfe; but the ſecond his ſequent will or permiſſion, being of us.

2 Pet. 3. 9. Ezech. 18. 32.

Damaſc. lib. 2. de fide cap. 29. Neque latendum eſt, Deum præcedenter velle omnes ſalvari, & regnum ejus conſequi: non enim ad puniendum nos plaſmavit, ſed ut efficiat nos bonitatis ſuæ participes, ut bonus: peccantes autem puniri vult ut juſtus; &c.

Firſt therefore, and of his infinite goodneſſe, God would that we ſhould all

all be saved, but when we will not, but harden our selves in our sinnes, he will and resolveth to damne such as are thus hardened therefore. Agreeably hereunto speaketh *Ambrose*, God will that all should be saved, but so, as if they come unto him, for he willeth not so, that the unwilling should be saved, but he would so have them saved, as if they themselves would. And this seemeth to be grounded plainly upon that speech of our Saviour Christ, *How oft would I have gathered you together, and yee would not?* If it be demanded, cannot God make all men willing, if it pleaseth him, and how become they willing, that are willing? is it not of him? seeing it is of him then, that some are willing and some not, how can mans unwillingnesse be said to be the cause of his damnation? and not Gods will and decree indeed the cause as of the salvation of some, so of the damnation of others? I answer, as before upon *Rom. 9.* Gods electing of some to salvation and his reprobating of others, is not as of himselfe and of his owne good nature he is moved to doe, for so he inclineth to be alike gracious to all: but mankinde becommeth sinfull, that was at the first made holy, and being thus sinfull, here commeth in his choosing of some yet out of his infinite mercy to salvation, others being rejected in his justice to damnation, after which he inclineth or not inclineth mens wils accordingly, so that some will and some will not turne, and so such as will not he damneth, and yet is truly said not to will the death of any, because of himselfe he hath no delight or pleasure herein, neither commeth it first of his will, but of mans owne corruption, which he cannot but in justice thus punish. This point is more largely handled, *Rom. 9. Text* 21. and therefore I say no more here, but referre the reader thither. It is enough to shew it to be good and acceptable to God to pray for all that he is best pleased with, and preferreth the salvation of all, as he at the first made all, and since sent his Sonne into the world to give himselfe, as a ransome for all. But how can it be thus said either, seeing that if the ransome be payed for all, all are delivered? To this it is generally answered, that Christs giving of himselfe to the death was a ransome sufficient to save all men, according to the signification of the word ἀντίλυτρον, used to set forth the ransoming of captives, when one is given to death for the delivering of another. For Christ alone was worth all the world, and his death equivalent to the dying of all men by everlasting death. When therefore he gave himselfe to the death for us, he suffered on his part so much as was sufficient to save all men, that neither on the part of God, nor of Christ Jesus there might be any want, but the want might be altogether in themselves in such as are damned. Christ dyed for all, the Gospell is preached to all, and all enjoy the holy Sacraments, which are the meanes of salvation: but such, as are not hereby moved to faith and repentance, shall perish notwithstanding through their owne default.

Ambros. Vult Deus omnes salvos fieri, sed si accedant ad eum, non enim sic vult, ut nolentes salventur, sed vult illos salvari si & ipsi velint. Matth 2. 37.

Quest.

Answ.

Christ a ransome for all men.

In that he calleth Christ one Mediator, betwixt God and man, he plainly excludeth all other Mediators, not onely of redemption, but also of intercession, as is elsewhere further explained, as *Rom.* 8. 33. 1 *Ioh.* 2. 2. so that we may not seeke the helpe of any other unto God in our prayers, but alwayes come in his name, and by him make all our petitions, as the Lord himselfe expresly teacheth, *Iohn* 14. We may indeed and ought to pray one for another, whilst we live together in this world, & it is held, that the Saints departed out of this life doe pray still for the Church militant upon earth: but this is no ground to make them together with Christ our Mediators, by praying to them, that by their helpe we may be the more accepted before God in our prayers. We doe rightly indeed desire others to pray for us, that live here together with us; but to pray to any departed to pray for us, is to ascribe omniscience to them, as unto Christ, and by their mediation in heaven to seeke the favour of God, as by the mediation of Christ, and to make more Mediators, contrary to this, *There is one Mediator*, and to that of Saint *Iohn*, *We*

Christ our only Mediator.

have an Advocate in heaven, Ieſus Chriſt the righteous, not Advocates, and ſo to deprive our ſelves of all benefit of Chriſts mediating and interceding for us. Who ſo deſireth to reade more of this, may looke into that which I have written upon *Rom.* 8. 33. and 1 *Ioh.* 2. 2.

Note. Note, how free God is from being the cauſe of any mans deſtruction: for he hath done ſo much, as the Prophet *Eſay* ſpeaketh, that he challengeth his people, ſaying, *O houſe of Iſrael, what could I have done more, that I have not done.* The fault of mans ruine is in himſelfe onely, and the perverſneſſe of his owne will. For though he hath no power of himſelfe to doe good, yet he may refreine, from being obſtinate, wilfull and refractary in his ſinning, which whilſt he doth not, it is juſt with God to condemne him, though it even grieveth him ſo to doe.

Eſa. 5.

Text 146. Verſ. 15. *Yet ſhee ſhall be ſaved by the bearing of children, if they continue in faith, love, &c.*

Mayer. FOR that the Apoſtle ſeemeth to aſcribe ſalvation to the bearing of children here, divers Expoſitors have conjectured diverſlly of the meaning.

Theophylact. Some by the bearing of children will have the bearing of Chriſt to be underſtood, ſo that it is as much, as if he had ſaid, woman, yet notwithſtanding her being in the tranſgreſſion and offering that unto the man, whereby he alſo was drawne to tranſgreſſe, hath brought forth one childe, the Lord Jeſus Chriſt, by whom all faithfull, loving and modeſt women ſhall be ſaved.

Tho. Aquin. Vatablus. Some againe by the bearing of children underſtand, in the married and childebearing eſtate, as if διὰ here uſed were ἐν, and to confirme this, they alleage the uſe of this prepoſition with a *genitive caſe* to be the ſame with a participle, διὰ τῆς πιστεως, being as much, πιστεύσαν, as *Abraham* is ſaid to have beene the Father of beleevers by uncircumciſion, that is, being uncircumciſed. And ſo they will have the meaning to be, the woman even in the married eſtate, wherein the acts of generation are exerciſed betwixt the man and the wife, though ſhee doth better that continueth a virgin, as is taught, 1 *Cor.* 7. yet even the married and childebearing woman ſhall be ſaved, if ſhee be an enſuer of ſuch vertues and graces as are here ſet forth: or being ſubjected to the ſorrowes of childebearing, this is yet her comfort, that ſhee ſhall be ſaved, &c.

Calvin. Others underſtand the childebearing here ſpoken of, as a meanes to bring her to ſalvation, taking childebearing not only for conceiving and bringing forth, but alſo for the bringing of her children up in the feare and information of the Lord, ſo that ſuch good impreſſions are made in them in their tender age, that they continue being growne up in faith, love, holineſſe and ſobriety.

Chryſoſt. Oecum. And to perſwade to this ſenſe, they ſhew how acceptable a thing it is for women to bring up their children well and vertuouſly.

Bulling. Others by being ſaved underſtand nothing elſe, but being delivered from the brand of diſgrace, wherewith ſhee was marked by being the Author of ſinne unto her husband: For if ſhee breedeth and bringeth up her children well, ſhee ſhall not be infamous for that ſinne any more, but be honoured for the well doing of her office towards her children, if ſhee be faithfull and loving to her husband, &c.

Auguſtine. Anſelm. There is alſo another expoſition of *Auguſtine*, followed by *Anſelme*, underſtanding the bearing of children here myſtically, of the bringing forth of good workes. But this is not to the purpoſe, and therefore may be let paſſe, as ſtreined. And that of *Bullinger*, ſeeing we need not fly to any figure, where the word *ſhall be ſaved*, may be plainly and properly taken, is to be rejected alſo. But of the other three expoſitions it is hard to ſay, whether is to be preferred. For if that of her being ſaved by her childebearing be well expounded, according to *Calvin*, not as the cauſe or meriting of ſalvation, as the Popiſh would wreſt it, but as the way to ſalvation, there will be no danger in

in admitting of it, that the Apoſtle here to comfort the woman againſt the feare, that ſhee might well be ſurprized withall, hearing that ſhee was the firſt Author of ſinne and tranſgreſſion, telleth her, that ſhee ſhall be ſaved yet through the ſorrowes and labours of breeding and bringing up children, being patiently borne, if ſo be that ſhee continueth in faith, &c. Againe, that expoſition of being ſaved by the childebearing, or by Chriſt, whom the woman hath brought forth, is without all exception: for by that bleſſed offſpring that commeth of her, as the word σωτηρία may be tranſlated, ſalvation commeth to us all, ſeeing *there is none other name given under heaven, whereby we may be ſaved.* And the words being thus expounded, doe moſt aptly agree with the matter in hand, ſhee was in the tranſgreſſion, whereby commeth damnation, but ſhee hath brought forth a childe againe, by whom ſhee ſhall be ſaved. Laſtly, for that expoſition, in the married or childebearing eſtate ſhee ſhall be ſaved, this ſeemeth well to anſwer to that which went before, where all the ſpeech is of wives. But becauſe if this or the firſt be admitted, there is a ſhew of appropriating ſalvation to the married and childebearing condition, whereas continencie is both by our Saviour Chriſt, and the Apoſtle *Paul* commended for the attaining of the Kingdome of heaven, I rather preferre the ſecond. For let what can be ſaid to qualifie the expoſition, yet if by this way of breeding and bringing up childern women ſhall be ſaved, what woman would not rather marry, than containe, and being married, what comfort can ſuch have as goe childleſſe, being yet moſt godly and vertuous, as many in theſe times of the Goſpell are? whereas indeed by the rules of this our Apoſtle, ſuch women and men are more free, even as ſingle livers, to care for the things of the Lord, and not ſo much for the things of the world, and ſo leſſe incombred in the way and ſtudy of ſalvation, than they that have children.

2

Act. 4. 12.

3

Touching that which is added, *If they continue*, &c. in the vulgar Latine it is *ſi permanſerit*; if ſhee continueth, this alteration of the number hath made ſome to expound it of children: but ſo the ſalvation of one ſhould depend upon the well doing of others. *Calvin* therefore ſeemeth to me to render a ſufficient reaſon of this change of the number, becauſe the woman before ſpoken of, when he ſaith, *Shee ſhall be ſaved*, is a noune collective, and ſo equivalent to a word of the *plural number*, and therefore the number might well be altered, it being thus concluded, according to his firſt beginning of this diſcourſe about women, where they are ſpoken of in the plurall, *verſ.* 9.

Calvin.

Note againſt that fond imagination of ſome, that women have no ſoules, that they both have ſoules, and are partakers of the ſame ſalvation with men, through the ſeed of the woman, the Lord Jeſus Chriſt. Alwayes provided, that both men and women be faithfull, loving, holy and ſober. It is not bare faith, that will ſave the ſoule, but when it is accompanied with all other Chriſtian graces and vertues. If *Mary* had not borne Chriſt in her heart as well as in her wombe, ſhee had not beene ſaved.

Note.

Note againe, how carefull the Apoſtle is in ſpeaking againſt the woman, that ſhee be not overwhelmed with deſpaire, or left in diſgrace to her diſcouragement, immediatly to adde ſomething to comfort and to grace her, when he had diſcomforted and debaſed her in regard of her ſinne. So that it is not the part of a Preacher of the word of God to put any to confuſion, and ſo to leave him, as the end aimed at in his preaching, but ſo to ſhame ſinners, as that he may thus make way to the converting of them, immediatly annexing alwayes the comforts that belong to the penitent.

Note.

CHAP. III.

The Analysis and Sense.

IN this Chapter is set forth, what manner of men and women, Bishops and Deacons, and their wives ought to be, and lastly a reason is added of his writing thus to him.

The parts of this Chapter then are two: First, a description of the qualities and conditions, requisite in some kinds of eminent persons in the Church of God, *vers.* 1, &c. to *vers.* 14. Secondly, a proposition of his intent to come shortly to him, wherein if he should faile, he might by this Epistle be directed.

1 Touching the first, the kindes of men described here are two, Bishops with their wives, *vers.* 1, 2, 3, 4, 5, 6, 7. and Deacons with theirs, *vers.* 8, 9, 10, 11, 12, 13.

1 Note. Touching Bishops, the office is first commended, as a good worke intimating, that the honour is not so much to be lookt at to draw men to desire it, but the great worke, which is required in teaching and and governing in the

2 Church of God, at the hands of Bishops, *vers.* 1. Secondly, the properties of a Bishop are briefly enumerated: first, he must be *unblameable*. Secondly, *the husband of one wife*: that is, not having more wives together, or concubines, besides his wife: but of this it will be necessary to speake more largely by and by in the Text. Thirdly, *Sober*, or vigilant as some translate it, but it is all one, seeing unto vigilancie sobrietie is requisite. The word νηφάλια, from whence this is taken, signifieth sacrifices, in which there was no wine, but water. A Bishop therefore ought not to be given to the appetite, that he should thus become sleepy, but even as a good Generall is so vigilant, that he goeth about the tents of his army in the night to view all things, in what state they be, as *Chrysostome* speaketh. He is therefore compared to a watchman, *Ezech.* 3. to whom it belongeth not to be sleepy, but vigilant and carefull to admonish the people of the comming of the enemy. Fourthly, *Wise*, the word is σώφρονα, by some translated sober, as it is also sometime taken, but most expound it, as setting forth wisdome, and rightly saith *Nazianzen*, is wisdome said to be requisite in a Bishop, because it is a knowledge of knowledges to governe man, being a creature the most various and manifold of all. *Calvin* expoundeth σώφρονα *temperate*. Fifthly, *Well composed*, the word is κόσμιον, so set forth both in his apparell and behaviour, as that there is nothing therein undecent, or arguing levity, but decent and grave. He is κόσμιος or ornate, saith *Ierome*, which keepeth a *decorum* in his going, motion of his body, habit and speech: for the apparell of the body, the laughing of the teeth, and the gate of a man doe declare, what he is, *Ecclesiasticus* 19. One reporteth of Saint *Ambrose*, that he refused to ordaine some, because their gate was dissolute, and indeed this exposeth Ministers to much contempt, that they are light, ignorant, of incomposed manners, and of a wicked life. The apparell then of a Bishop should neither be over costly or curious, nor over remisse and sordid. The rest of the properties, as sixthly, *Hospitable*. Seventhly, *Apt to teach*. Eighthly, *No winebibber*. Ninthly, *No striker*. Tenthly, *Not given to filthy lucre*. Eleventhly, *Meeke*. Twelfthly, *No fighter*. Thirteenthly, *No lover of money*. Fourteenthly, *Governing his owne house well, keeping his children in subjection, and modest*, *vers.* 2, 3, 4, 5. all these, I say, are easie to be understood. A fifteenth is, *v.* 6. *No novice, lest being puft up*, &c. the word is νεόφυτον, *newly planted*, or converted to the faith, as all expound it. *Bullinger* understandeth not only such, but also such as for want of learning, or of experience are weake in judgement, and so being often deceived deliver such things in their teaching, as they are faine to recant to their disgrace. And

Theodoret. Syrus. Theophylact.

Chrysost.

Nazian. apol. 1. Scientia scientiarum mihi esse videtur hominem regere, animal sc. maximè omnium varium & multiplex. Calvin. Anselm. Calvin. Bullinger. Theodoret. Hieronym. Th. Aquin.

Bullinger.

indeed

indeed both theſe are alike, and therefore may well come under this word, *Leſt he be puft up*, that is, leſt in reſpect of the dignity, to which he is ſo ſuddenly advanced, he grow proud, as ſuppoſing, that he in ſo ſhort a time hath attained to more perfection, than they, which have of old profeſſed the Chriſtian religion, out of his pride daring now to vent any thing. *Haimo* expoundeth it, of his proud thinking, that the Church had need of him to ſet him over her for his wiſdome: and to be puffed up, is to be brought into the danger of the Devill, becauſe pride maketh a man odious unto God, or rather, according to *Oecumenius*, into the ſame condemnation with the Devill, whoſe overthrow was his pride. Sixteenthly, *He muſt alſo have a good teſtimony from thoſe that are without*, *verſ.* 7. By thoſe that are without all underſtand the heathen infidels: for it was neceſſary, that he, that was choſen to be a Biſhop, ſhould be of ſo good a life, that the very enemies of the truth ſhould be forced to report well of him. *Ælius Lampridius* ſaith, that when the Chriſtians would ordaine any Prieſts, they firſt propounded their names openly, that if any could object againſt them, they might ſhew it. *Leſt he fall into reproach*: that is, be infamous for his ſcandalous life, *and the ſnare of the Devill*: that is, inſtead of being a Captaine to fight the Lords battels, he become a captive of Satan, and ſerve him to his advantage, and the Churches dammage, whilſt many being offended at the wickedneſſe of his life, grow to a diſtaſt of his doctrine and of the Chriſtian religion which he profeſſeth, thus being intangled in the ſame ſnare alſo.

Haimo.

Oecumen.

Ælius Lamprid. in vita Severi.

Ambroſ.

Now a Biſhop, of whom he hath hitherto ſpoken, is the common name both of Presbyters, and of ſuch as were ſingularly choſen to rule over the reſt, as all antiquity agreeth.

Touching Deacons, ſome hold, that they were only ſuch as had the care of the poore committed unto them, grounding upon *Act.* 6. and ſome that they were of two ſorts: Firſt, ſuch, as miniſtred to the poore. Secondly, ſuch as miniſtred to, and ſerved under the Biſhops, applying themſelves to holy ſtudies and doctrine, and to other offices about the Church, and ſo in time comming to be Prieſts and Biſhops. It ſeemeth to me by the continuall uſe of Deacons of old, that there were ſuch Deacons, as are here ſecondly deſcribed. And though the Deacons mentioned in the Acts, are ſaid, to have beene appointed to miniſter to the poore, yet it ſeemeth that was not all, but they were learned in the holy Scriptures, and exerciſed herein alſo, by the example of *Steven*, of whom we reade, with what excellent gifts to ſpeake to the glory of God he was indued. And this joyning of them here with Biſhops, and likewiſe to *Titus*, and requiring both of them and of their wives almoſt all the ſame things, maketh it probable, that they were members of the holy miniſtery, as at this day. Their properties follow here: Firſt, *grave* or *honeſt*, as the word σεμνὸς ſignifieth, or *chaſt*, for thus diverſly it is expounded. Secondly, *Not double tongued*: that is, no diſſemblers, one while affirming, and another denying craftily, ſuch as be uncertaine in their ſpeeches. Thirdly, *Not given to wine*. Fourthly, *Not given to filthy lucre*, both which were mentioned before in ſpeaking of Biſhops. Fifthly, *Having the myſtery of faith in a pure conſcience*: that is, both for matter of faith and life, without errour and unblameable: for faith, in reſpect of that which is held hereby, is a great myſtery, or that which is held by faith is a great myſtery, as it is by and by called, *verſ.* 16. It is farre fetcht, which ſome have here of the more hidden points of faith, not communicated to the laity: for Saint *Paul* ſaith to the Epheſians, that he had imparted to them the whole counſell of God: and much further fetcht is that of thoſe, that by this myſtery underſtand the cup in the holy communion, which is kept by the Deacon following the Biſhop herewith in the adminiſtration of the bleſſed Sacrament: for the myſtery of faith is no where ſo underſtood in all the new Teſtament. Sixthly, the Deacons

2

Calvin. Beza. Ambroſ. Bulling.

Theodoret. Theophyl.

Thom. Aquin. P. Lombard. Act. 20.

Catharinus. Heſſelius. Magallian. &c.

cons muſt firſt be tryed, that is, they muſt be men of an approved good life, and by good triall had of them found to be fit for this ſervice, *verſ.* 10. Seventhly, the Deacon muſt be, as a Biſhop, *the husband of one wife.* Eigthly, *One that ruleth his children and his owne houſe well, verſ.* 12.

3 *Calvin. Bullinger. Tho. Aquin.*

Touching their wives, they muſt be *grave alſo, no ſlanderers, ſober and faithfull in all things, verſ.* 11. This is ſpoken of the wives both of Biſhops and Deacons too, as is moſt apparent, it being a matter of great moment, what manner of woman any mans wife is, the good and godly wife being a great ornament and credit to her husband, and the wicked and fooliſh a diſgrace. Yet ſome will have this ſpoken of all wives, and not of Biſhops and Deacons wives onely, becauſe the word uſed is γυναῖκας, and not their wives. But of wives in generall he had ſpoken *Chap.* 2. And ſome underſtand it of Deaconeſſes. But ſeeing we no where reade of ſuch, this is a conjecture without ground.

Ambroſ. Chryſoſt. Theophyl. Oecumen.

2

The ſecond part of the Chapter, touching his purpoſe to come and ſee him ſhortly, *verſ.* 14, &c. hath in it firſt a propoſition, *verſ.* 14. Secondly, an aſſumption, *but if I tarry, that thou mayſt know, how to behave thy ſelfe in the houſe of God, which is the Church of the living God, the pillar and the firmament of truth, verſ.* 15. touching which words, it will be requiſite to ſpeake ſomewhat largely, and therefore I referre the opening of the ſenſe to the Texts following. Thirdly, an amplification of the word, truth, of which he had affirmed the Church to be the pillar, *verſ.* 16. giving it another name, *The myſtery of godlineſſe*, this he ſaith, *is great, all men confeſſing it to be ſo: God was manifeſted in the fleſh*: that is, when the Sonne of God for our ſakes tooke fleſh upon him; *Juſtified in the Spirit*: that is, juſtified to be the ſame, whom he publiſhed himſelfe to be, the Sonne of God, and the Saviour of the world, when the Spirit at his Baptiſme came downe upon him in the likeneſſe of a dove, and by the aboliſhing of carnall rites and ſetting up a worſhip ſpirituall and heavenly. *Seene of Angels*, &c. that is, in his birth, paſſion, and reſurrection being ſtill attended upon by the holy Angels.

Bullinger.

Text 147. Verſ. 2. *A Biſhop muſt be the husband of one wife.*

Major. Hillar. Chryſoſt. Oecumen. Anſelm. &c.

ALL ancient Expoſitors very briefly reſolve, that by the husband of one wife here is meant one that hath not taken a ſecond wife, but contracted matrimony with one onely, adding that this is not ſpoken, as if it were neceſſary, that he which is a Biſhop ſhould be a married man: but if ſuch an one be choſen, as is married, let him be the husband but of one wife only, and in this eſtate, as Saint *Paul* adviſeth, live as if he were not married, caring for the things of the Lord, and not for the things of the world. Touching that allegoricall expoſition, underſtanding a Church by a wife, I finde it mentioned amongſt them, but not approved by any, no not by *Ambroſe* himſelfe, whoſe it is, for he ſaith, *This is myſticall and not literall.*

1 Cor. 7.

Ambroſ. de dign. ſacerd. c. 4. Hoc myſticum eſt & non literale.

This Expoſition of the Fathers is ſubſcribed unto by all the Popiſh, and they argue ſtrongly, to prove, that not the having of more wives at once is here impugned, but the taking of a ſecond wife in a Biſhop, yea they hold, that he ought not, after that he hath taken holy orders, to marry at all, if he were unmarried at his entrance into them, and in caſe that he were married, he ſhould from thenceforth refraine from the company of his wife for ever. Indeed they ſay, becauſe at the firſt, when men were to be taken into holy orders, all generally, that were fit for this ſervice, were married men, ſo that unleſſe married men had beene ordained, the Church muſt have wanted in many places ſufficient Miniſters, they were of neceſſity inforced to ordaine ſuch, and hereupon it was, that the Apoſtle gave this direction. But now the unmarried onely are to be received. And for proofe of that, which they firſt ſay here, that a Biſhop muſt be one, that never had above one wife only, they

firſt

firſt alleage the Fathers. Secondly, they argue from the ill conſequence, that might be gathered, if the having of more wives together were meant, if this be ſingularly required in a Biſhop and in a Deacon, then a lay man might lawfully have more wives, becauſe to be the husband of one wife is the property of a Biſhop onely, who muſt excell other men. Thirdly, from the like phraſe uſed, *Chap. 5. verſ. 9. Shee that hath beene the wife of one husband:* that is, which never had any more than one husband, for two husbands together never any woman had. Fourthly, from the Lawes amongſt the Romans againſt *Polygamy*, even in the Apoſtles times. *Edict. Dioclesian, & Maximian.* and of *Valerianus* and *Galienus*. For if *Polygamy* were generally put downe then every where, it had beene a vaine thing for Saint *Paul* to write againſt it in Biſhops. Laſtly, from the ancient received cuſtome of the Church, not to admit any into orders, but *monogamos*, that is, ſuch a man, as had but one wife only in all his life. 1 2 3 4 5

To prove, that a Biſhop now or other Miniſter ought not to have any wife at all, but if he hath, that he ought to live ſeperate from her, and not to keepe her company as an husband, they argue from that, 1 *Cor. 7. The unmarried man careth for the things of the Lord.* and againe, *Let thoſe that are married be, as if they were not married.* Hence they gather, that a Miniſter, which is married, cannot performe his office well, that is, by caring for the things of the Lord, and therefore it is neceſſary he ſhould be unmarried. Or if he be married, forſomuch as he ought to be, as if he were not married, it is neceſſary that he ſhould forſake his wife, and keepe company with her no longer.

All our Divines on the contrary ſide expound this, *The husband of one wife*, either of not having two wives at once, as *Calvin* and the Magdeburgians, or elſe of not having a concubine beſides his wife, as *Luther*, *Bullinger* and *Beza*, allowing ſecond marriages to Miniſters, as well as to other men. And therefore we are farre from denying a Miniſter any wife at all, or to keepe company with his lawfull wife: but onely herein we ſubſcribe to the Apoſtle, that the ſingle eſtate is more free for thoſe, that have the gift of continencie. For our grounds we have the plaine word of God, allowing marriage to every one without exception, for the avoiding of fornication, and pronouncing of marriage, that it is *honourable amongſt all men*, and cenſuring thoſe, that forbid marriage to any, as teaching *the doctrine of Devils*, 1 *Tim.* 4. and particularly, of the Miniſters of the word, he ſaith, *Have not we power to leade about a ſiſter a wife*, 1 *Cor.* 9. yea ſuch as have beene married, but now looſed, the man by the death of the woman, or the woman by the death of the man, are allowed to marry againe, although indeed to remaine in widdowhood be rather preferred. Now the authoritie of the word of God is above all authorities, & therefore how many, and how ancient, and holy Fathers ſo ever have beene otherwiſe minded, Saint *Paul* alone is able to weigh them downe all, as both *Auguſtine* and other Fathers themſelves have ever acknowledged, touching the holy Scriptures. Moreover *Theodoret* an Ancient, expoundeth this paſſage with us, having but one wife at once, and *Chryſoſtome* likewiſe, and ſundry ancient Councels have decreed for the lawfulneſſe of Prieſts marriage, as I have ſhewed in my *Antidot. pag.* 47.

Calvin. *Magdeburg.* *Luther.* *Bullinger.* *Beza.* 1 Cor. 7. Heb. 13. 4. 1 Cor. 7.

Touching the Biſhops departing from his wife, after his ordination, it is ſo abſurd even by this place, that I wonder they bluſh not to maintaine ſuch a poſition, becauſe his wife is deſcribed, how, and in what manner ſhee ought to live rather than other women, which to what other end can it be, but becauſe a good woman being ſo neerly joyned to a man of ſuch eminency in the Church of God, and daily living with him, is a credit unto him, and a furtherance to the Goſpell, which he preacheth in the hearts of others; but if ſhee be of a ſcandalous life, ſhee is a great meanes to weaken his eſtimation amongſt others. Againe, he is ſet forth to be one that governeth his owne

houſe

houſe well, the principall member whereof is his wife, but if ſhee be gone from him, how ſhould he governe her? But to let this place paſſe, can any thing be more plainly taught againſt any mans ſeparating from his wife, than this, *Let the husband give due benevolence to the wife*; and againe, *The husband hath not power of his owne body, but the wife*; and againe, *Art thou bound to a wife: ſeeke not to be looſed*; and laſtly, that of our Saviour Chriſt, *Thoſe whom God hath joyned together, let no man put aſunder.* For the objections that are made againſt out tenet, it being firſt layd downe, which way I thinke theſe words are rather to be taken, they will eaſily fall to the ground. With *Luther* then I underſtand them of living chaſtly with one woman, a wife, as if the Apoſtle had ſaid, let a Biſhop, if he hath not the gift of continencie, live honeſtly with his owne wife onely, not being intangled with the adulterous love of any other, that being herein free from blame, he may the better reprove adultery, and the love of ſtrange women in others. For he that companieth with harlots is not the husband of one wife, as ſhee, that is intangled with the love of other men, is not the wife of one husband; For touching this the Lord hath taught in the example of the woman of Samaria, that ſuch a woman hath more husbands, even ſo many, as ſhee hath filthy lovers, when he bad her goe call her husband, and told her that ſhee had had five husbands, but he, whom ſhee then had, was none of her husband.

1 Cor. 7.

Ioh. 4.

Sol. Now to the objections, touching the firſt, I have ſpoken enough already. To the ſecond, I anſwer, that there is no ill conſequence at all, that can be of this, to ſay that a Biſhop above all other men muſt keepe him to his owne wife only, but a very good conſequence, that he being to teach as well by life, as by doctrine, others in his being injoyned to be ſuch, are injoyned to be ſuch alſo. To the third, I ſay, in the ſenſe already delivered, a woman may be reckoned to have had more husbands at once, and this may ſerve for the clearing of that place alſo before we come at it. To the fourth I anſwer, that the Lawes of the heathen Emperours againſt bygamy inſtanced in, doe only diſcommend it as infamous, but ſet downe no penalty againſt it. Now it is well knowne, that what is by law provided againſt, is not preſently put downe thereby, and ſo it is not likely, but there were many bygamous perſons ſtill every where. But howſoever many lived ſecretly adulterous lives, not contenting themſelves each man with his owne wife, and therefore a care in this regard is chiefly commended to Biſhops and Deacons. To the laſt I anſwer, that many ancient cuſtomes have beene ſuperſtitious, grounded rather upon mens phantaſies, than upon the word of God, and ſo might this of not admitting thoſe into the miniſtery, that had beene twice married, there being ſome ſhew of ſtanding for more holineſſe in the miniſtery in ſtanding for thoſe that were monogamous, and againſt ſuch as had second wives.

Touching that which they ſay againſt Prieſts marriages, *that the unmarried care for the things of the Lord*, I anſwer, that the ſcope of that place is nothing elſe, but to prove, that not only Prieſts, but other men alſo ſhould preferre to live ſingle if they can, becauſe in this kinde of life a man is freer from worldly diſtractions to minde heavenly things, God forbid, that we ſhould thinke his meaning to be, but married men doe all ſo care for the things of the world, as that they cannot care for the things of the Lord, for then how ſhould any ſuch be ſaved? but only the unmarried can more freely and with leſſe interruption minde heavenly things, the married with more difficulty by reaſon of many worldly avocaments, and yet it is not to be doubted, but that the godly married care moſt for the things of the Lord, even in this incombred eſtate, and that the Apoſtle ſpeaketh onely according to the common courſe in generall, becauſe it is a common thing with moſt men in the midſt of worldly incombrances to minde nothing elſe. As for that which is further alleaged, that they which are married ſhould be, as if they were not married,

married, this is so ridiculous to prove that Priests being married should refraine from the company of their wives, as that it is not worth the answering, seeing by the same reason all married Christians should doe likewise, for so much as the charge is alike given to all. The meaning is plainly, as in expounding this passage hath beene already shewed, that married persons, what occasions soever they have to draw their minds to the world, yet considering the short continuance of this world, and the vanity of these things here below, should for heavenlinesse of minde and contempt of the world be as if they were not married, but alike with the single stand in expectation of the Lords comming to judgement.

Note, from this exact description of a Bishop, and of a Deacon, and of their wives, that it is of great consequence that such bee of an excellent life every way, and without all scandall, more than other men and women. For we are a light upon a Table, or a City upon an hill in the eyes of all, and if our example be bad, corrupting most of all other sorts of men. Be excited therefore (my brethren and sisters) to consider how great gravity and holinesse is required of you in particular, and be ashamed to be noted for Taverne banters, and vaine, idle, and dissolute, as many of you be, beginning now to walke worthy your singular holy calling, as this holy Apostle, being stirred by the Spirit of God, here requireth of you. *Note.*

Vers. 15. *That thou maist know how to behave thy selfe in the house of God, which is the Church of the living God, the pillar and firmament of truth.* *Text* 148.

ALL Expositors generally expound this of the Churches being the pillar and ground of truth, of the true faithfull servants of God, amongst whom the Preachers of his Word are the chiefe: for such only are the true Church, and doe uphold and maintaine both by life and doctrine the truth set forth in Gods holy Word, and therefore are called the ground and pillar of truth, because if such were not, the truth would bee borne downe and overwhelmed with errors, false worships and humane inventions. Thus therefore all ours interpret it, affirming this to be spoken so in regard of men, and not simply, as being the foundation upon which the truth is built and supported. For this foundation is one onely, Christ Jesus, together with his Prophets and Apostles, that is, the holy Scriptures, whereof they were the Pen-men. The Pontificians on the other side teach from hence, that the truth is founded upon the Church, which Church (they say) is the Church of Rome, and because the truth is built upon her, she cannot erre, but whatsoever point of doctrine she maintaineth is the truth, and whatsoever is held, and what exposition soever is brought contrary to that which shee holdeth and teacheth, is a damnable error. And this they say was the tenet of all the ancient Fathers. *Irenæus* saith, there being many that pretend the truth, wee ought not to seeke it amongst others, seeing it is easie to finde it in the Church, into which the Apostles have brought all things as into a rich treasury, which are points of truth, that every one that will may take out of it the drinke of life, for this is the entrance of life. All others are theeves and robbers, and therefore we ought to shun them, but to love the things of the Church with all diligence. *Ierome* saith, I could easily dry up the rivilets of all propositions with one river of the Church only; and againe, we must remaine in that Church, which being founded by the Apostles, hath continued till this day. *Ambrose* saith, the Lord said unto *Moses, The ground whereupon thou standest is holy ground,* and stand thou here with me, and with me thou standest if thou standest in the Church, for this is an holy place, a ground fruitfull with sanctitie, and the best through the harvests of vertues. And againe, where the Church is, there is the most firme standing

Mayer.

Calvin. Bulling. Beza. Piscator, &c. Eph. 2. 20.

Iren. lib. 3. c. 4. Tantæ offensiones cum sint, non oportet apud alios quærere veritatem, quam facile est ab Ecclesia sumere, &c.

Hieron. contra Luciferian.

Ambros. Epi. 82.

of thy minde, there is the foundation of thy minde. And *Auguſtine* ſaith, I had not beleeved the truth, unleſſe the authority of the Catholike Church had moved me. By theſe and the like paſſages they would make us beleeve that the Church was ever held by the Fathers to be the foundation of truth, as they hold it to be at this day. But let us without prejudice conſider what they write, and whether hereby it can bee proved that they held ſo or no. Firſt, none of them hath written ſo upon this place, which had beene the fitteſt to write thus upon, if this had beene their tenet, but here they ſay nothing, but that the Church, that is, the truly faithfull, are the aſſertion and confirmation of the truth, as *Oecumenius* hath it, or according to *Anſelme*, who doth moſt cloſely cleave to *Auguſtine* and other Ancients, in the perfect it is a pillar, that is, high, ſtreight, and inconcuſſible, ſuſtaining and holding up the younger: and in the ſame perfect ones it is the firmament of truth, becauſe both by teaching and example it confirmeth the truth of faith, and of the commandements of God in the hearts of the weake.

Aug. lib. contr. Epiſt. fundam. cap. 5. Ego Evangelio non crederem, niſi Catholicæ Eccleſiæ me commoveret authoritas.

Oecumen.

Anſel. Eſt in perfectis columna, id eſt ſublimis, recta & inconcuſſibilis, & ſuſtentans ſuniores atque ſuſtollens. Et in ipſis perfectis eſt firmamentum veritatis, quia firmat in cordibus infirmorum veritatem fidei & mandatorum Dei.

Here what is there differing from that which the Expoſitors of our Church teach? for to avouch and to confirme the truth, and uphold it in the weake, what is it elſe, but to be a foundation in reſpect of men? It was farre from them that ſpake thus, to teach it to be the foundation of the truth, as if the truth were founded and built hereupon. Touching the paſſages wherewith they preſſe us out of *Ireneus*, *Ierome*, *Ambroſe*, and *Auguſtine*, they make nothing for the preſent Church of Rome, which hath ſo farre degenerated from that which it was in their times. For none of them ſaith, that the Church cannot erre, and as then, ſo at all times to come there was a ſure ſtay whereupon men might reſt their minds, nothing doubting, but for ſo much as it is held by that Church, it is the truth. But, as the ſtate of that Church then was, the Doctors thereof being moſt holy, and cleaving in all things to the doctrine of the holy Apoſtls, they ſpake of it (as well they might) as of holy ground, whereupon it was ſafe ſtanding, and as of the very entry of ſalvation, ſo that being in it, the true faithfull ſoule might be ſecure. And that this was their meaning and nothing elſe, is plainly intimated by that ſaying of *Ierome*, ſpeaking of the two pillars in *Salomons* Temple, wherewith he compareth the Pillar and Firmament here mentioned. For touching them he thus allegorizeth: Theſe two pillars are the Apoſtles and holy Doctors of the Church, becauſe being erect through the contemplation of heavenly things, they were ſtrong both in faith and worke: againe, they are two, becauſe they prop up both Jewes and Gentiles, &c. ſo likewiſe *Beda*, and *Eucherius*, and other Ancients. Hereby the Church is no otherwiſe taught to be the ground and pillar of truth, but as the true Church hath in her holy and faithfull teachers, that ſtand firmely in the truth themſelves, and labour to confirme others herein, as the Apoſtles did. And ſo there will bee an argument here rather againſt the Church of Rome, than for her, that ſhe is no true Church, becauſe (as *Calvin* hath it) in her the truth is not onely not upheld, but in an horrible manner overthrowne, and beaten downe, and trampled under foot, whereas it is a property of the true Church to uphold & to maintaine the truth, and continually to ſucke and feede the faithfull with the ſincere milke hereof. The reformed Church then, wherein it is thus, is the Church here meant, for the ſubſtance of doctrine being the ſame with that in the Apoſtles times, and here by Saint *Paul* ſaid to be *the ground and pillar of truth*. For the holy Scriptures only are properly ſuch a ground, and becauſe in the phraſe of holy Scripture what is ſet forth by Gods holy ſervants is called by their name, (ſo the writings of *Moſes* are called *Moſes*, and the writings of the Prophets the Prophets) by the like figurative manner of ſpeaking, the Church, being faithfull and godly Paſtors, that profeſſe to teach

Hieron. in 3. Reg. 7. Duæ hæ columnæ ſunt Apoſtoli & ſancti Doctores Eccleſiæ, quia contemplatione ad ſuperna erecti, fortes ſunt tam fide quam opere, &c.

Calvin in 1 Tim. 3. Non modò ſepulta jacet veritas, ſed horrendum in modum diruta & everſa pedibus calcatur.

teach and to ſet forth nothing but the truth contained in the written Word, is ſaid, as the Word it ſelfe, to be the ground and firmament of truth; that is, ſuch teachers whereſoever with the Word, and the Word alwaies with them, to which effect *Bullinger* upon this place ſpeaketh. That which is objected by the Papals againſt this expoſition, that ſo the Church ſhould bee but the ſheath, as it were, of the truth, and not the pillar, and that Stationers ſhops, and even the Jews are by as good a reaſon the pillar of truth, becauſe it is kept amongſt them; theſe things (I ſay) are but cavils, and without all ſolidity: for the Church by our teaching doth not only hold the truth, but upholdeth and ſtabiſheth men in the truth, by teaching, exhorting, and confuting of error: and againe, there is no abſurdity, to ſay that the Word of God kept amongſt the Jewes is the ground of truth, and ſo likewiſe the Bibles and other orthodox writings in the Stationers ſhops, for the truth is not only in them contained, but hereby upheld in the hearts of thoſe that ſhall looke into them. If it be ſaid, this is in effect to nullifie the ground of truth, ſith that every Church, even of heretikes, hath alwaies challenged the Scriptures, ſaying, That they had the holy Scriptures with them; this may eaſily be againe anſwered, that howſoever even Heretikes have pleaded the Scriptures as being for them, yet their tenets being hereby examined, it hath ſtill ever beene found to be otherwiſe, and that which they have brought as a weapon for their defence, hath proved a ſword to cut their owne throats. And certainly, as touching the Church of Rome that now is, and our Church, if the queſtion be by the Scriptures, whether holdeth the truth, and whether erreth, that Church, which leaving the written Word, is with unwritten traditions, cannot bee the true Church; but ours, which, all ſuch traditions being renounced, cleaveth to the written Word onely, will undoubtedly prove the true Church here extolled by this, that it is *The ground of truth*. *Bullinger.*

See here how much it concerneth all faithfull people, and ſpecially the Miniſters of Gods holy Word, to ſtand earneſtly for the truth, and againſt error, as Saint *Iude* alſo exhorteth: for they are the pillars ſet for the ſupportation hereof, ſo that to be indifferent in this regard, is to be falſe unto God, and to deceive him in that wherein hee repoſeth a truſt in us. Let therefore both the whole Church, as it is ſet for a pillar, and alſo every particular member acquit himſelfe accordingly, holding up and maintaining to the uttermoſt of his power, the truth of God againſt all heretikes whatſoever. *Note.*

Note againe, how great an honour it is to be the true Church, or a member thereof, it is to be the very Temple of God, the glory and luſtre whereof above all other buildings how great it was, who knoweth not? Let thoſe of the Roman Synagogue then defame and diſgrace us of that Church, wherein the truth of Gods Word is only cleaved unto, what they can, yet before God and all his we are had in exceeding great honour, as his owne houſe and Temple. *Note.*

CHAP. IV.

The Analyſis and Senſe.

IN this Chapter is ſome reaſon firſt rendred, why he would have *Timothy* ſo cautelous about the ordination of Biſhops and Deacons in the Church, *viz.* becauſe by the Spirit he knew that there would be dangerous times, ſo that it was moſt neceſſary for the Church to be furniſht with the graveſt and moſt able men of both ſorts. And having uſed ſome reaſon againſt ſomething that they ſhould maintaine, hee willeth *Timothy* to

ſpeake of theſe things, whereby the corrupting of mens minds with error might bee prevented, commending this labour. And then becauſe hee was young, and ſo might haply bee ſubject to contempt, hee ſheweth how this might be avoided, *viz.* by being an example of piety, and by unceſſant induſtry in the miniſtery of the word.

Of this Chapter then there are two parts: firſt, a propheticall prediction of great wickedneſſe that ſhould be, *verſ.* 1, 2, 3, &c. Secondly, an exhortation to *Timothy*, ſeeing it ſhould be thus, to ſpeake of theſe things, and both by example and doctrine to be a meanes to ſtrengthen others againſt being drawne away hereby, *verſ.* 6, 7, 8, &c.

1 Touching the firſt againe, he doth herein firſt particularly ſet forth the wickedneſſes whereby men ſhould afterwards be carried away, *verſ.* 1, 2, 3. ſecondly, he doth by argument oppugne the ſame, *verſ.* 3, 4, 5. For the meaning of the words in the firſt, *The Spirit plainly ſpeaketh, that in the latter times ſome ſhall apoſtatize from the faith*; that is, the Spirit both by me, and by other Miniſters of God, doth plainly, and not enigmatically, as is the manner of ſome prophecies, foretell that hereafter in theſe daies of the Goſpell, which are commonly called *the laſt times*, ſome, and that a great many, ſhall depart from the true faith of Chriſt Jeſus: for the ſame word is uſed, 2 *Theſ.* 2. 3. *The end ſhall not be unleſſe there be an Apoſtaſie firſt*, it being ſpoken of as if it ſhould be univerſall in all parts where the Goſpell had beene imbraced. And for ſo much as the ſame word is uſed in both places, and the time muſt needs be the ſame when theſe things ſhould come to paſſe, it is not to be doubted, the matter alſo not diſagreeing, but that one and the ſame Apoſtaſie is meant in both places, and ſo that queſtion before moved, what Apoſtaſie was to bee underſtood, is eaſily reſolved; as alſo I ſhewed there, that it is an Apoſtaſie from the faith, and not from the Roman Empire, as ſome upon that place contend. This ſame is alſo ſpoken of by Saint *Peter*, ſaying, that they ſhould *bring in damnable hereſies*. So that from thoſe places already expounded, it may bee gathered who are meant in this place. But touching this, ſee more alſo in the Texts here following. For his oppugning of the doctrines before mentioned, and his arguing againſt them, *verſ.* 3. becauſe the laſt ſpoken of is abſtinence from meats, which was a point wherewith the Church was troubled even in thoſe daies by meanes of the Jewes, that urged ſtill the obſerving of *Moſes* his Lawes, he dealeth in particular with that, affirming that God had made all *meats to be received with thanksgiving by the faithfull and ſuch as know the truth*. For what God hath made to be received, it is a deviliſh doctrine to teach, that it ought to be abſtained from: but God made all things, and being made, pronounced of them that they were good, *Gen.* 1. Now whereas the faithfull in times paſt abſtained from ſome, it was for ſome ſignification, as at the time of the Paſſeover they might not eat any but leavened bread, not that they thought any meat naturally evill. But now for ſo much as wee are not taught by figures and things ſignificative any more, it is hereticall to teach, that any meat more than other ought to be abſtained from, but only at times of faſting, when we ſhould abſtaine from all things, ſo farre as our weakneſſe will permit, for our greater humiliation. They, by whom he ſaith, all meats are to be received, are the *faithfull, and ſuch as know the truth*; that is, ſuch Chriſtian people as know the benefit of the Goſpell herein, and that there is now a liberty to eat of any thing, though there was a reſtraint from ſome meats in times paſt, and the ſame liberty is to all faithfull people, although they doe not yet underſtand ſo much, and ſo through their ignorance, not being perſwaded of the lawfulneſſe of the thing, they ſhould ſinne by eating, doing it with a doubting minde.

Verſ. 1.

2 Pet. 2.

Bulling.

Anſelm.

Bullinger.

Calvin.

If it be demanded, whether all meats be not made by God alſo for others to

to receive that bee not faithfulll, but wicked and ungodly? I answer, that he speaketh here of the pure use of meats, such as the wicked cannot have, because to them all things are impure, *for it is sanctified by the word and prayer.* This the Caldee Paraphrast will have understood thus. If there bee any thing impure in meat, yet by hymnes, whereby the divine bounty is praised, and by holy words and prayers that is made pure, which before was uncleane.

Tit. 1. 15. Vers. 5. *Cald. Paraphrast.* *Si quid impuritatis haberet cibus, hymnis tamen quibus laudatur divina largitas sacrisque verbis ac precationibus, &c.*

And to the same effect also speaketh *Chrysostome* and *Theophylact.* Admit there is some impurity in some meats, in respect of the old Law sometime forbidding them, or by meanes of idols, yet being blessed by the Word and Prayer, they all become pure. For the Word, as *Bullinger* hath it, purifieth them by pronouncing thus of them, *To the pure all things are pure, and there is nothing that goeth into a man defileth him,* hereby giving us liberty to use them; now this word of permission by faith laid hold upon, sanctifieth all things to the godly, who by prayer crave this at Gods hands.

Chrysost. *Theophylact.* *Bullinger.* Phil. 1. 15. Mark. 7. 21.

If any then like beasts goe to or from their meat when they have eaten, it is to them uncleane, and every time that they eat they are defiled hereby, which should stirre up every one to a care of thanksgiving alwaies at these times. *Note.*

The second part now followeth, which is hortatory. And here againe first he praiseth the propounding of the things before delivered to the brethren, *vers.* 6. Secondly, he dissuadeth from vaine and prophane talke about Jewish ceremonies, which were now no better than old wives fables, and perswadeth to labour in the practice of piety, that is, by labouring to have and to set forth the true faith, *vers.* 7. taking to him a word borrowed from husbandmen in their most laborious husbandry, γύμναζε σεαυτον, make thy selfe naked, or strip thy selfe unto piety. And that he might the rather prevaile, he first compareth labouring herein with the bodily labour, meaning that of Judaizers, in keeping the Lawes of abstinence, washings, &c. shewing that the one availeth little, that is, is not of any availe to obtaine salvation; but the other availeth both for the things of this life, and of that which is to come, *vers.* 8. Some more restreinedly vnderstand by bodily exercise here the runnings and wrestlings in use amongst the Greekes, wherein they tooke great paines to get the prize: and some, that which is done about the body in afflicting it by fastings, &c. But this is by *Chrysostome* confuted, because no mention was made of any such thing before, but of old wives fables, urging to keepe the ceremoniall Law, which was in observances externall and concerning the body. But I thinke, that howsoever first and most properly the ceremoniall Law concerning meats, and daies, and such like outward things, and the care of streightly observing them be here meant, as that which at every turne the Apostle was willing to disgrace, yet by reason of the like, superstitiously to macerate the body with fasting, to whip a mans selfe in doing penance, or to toile ones selfe in the often repeating of a multitude of prayers, &c. things in use amongst the Papists, may well be brought in here also, as little availing to commend the soule unto God. But as for that exposition, that speaketh of exercises for the recreating of the body in use amongst the Grecians in ancient times, though the same word from whence they called them γύμνασια, be here used, yet it is certainly far fetcht to expound this place so, because poore Christians did not in those times of trouble use any such recreations, and if they did, there might doubtlesse be an use hereof, and yet piety not hindred, which is the onely thing that the Apostle in all his writings is sollicitous about. How piety is profitable even for this life, having the promises thereof, all Expositors agree, *viz.* because to such as feare God all good things are promised even in this world, as we may see abundantly in the Psalmes, and *Seeke first the kingdome of God, saith Christ,*

2

Oecumen.

Cornel. à lapid.

Ambros. *Anselm.* *Th. Aquin.* *Calvin.* *Bullinger.* *Chrysost.*

Chriſt, and the righteouſneſſe thereof, and all theſe things ſhall bee added unto you, Matth. 6. If this may ſeeme not to be fulfilled, becauſe the godly are oft times poore, and otherwiſe miſerable here, it is to be held, that their outward wants and miſeries are recompenced with inward joyes and comforts of the Spirit, which doe more than countervaile the comfort that is in having theſe things below, and if ſo, the promiſes are not to be held uneffectuall, but that more is performed in deed, than promiſed; as if houſe and ground being promiſed, whereupon a man might live well being induſtrious and provident, this is not yet given, but bountifull maintenance in a Lord-like manner for ever, without any care and trouble, here were no fruſtrating of the promiſe, but rather a performing of it to the full. For even thus dealeth the Lord with his faithfull ſervants being poore, *Having nothing,* (ſaith Saint *Paul*) *yet we have all things,* and wee joy in tribulation, and againe in all theſe things we are more than Conquerours. And hitherto of the firſt way, whereby he perſwadeth *Timothy* to doe his endevour to piety. Secondly, he reaſoneth from the certainty and worthineſſe of the word, wherein they labour that labour about piety, *It is faithfull and worthy by all meanes to be received, verſ. 9.* for proofe whereof he bringeth in his owne example together with others his fellow-labourers in the Goſpell then, who all (he ſaith) had a certaine confidence in this word, as might eaſily bee ſeene by their paines taken in preaching thereof and ſuffering therefore, *verſ. 10.* whereas in ſpeaking of their hope to God-ward, he ſaith, *Who is the Saviour of all men, eſpecially of beleevers*; ſee more for the ſenſe in the Texts by and by. Thirdly, what he had hitherto thus written to *Timothy*, he willeth him to charge others withall, *verſ. 11.* And becauſe his youth haply might cauſe ſome to reverence him in giving any charge the leſſe, he ſheweth how he may free himſelfe from all ſuch contempt, *viz.* if he were an example to other faithfull perſons *in word and converſation, in love, in the Spirit, in faith and in purity, verſ. 12.* By word and converſation here all underſtand doctrine and life, and the other foure which follow are parts of a godly life. Touching the Spirit here ſpoken of, ſome underſtand in generall, the Spirit of wiſdome and courage: Some, either this, or the Spirit to ſpeake with tongues, or to ſhew ſignes, and to be an example herein, is not to be puſt up, but to walke in humility notwithſtanding the ſame. Laſtly, ſome the Spirit of zeale, which I thinke is rather to be preferred, becauſe where the Spirit is in great meaſure, zeale for Gods glory cannot but exceed. By purity or chaſtity, all underſtand a freedome from all foule ſpots or ſteines of wickedneſſe. Laſtly, touching his office more particularly, he exhorteth him *to reading, exhortation, and doctrine,* till he ſhould come unto him, *verſ. 13.* adjoyning two motives to quicken him herein, firſt, from the conſideration of the gift given him by prophecie, and the laying on of hands at his ordination, *verſ. 14, 15.* what is meant by this Prophecie, ſee before *Chap. 1. verſ. 18.* and for the impoſition of the hands of the Presbytery upon the head of him that is ordained, it was in way of bleſſing of him to that weighty worke of the miniſtery, which thence forward he was to goe about. The ſecond motive is taken from the good that will redound to him that perſiſteth in teaching the truth, *viz.* ſalvation both of himſelfe and of others, *verſ. 16.*

Bullinger.
Oecumen.
Calvin.

Text 149.

Verſ. 1,2,&c. *The Spirit ſpeaketh plainly, that in the laſt times ſome ſhall depart from the faith, taking heed to deceiving ſpirits, and to doctrines of devils, &c.*

Aug. lib. contra Fauſtum. Vel ſemper, ſicut pauci vel certis diebus & temporibus, ſicut per quadrageſſimam ferè omnes, &c.

OVR Fathers of the Primitive Church, it is to bee granted, abſtained from fleſh, and from ſome fruits of the earth, and all Catholikes every where doe the like at ſome times, as almoſt all in Lent more or leſſe, as every one will or can, and ſome, though but a few, alwaies, yet not as condemning

demning them, but for the ſubduing of the fleſh, and the more humbling of the ſoule in prayer. But ye deny the very creature to be good, and ſay that it is uncleane, becauſe the Devill worketh fleſh out of a more ſtinking matter of evill, and thus ye caſt theſe away, abhorring them as more impure and more cruell bawds of your God. And in thus doing, ye doe doubtleſſe blaſpheme the Creator of them, and this is that which pertaineth according to the Apoſtle, 1 *Tim.* 4. to the doctrine of Devills. Againe, if yee did ſo exhort to virginity, as the Apoſtle doth, *He that giveth in marriage doth well, but he that giveth not doth better*; ſo that yee would acknowledge marriage to bee good, but virginity better, as the Church doth, which is truly the Church of Chriſt, ye ſhould not come within the compaſſe of this taxation, *forbidding to marry*, ſeeing he only forbiddeth it, who ſaith, it is evill; and not he, who ſaith, that although it be good, yet there is ſomething elſe better. But ye condemne all comming together of man and woman, though it bee honeſt and in wedlocke, for the procreation of children, &c.

It may ſeeme, that to erre about the matter of marriage, and meats here ſpoken of, is no Apoſtatizing from the faith: but to make a reſtraint from theſe, a part of Gods worſhip through ſuperſtition is a groſſe corruption, and a turning of him into an Idoll, or a ſetting up of an Idoll in his roome, which cannot but bee a departing from his faith. The deceiving Spirits, to which they are ſaid here to give heed, are falſe Prophets, ſo called, becauſe they boaſt of having the Spirit of God, to get credit to their ſuperſtitions, and the doctrines which they receive are accordingly called *Doctrines of Devils*, that is, of theſe Devils, pretending the Spirit of God, but indeed led by the Devill. *Calvin. in 1 Tim. 4.*

That ſpeake falſly through hypocriſie; that is, by changing the ſpirituall worſhip of God into corporall exerciſes, and adulterating the genuine purity thereof, for this is to bring in a worſhip of the Devils invention, ſeeing God will be worſhipped *in ſpirit and in truth. Their conſcience being ſeared as it were with an hot iron*; this is ever joyned with hypocriſie, becauſe the ill conſcience flyeth alwaies to externall holineſſe deviſed by man, as to a ſanctuary: and thus maketh it, as it were, an emplaiſter to cover the wounds thereof over to no benefit, but the greateſt hurt that can be. Now more particularly touching the two points of hypocriſie here mentioned, though this *item* be here given againſt them, yet there were ſome not long after the Apoſtles death called Eucratites, for their abſtinence from meats & marriage, and Tacians, and Cathari, and Montaniſts, and after them Manichees, all infected with the ſame errors, for they condemned marriage, and the eating of fleſh, as prophane things. Theſe were condemned by the Church then, and yet even they that condemned them aſcribed too much to the ſingle life, and to abſtinence from fleſh. But afterwards things grew worſe, marriage being unto Prieſts and Monkes forbidden, and the eating of fleſh upon certaine daies, as amongſt the Papiſts at this preſent, who urge theſe things more ſtrictly than any of Gods Commandements. But they put off this to the Eucratites, and Manichees, ſaying, that they were here propheſied of, and why might not the Eucratites then as well have put it off to the Cataphryges, and their Author *Montanus*? It is therefore to be underſtood, that Saint *Paul* ſpeaketh not of perſons here, but of things, ſo that if there be an hundred Sects ſucceſſively that labour with the ſame hypocriſie in forbidding theſe things, they are all guilty alike. John 4. 24. *Etiamſi 100. diverſæ ſectæ præferantur, quæ tamen eadem laborent hypocriſi in cibis prohibendis, omnes eundem ſuſtinebunt reatum.*

But they except further, that they are unlike to the Manichees, &c. becauſe they doe not ſimply forbid the eating of fleſh, and marriage, but upon certaine daies and to certaine perſons: but this is frivolous, becauſe firſt they place holineſſe in theſe; ſecondly, they doe thus inſtitute a falſe and adulterine worſhip of God; thirdly, they binde mens conſciences to a neceſſity, from

from which they ought to bee free. *Apollonius* objected to *Montanus*, as it is in a fragment of his workes in *Eusebius*, that hee dissolved marriage, and made Lawes of fastings first of all others. He saith not, that hee did altogether forbid them, for it is enough, if it bee taught that God is thus worshipped, and a snare be brought upon the conscience, seeing the forbidding of free things, whether it bee generall or particular, is alwayes deviliſh tyranny.

Mayer.

As *Augustine*, so speake all the Ancients upon this place, whereupon popish writers beare themselves, as being hereby sufficiently cleared from being the men here propheſied of. And one bringeth in *Cassianus*, saying, that hee heard the Devill plainly confessing himselfe to bee the Author of the heresie of *Arrius* and *Eunomius*; and *Irenæus*, saying, that *Simon Magus*, and *Marcus*, and other Arch-heretikes, had Devils sitting by them and familiar with them. As who should say, that the heretikes here propheſied of, were such like, and by their familiarity with Devils to be discovered, and therefore he adjoyneth to these *Berengarius*, *Luther*, and *Zwinglius*. Touching the first, relating that when amongst others he came to visit *Fulbertus*, a Bishop, he bade put him out, for he saw an huge Devill standing neere him; and touching the second, that *Maximilian* the Emperour said to a certaine Lord, when *Luther* stood before him, that he saw a Devill sitting upon the shoulders of that Monke in a bodily shape, and *Luther* himselfe confesseth no lesse, for he saith, that the Devill and he knew one another familiarly, and had eaten a pecke of Salt together, &c. Touching *Zwinglius*, he saith, that he confessed a spirit to have appeared to him, thinking of something against the Masse to instruct him, but whether hee were white or blacke hee could not tell. But it is a marvell that he hovereth thus about, and could not light upon one Manichee, as having a Devill visibly about him, when as hee confesseth him properly to be foretold of here: so that it plainly appeareth, that this passage of his is but a flourish without all solidity. And it is no unwonted thing with Iesuites and popish Priests to invent slanders against *Luther* and other eminent men in our Church to disgrace our Religion, as many know; and therefore what is brought here by this Jesuite in this kinde, may likewise be sleighted as a malicious invention, and his putting of the Devill upon these men, as altogether impertinent to this place, they having alwaies taught so contrary to the things here spoken of.

Cornel. a lapide.
Cassian. Collat. 7. c. 32.
Irenæus l. 1. c. 9.

Bullinger.
Beza.
Piscator, &c.

All ours with *Calvin*, howsoever they confesse this prophecie to have beene fulfilled first in the heretikes by him spoken of, yet they say that the accomplishment hereof stayed not in them, but extendeth to all such as forbid marriage, and command abstinence from flesh, to the end of the world. And they are as truly said in hypocrisie to forbid marriage and the eating of some meats (that make abstinence from marriage in some kinde of men, and from flesh at some times, great points of holinesse) and to doe contrariwise adultery and heresie, as they who forbade marriage as a thing fleshly, and the eating of flesh as polluting, and so unfit for Christians. For to say, that for Priests to be married, is adultery, and to eat flesh in Lent, is heresie, but to refraine is the highest degree of piety; what is it else, but in effect to forbid marriage, and to forbid the eating of flesh in hypocrisie? For when the Apostle spake of these prohibitions, as comming from the Devill, he aimed doubtlesse not only at such as should afterwards, contrary to the liberty by God given us in these things, take the use thereof quite away, but at such also as should abridge us in any part of this liberty, seeing this is to goe against God as well as the other, though not in so high a degree. It is even, as if now that the ceremoniall Lawes of meats and other rites are abrogated, to abstaine from Swines flesh still should bee at some times injoyned as a point of holinesse, and as if some kinde of men should

should still bee required to keepe the Jewish Sabbaths unto salvation. For as there is no man, but in this case must needs acknowledge, that they which make such injunctions goe flatly against God, as well as the old Judaizers, that required all men to keepe the Jewish Sabbaths, and for ever to abstaine from swines flesh: so it must needs be in like manner acknowledged, that the Papists in forbidding Priests marriages, and the use of flesh upon certaine dayes goe against God, as well, as the Cataphryges or Mannichees, that heretofore forbad marriage and flesh in generall.

It is true indeed, as *Augustine* speaketh, to commend Virginity, as the better estate to such as can contain, and to abstaine from flesh and other meats also for the mortifying of the body at certaine times, as much as men can and will, is sound and orthodox and to goe with God, as hee saith the Catholike Church then did: but to goe further, as the present Church of Rome, that arrogateth to her selfe to be Catholike, doth, in condemning marriage in some, as adultery, and extolling Virginity so unmeasurably, &c. is to be corrupt and devillishly hypocriticall. For touching the liberty given by God for all meats at all times, this present Text speaketh sufficiently: and for marriage, what can bee more plaine for the allowance of it unto all, than that of this same Apostle, *Marriage is honourable amongst all men?* and touching the Ministers of the Gospell in particular, *Have not wee* saith this Apostle also, speaking of himselfe and *Barnabas, power to lead about a sister, a wife, as well as the other Apostles?* And how cautelous he is for casting a snare upon any mans conscience in this regard is to be seene, 1 *Cor.* 7. where though he speaketh the most in preferring Virginity, yet in fine hee leaveth it free to all sorts, whether to marry or not.

Heb. 13. 4.

1 Cor. 9.

Let these things be compared with the sayings of some Popish Spirits, and it will appeare, that God and Belial, light and darkenesse, heaven and hell are not more contrary the one to the other, than they to this chosen vessell, Saint *Paul*. For they doe not onely disgrace marriage in Priests, preferring fornication before it, but also in generall, calling it a sowing to the flesh, of which shall be reaped corruption, as Pope *Siricius* did, and especially second marriages, calling them *honesta adulteria*, honest adulteries. For the words and phrases here used, touching Spirits and Devills, and the word cauterized, *Calvin* hath said enough, wherein I rest. Touching this, forbidding to marry and to abstaine from meats, *Oecumenius* resolveth it well, it being as much as forbidding to marry, and requiring abstinence from meats, for this is a forbidding of them.

Note, that whatsoever bee pretended for it, the keeping of Priests and religious persons from marriage is a manifest errour amongst the Papists, and so is their forbidding of flesh upon frydayes and in lent, and such an errour, as argueth them to have Apostatized from the true faith of Jesus Christ, from which who so goeth cannot bee saved, and therefore wee ought not to looke upon these errours, as meerely being about marriage and meats, in which wee may haply thinke there can be no great danger, but as upon a relapse from the faith, and so flee the authors of them as authors of Apostasie, and consequently of perdition to those that are seduced by them, 2 *Pet.* 2. 1.

Note.

Note againe, that it is not piety, but hypocrisie, not a doctrine of God, but of the devill to make the refraining from such things, as wherein God hath given liberty, a point of religion, which would be considered by all overstrict and austere persons, whether in the matter of recreation, of apparell, or the like.

Note.

Text 190. Verſ. 10. *Who is the Saviour of all men, eſpecially of thoſe that beleeve.*

Mayer. THis may ſeeme to make for thoſe that thinke it ſhall goe well with all; but all Expoſitors underſtand the word Saviour here uſed, more generally than when it is put for one ſaving the ſoule. Some indeed interpret it of a Saviour in this ſenſe, but then they render this to be the meaning, *Who is the Saviour of all men*, that is, becauſe he ſendeth the meanes of ſalvation, Chriſt Jeſus and the Goſpell to all men, *Eſpecially of thoſe that beleeve*, for that they have not onely the meanes, but grace through the meanes actually wrought in their hearts, and afterwards everlaſting life. But others better underſtand it of ſaving in this life, and delivering out of deadly and apparent dangers; for thus he ſaveth all men, yea, both men and beaſts, as the Pſalmiſt ſpeaketh, *thou ſaveſt both man and beaſt*, and ſpecially his faithfull ſervants, that are indangered in reſpect of their lives for him. For being underſtood thus, it agreeeth beſt to that which is here ſpoken of, *viz.* how the Miniſters of the Goſpell laboured & adventured themſelves in the propagating of the Goſpell, hereby ſeal ing up the verity therof, becauſe *they hoped in God, who is the Saviour of all men, eſpecially of the faithfull*, preſerving them above all in the middeſt of all dangers, ſo that they more than any other might at all times hope in him.

Theophyl. Anſelm.

Chryſoſt. Ambroſ. Calvin.

Note. Wicked men and unbeleevers are oft times delivered from great perils, but it is God that delivereth them, he maketh the Sunne to ſhine, and the raine to fall upon the juſt and the unjuſt, he preſerveth him here, that he may the more juſtly and grievouſly condemne him hereafter, if hee be not won hereby. But the faithfull may well bee much more confident of his ſuccour in all their diſtreſſes, becauſe hee intendeth the ſaving of them chiefly and above all others.

Rom. 2.4.

CHAP. V.

The Analyſis and Senſe.

IN this Chapter the Apoſtle directeth how wee ought to behave our ſelves towards all ages, of what calling or condition ſoever they be, and more particularly towards widowes and Presbyters, injoyning every Biſhop in the perſon of *Timothy* freely to reprove ſinne, and to bee wary in putting of their hands upon any for ordination, and in the caſe of infirmity to take that comfort by wine, or by the like naturall meanes, that is requiſite.

Of this Chapter then there are two parts; Firſt, an exhortatory direction touching that which is to bee done towards both ages old and young, unto *verſ.* 22. Secondly, a charge given to *Timothy* touching circumſpection in ordeining Presbyters, &c. *verſ.* 22, 23, 24, 25. The firſt part, namely the exhortation, is firſt generall, wherein we that are the Preachers of Gods holy word, are enjoyned, when there is cauſe of reproofe, if the perſons to bee reproved are old, to exhort them as fathers and mothers, and if they bee young, as brethren and ſiſters, *verſ.* 1, 2. Secondly, the exhortation is particular; firſt touching widowes both old and young, *verſ.* 3, *&c.* to *verſ.* 17. directing how they are to bee intreated, and who are to bee choſen widowes of the Church. The exhortation touching widowes is firſt generall, *verſ.* 3. *Honour widowes that be widowes indeed.* Secondly it is explained, who are ſuch widowes, firſt, by the circumſtance of having or not having of kindred able to afford ſuccour unto them, for if there bee any that have, it is required, that they provide for their maintenance, *verſ.* 4, 5, 6, 7, 8. Secondly, widowes here commended are deſcribed by their yeares and good workes, they that want theſe yeares, and

1

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whoſe

whoſe works are evill, being ſharply cenſured, and commanded not to intrude themſelves into the number of the widowes of the Church, but to marry, and to live more inoffenſively, *verſ.* 9, 10, 11, 12, 13, 14, 15. this paſſage being cloſed up with an iteration of the charge before given, that the faithfull who are able provide for their poore widowes, *verſ.* 16.

Secondly, touching presbyters, he exhorteth firſt to give double honour unto them yeelding ſome reaſon thereof, *verſ.* 17, 18. Secondly, in the caſe of their being accuſed he exhorteth, not to proceed againſt them but upon ſufficient witneſſe, and if they bee found faulty to put them to open ſhame, *verſ.* 19, 20. Thirdly, he preſſeth him ſincerely to doe all things here injoyned *verſ.* 21.

The ſecond part containing other particular precepts followeth, *verſ.* 22. *&c.* and here firſt circumſpection in ordeining presbyters is required, *verſ.* 22. Secondly, the drinking of wine is unto him permitted, *verſ.* 23. Thirdly, hee reflecteth againe upon that which hee had ſaid, in warning him not to lay hands ſuddenly upon any man, nor to partake of other mens ſinnes, ſhewing how hee might keepe himſelfe free herein, becauſe it was eaſie to bee ſeene, who were wicked and unworthy, and who worthy, evill and good deeds being ſuch as that they cannot be hidden, *verſ.* 24, 25.

Verſ. 3. *Honour widowes that be widowes indeed.*
4. *But if any widow hath children or Grand-children, &c.*

Text 151.

TOuching elder and younger perſons ſpoken of, *verſ.* 1, 2. there are none, but acknowledge them to be old or young in yeares, ſo that we ſhall not need to delay the reader hereabout. The firſt and chiefe doubt then is, what widowes he ſpeaketh of, and what honour it is that hee commandeth to bee given unto them, and how it is to bee underſtood, which hee ſaith, *That hath beene the wife of one husband*, and againe in ſpeaking of young widowes, *Having damnation becauſe they have put away their firſt faith.*

Mayer.

To the firſt all agree, that the widowes here ſpoken of, were ſuch as being poore and wanting meanes were maintained out of the common contribution of the Church, who therefore were imployed about the ſicke in common, and were made uſe of otherwiſe, as the neceſſity of any at any time did require. They were alſo ſuch as applyed themſelves more than ordinarily to prayer and faſting, and other duties of piety, and to this underſtanding in part ſome light is given, *Act.* 6. 1. where widowes are firſt ſpoken of in the Church, and miniſtring unto them, which being neglected is complained. It is to bee yeelded alſo, that they were ſuch widowes as vowed to live in perpetuall widowhood, (being ſuch as by reaſon of their age might well do ſo) thus ſerving God continually, as *Hannah* did; now ſuch widowes are further deſcribed to bee ſuch, *as are widows indeed*, according to the ſignification of the word χῆρα here uſed, deſtitute every kinde of way, not onely for that they wanted husbands, but alſo means of maintenance and friends to maintaine them in their old age, and therefore he oppoſeth them to widowes, having children or Grand-children, *verſ.* 4. 5. In which words becauſe they goe ſo, as that they may bee taken two wayes, there is difference amongſt interpreters in expounding of them.

Luke 2. 36.

If any widow hath children or grand-children, let them learne firſt to ſhew piety to their owne houſe, and recompence their progenitors, &c. for ſome will have theſe words, *let them learne to recompence*, underſtood of widowes, who in providing for their children and grand-children are ſaid to recompence their progenitors, who before did the like for them, and this is followed by all popiſh writers being drawne by the vulgar Latine tranſlation, wherein it is, *diſcat, let her learne.*

Chryſoſt. Calvin. Ambroſ. Calt in. Th. Aquin. Oecumen.

But for the number wherein the verbe is, all ours without queſtion, yea,

Bullinger. Beza. Piscator. &c. Theophyl.

and *Calvin* himselfe readeth it *discant*, and accordingly expound it of children and grand-children here required to maintaine their mothers or Grand-mothers, being widowes and in want, and the greeke word is μανθανέτωσαν. So likewise *Theophylact* yeelding this reason. Forsomuch as the Church tooke care of widows in those times to provide for them that were aged and needy, all promiscuously for the easing of themselves, put their mothers and Grand-mothers being widowes, upon the Church to bee provided for. Against this as whereby the burden grew too heavy for the Church to beare, the Apostle here provideth, by easing it in part, and charging children and Grandchildren with their progenitors to provide for them. And for mine owne part I cannot see how the words can beare the other construction, without an unkindly forcing of them. For the thing which the Apostle here propoundeth to teach, is not what a widow should doe, but what manner of widowes were to live upon the common stocke of the Church, intending to set forth the other afterwards. Now to this end it no way pertaineth to shew, what a widow ought to doe, but how she that hath children, and may, ought otherwise to be provided for. Againe the word *Recompencing of progenitors*, cannot without wresting bee applyed unto the widow, for that which shee ought to doe towards her children or Grand-children.

2

Hieron. in Mat. 13. Honor in scriptura non tam in salutationibus deserentis quàm in eleemosynis ac munerum oblatione sentitur.

For the honour to bee given to these widowes, it was not onely outward respect, as their matronly gravity and sanctity deserved, but also releefe out of the Church treasury. For to this effect *Ierome* upon the like place speaketh. Honour in the Scripture is meant not only in salutations, but also in almes and in the offering of gifts, so likewise *Chrys.* and others. For he saith, *Honour*, that is, give them due respect, and sustaine them with the offerings of the faithfull.

3

Touching these words, *vers. 9. Which hath beene the wife of one husband*, the fathers generally have understood them, as setting forth one that never had any more husbands but one, giving hereby a proofe of her continent minde, whereby it is the more likely, that now devoting her selfe to perpetuall widow-hood, shee will bee farre from altering her minde ever after, and to this also *Calvin* subscribeth. But because it was said before. *A Bishop ought to bee the husband of one wife*, and the phrase here used being the same, must necessarily be expounded in the same manner. *Beza* and *Bullinger*, and others expound it, as that which hath had no more husbands together but one, or which hath lived chastly with one husband at once, not prostituting her selfe to any other, or that being put away unjustly by a bill of divorcement hath not betaken her to another husband, contrary to the law of Christ. Their reason is, because, if for a woman to have a second husband after the death of one, were a barre to let her from being received into the number of the holy widowes, It must needs bee yeelded, that there is a fault in contracting second marriages, and by consequence, that the Apostle commandeth to commit a fault, when hee biddeth, *Let the younger widowes marry and beare children, &c. Calvin* excepteth, that none aspersion is cast upon second marriages, though this be understood of a woman that hath not married another husband after the death of her first, but onely this caution is given for the more assurance, that such a woman above all will be undoubtedly continent: but forsomuch as it is put here amongst other properties requisite in an holy widow, amongst which there is none, but the contrary to it is vicious, I cannot see, but if this be so understood, the second marriage must needs be censured as vicious also, Moreover *Beza* reasoneth from the decrees of Councells, as of that of *Neocesarea*, *Can.* 3. and of *Laodicea*, *Can.* 1. wherein the bigamous are condemned to doe penance, and the Priest was forbidden to bee present at their marriage feasts, whereby it appeareth, that even the fathers in speaking against the bigamous, and expounding these places accordingly, meant not such as married the second time, but such

Beza. Bulling.

such as had more husbands or wives at once. To say no more upon the reason before yeelded, I conclude with *Beza*, that incontinency onely is here taxed, and not the second marriage made according to the rules of Gods word.

Lastly, touching that which is added about young widows, *when they have waxed wanton against Christ, they will marry, having damnation because they have forsaken the first faith.* What meaneth hee by waxing wanton against Christ. The words are καταστρηνιάσωσι τοῦ χριστοῦ, in the vulgar Latine translated, *luxuriatæ fuerint in Chro.* but the preposition κατὰ sheweth that it is rather to be read *against* Christ. *Hilary* readeth it *deliciatæ*, and *Ciprian indeliciata.* The word commeth ἀπὸ τοῦ σκιρτᾶν καὶ ἄπτω ἀπὸ τοῦ χαλινοῦ from the shaking off of bridles, being a metaphor taken from beasts, who when they are wel fed, and wax fat, kicke up their heeles and run at their owne liberty, not enduring the bridle or yoake. So young widowes having devoted themselves to serve Christ in perpetuall widowhood, and herupon comming to be maintained by the Church, pampered their bodies by feeding liberally, and of the best; and by living in idlenesse, becomming thus lustfull and venereous, which is against Christ and his lawes, under whom to be, is to live temperately, and alwayes to be doing of good. And thus most interpreters expound the wantonnesse here taxed. And *Ierome* understandeth hereby their committing of fornication, as if hee had said, when they have begun to follow their lovers & secretly to fornicate with them, at length they will publikely and openly marry, and that to the wronging of Christ, to whom they by the vow of continency espoused themselves before. A like place unto this is, *Deut.* 32. 5. to which the Apostle seemeth to allude here.

4 Vers. 11, 12.

Hil. in Ps. 61. Cipr. ad quin.

Hieron. ad Gerontiam. Cum vidue hæ caperint sectari amasios, cum eisque occulte fornicari, tandem publicè & palam nubere volunt, idque in Christi injuriam, cui per votum castitatis jam ante se desponderant.

Touching the words following, *Having damnation because they have gone from the first faith.* Some reade it not damnation, but infamy and disgrace amongst men, because having begun a life in widowhood, and professed it, they breake off here-from, and marry, affirming that it was no sinne in them to marry, but a thing of ill report amongst men. But all Expositors else both Greeke and Latine are against this, by the word κρίμα understanding damnation, as *Calvin* also and *Beza* doe, and as it is commonly understood, *Rom.* 3. 8. *Rom.* 13. 2. 1 *Cor.* 11. 29. *Gal.* 5. 10. All the difficulty then lyeth in these words, *Forsaking or going from the first faith.* This faith according to some, is the faith of Christ into which we are baptized, and the vow made in baptisme; and this they say was forsaken by these young widowes, because having played the whores in the time of their widowhood, and thus becomming infamous among Christians, they fled from them to the unbeleevers againe, making marriages with them. Others who though by the first faith they understand the Christian faith and promise made in baptisme also, yet they hold not, that they went from the congregation of Christians to unbeleevers againe, but by breaking their promise of continency made to the Church, and growing to that impudency to marry againe, they layd, as it were, a foundation of falling away from all grace and godly care, into a generall dissoluteneſse, which is to frustrate and to make inefficacious their faith, and so in effect to goe from it.

Bucer. P. Martyr.

Luther.

Calvin.

The fathers generally by the first faith here said to be forsaken, understand the promise, pact, and covenant made to live in continency, as some of them speake; the profession, as *Ambrose*; the vow, as *Augustine*; and so it is expounded by the fourth Carthaginean councell, *Cap.* 104. And this is followed by all the papals, inferring hereupon, that both to vow continency is lawfull for any, and such a vow being made to break it by marrying is damnable: and whereas it is by ours objected, that a widowes promise made cannot be meant by her first faith, but rather, if it had beene said, her last faith, they answer, it is called the first, as it hath reference to her pact made more lately with her new husband. For my owne part, the authority of the fathers, when there

Chrysost. Theophylact. Oecumen. Epiph. l. 2. Hær. 48. Ambros. Aug. in Ps. 75. Conc. Carth. 4.

there is a generall consent in expounding any place of Scripture, doth so sway with me, as that I alwayes preferre what they say, unlesse there bee an apparent errour therein, and so with them I understand by the first faith here said to be forsaken, the promise or vow of continency: but yet I deny, that either it is lawfull for any indifferently to make such a vow, and being made rashly, when there is not a power to keepe it, I deny it to be a damnable sin to breake it. For although it bee allowed here unto ancient widowes being sixty yeares old or upward to vow continency, yet to younger ones it is expresly forbidden, *vers.* 11. so that they build without a ground, who upon that which is here taught, found the lawfulnesse of monasticall vowes made by young men and young women, yea, and sometimes by boies and girles. The Apostle biddeth to avoid young widowes for feare of the danger which might ensue, and therefore if they would take directions from him, they would never permit any such to vow, much lesse avouch his authority for the defence of this superstition. Againe, for breaking of such a vow rashly made, where there is not power to keepe it, howsoever the Apostle may seeme here with them to ascribe damnation to it, yet let the words be well considered, and indeed they doe not necessarily imply thus much, but rather (because some wickednesse is noted before their marrying to have beene done by them, by *Ierome* and *Luther* thought to bee no lesse than whoredome, and so it is most probable, because young women, that are wantonly disposed, doe most commonly sinne in this kinde) their leaving of their first faith was by thus waxing wanton to the disgrace of the Gospell of Christ, so much contrary to their vow and promise. For what was their promise but of continency? when they proved first incontinent then, what was it, but a breach of their promise formerly made, and that in a most shamefull manner? Indeed after this to marry, that thus they might the more freely satisfie their carnall lust, was a persisting in an incontinent course in them, and so a further breach thereof, but had they, being by necessity inforced, after their vow made to avoid fornication, married, which is the Apostles rule, I suppose that he would not thus sharply have censured them. It cannot, I grant, bee denyed, but to breake a vow made of any thing lawfull, though a man afterwards findeth not in himselfe any power to keepe it, is offensive and needeth pardon, but in striving to keepe it, to bee so carried away, as that a soule sinne against any of Gods Commandements, is committed and iterated againe and againe, is farre more offensive. And therefore to offend thus against a voluntary rash vow, is to bee preferred by marrying, a dispensation being humbly craved of God with griefe for this rashnesse, rather than to bee carried in a single estate to the fulfilling of carnall lusts, or to continue to burne herein. And for that which I thus say, I thinke here followeth a warrant by and by, when the younger widowes are bidden to marry, they not being excepted, that had rashly and inconsiderately vowed to persist in widowhood, and in this estate to serve the Church according to the manner of those times. For in the very next words it is added, *For some have already gone after Satan*, or *have turned out after Satan*, for so the word ἐξετράπησαν signifieth, wherefore this prescription for younger widowes to marry, if perhaps any of them have promised to doe otherwise, is not to turne after Satan, as the papals would have it, but under the colour of continency to doe wickedly, and before any act of incontinency to marry, is to prevent the falling into this sinne.

1 Cor. 7. 1.

Vers. 15.

Text 152. Vers. 17. *The Elders that rule well are worthy of double honour, especially they that labour in the word and doctrine, &c.*

Oecum. WHO ruleth well, but hee which is ready to lay downe his life for his sheepe? the honour of which, he saith, hee is worthy, is the supply of things for this life, as appeareth by that which followeth, *Thou shalt not muzzle*

muzzle the mouth of the Oxe that treadeth out the corne; double honour is double to that which widowes have, or abundant meanes of maintenance. It is not double to those that rule not well, for such are worthy of nothing. *Specially they that labour in the word and doctrine.* Where are they now, that say a Rector in the Church needeth not to preach, but to lead a good life? let that which is alleaged out of the Law be marked, *Thou shalt not muzzle the mouth of the Oxe that treadeth out the corne:* he then that treadeth it not out, is to be muzzeled, he that laboureth not in teaching is not to have any hire. *Against an Elder receive none accusation under two or three witnesses.* What, may younger persons then be more lightly proceeded against? he saith not so, but give not lightly credit to an accusation brought against any, but specially not against those of elder yeares. *Rebuke those that sinne before all men*, that is, having found by sufficient testimony any to be faulty, be vehement in reproving of them. Then followeth the charge, before God and his holy Angels to doe all things uprightly, and to give a righteous judgement, and not to incline more to one part than to another.

Anselm.

The double honour here spoken of, as worthily given to the Elders, is the honour of stipends for the present, and of everlasting glory in the world to come. They that labour *in the word*, that is, in stirring up those that know, and *in doctrine*, that is, in instructing the ignorant: that of the labourer being worthy of his hire is taken out of Saint *Lukes* Gospell. Two rewards then are due for our one worke, that be presbyters, one in the way, and another in the Countrey, the one to sustaine us in our labour, the other to reward us in the resurrection. Therefore the reward which is received in present, ought to worke this in us, that wee goe on more stoutly towards the reward to come. For every true Preacher doth not therefore preach that he may take a stipend, but therefore he taketh a stipend, that he may be supported in preaching. If any man preacheth, that he may receive a reward of money or praise here, he doth doubtlesse deprive himselfe of the eternall reward; but hee that in preaching laboureth that God may be glorified, and taketh to bee in his preaching supported, shall not be hindered by that which he hath taken here, from receiving the future reward in heaven. For even man giveth to his workman sufficient meat, whilest he is labouring, and in the end a stipend, and therefore God will have his labourers double rewarded much more. *Receive not an accusation against an elder, &c.* that is, because he is of so great dignity, let there be sufficient witnesses besides the accuser. Now a witnesse according to *Isidore* is to bee considered by his condition, his nature, and his life. His condition must be free, not servile, because a servant is led by the feare of his master, by nature hee must be a man, not a woman, because a woman is mutable and inconstant, and of life he must be innocent and upright, because if he wanteth a good life, hee cannot but be void of truth, sith truth and justice cannot have society with a wicked man.

Vni nostro operi duæ mercedes debentur, una in via altera in patria, una, quæ nos in labore sustentat, altera, quæ nos in resurrectione remunerat, &c.

Isidor. In a witnesse three things.

Two wayes witnesses doe offend. First, if they speake that which is false: Secondly, if they conceale the truth; for amongst the ancients it was not counted a lesse fault to conceale the truth, than to tell a lye.

Apud veteres non minoris erat culpæ veritatem tacere, quàm mendacium dicere.

Those that sinne reprove before all men: this is not contrary to that of Christ bidding us to tell our brother of his sinne alone: for in case of sinning so that it is not commonly knowne, that course is to bee taken, but when otherwise, this. *I charge thee, &c. to keepe these things*, that is, either here delivered, or any where else in this Epistle, and he chargeth him to keepe them *without prejudice, doing nothing by declining to one part*, that is, keep these things without reproofe, not declining to the part of a sinister action, or without prejudice is without preexamination, and decline not from this examination to any other thing but that which thou hast thereby found out.

Mayer.

There is little more said by any other Expositor upon these words, than what

what hath beene already set downe. Touching the elders against whom an accusation is not to bee received, &c. that of *Oecumenius*, who yet followeth *Chrysostome* herein, and *Theophylact* saith the same, is not right. For the Ministers of the Gospell are plainely meant, according to their description, *vers.* 17. and therefore as *Anselme*, so *Ambrose*, *Theodoret*, and *Primasius* expound it of Ministers, and *Epiphanius* followeth the same exposition also. They are the men to whom he affirmed before double honour to be due, that is, not as *Ansel.* hath it here, and in the world to come, for such honour doubtlesse is spoken of, as men can give. I assent therefore rather to *Oecum.* who followeth *Chrys.* herein: double honour is abundant meanes of maintenance in comparison of widowes, to whom he commanded honour to be given before, thus also *Calvin*, *Ambrose*, and *Haimo* will not onely have maintenance meant, but reverence also, and this indeed is commonly understood by the word *honour*; and I see not but that it may very well bee thus taken, though the next words may seeme to prove maintenance only. For that which is a cost commeth most hardly, and therfore hath most need of proofe, but reverence, which is without charge is more easily yeelded to. That the Preacher of the word ought to bee reverenced, see *Ro.* 10. 14. and *Mat.* 10. *He that receiveth you receiveth me, &c.* they are spirituall fathers, Gods Ambassadors, his Angells, and the Saviours of their hearers, and here they are set forth, as rulers, all which doe argue, that great reverence is due unto them. But the honour said here to be due, is onely to labourers, not to loyterers, and to labourers in the word and doctrine, that is, according to *Calvin*, not onely in speculation, but in teaching others, for how the word should bee to the learned, and doctrine to the unlearned, as *Anselme* distinguisheth, I cannot see. To returne to the charge given, not to receive any accusation under two or three witnesses, this may seeme absurd, seeing against no man an accusation is to bee taken, but being thus confirmed. But it is to bee understood, that men are most apt to maligne a Preacher of the word, and to speake scandalously of him above all other men, and the rather, because hee is alwayes sharply reproving and speaking against them for their sinnes. Hee would therefore have this law especially put in practice in the case of any accusation brought against him. Lest a slander bee taken for a truth: let it bee sufficiently confirmed by witnesses, and let these witnesses, as *Isidore* hath it, be fit witnesses both for their nature, condition and conversation, In the decree said to bee of *Silvester* the second, the number of witnesses is greatly inlarged, for thereby 44. are required against a Cardinall, or a Presbyter, 28. against a Deacon, and 7. against a subdeacon an acolythite exercist, reader and doore keeper, but against a Bishop 72. wherein all sorts of the Clergy are well provided for, so that commit what heinous crimes they will, they are never likely to be convicted hereof, which is not to play the Apostle, but the Patron of wickednesse. If any bee convicted by two or three witnesses of any great offence, the Apostle is not partiall towards him, but though hee bee a Presbyter, commandeth to reprove him openly, following on this command with a deep charge before the Lord Jesus and his elect Angels, as who should say that they stood ready to behold what was done in censuring or not censuring the vicious. How this agreeth with that, *Matth.* 18. enough hath beene already said. So that the onely difficulty remaining is in these words, *Without prejudice, doing nothing by inclining to one part*, Some referre, *Without prejudice*, to the following words, as if hee had said, doe nothing, but having first found out the truth, and judged rightly. But they are plainely joyned to the former, *Keep these things without prejudice*, Beza rendreth χωρὶς προκρίματος *absque eo ut unum alteri præferas*. But the word prejudice, wherby προκριμα is properly to be rendred, being held carrieth a good sense thus, keep these things, &c especially for the punishing of him that is found guilty, without suffering thy mind to be soforestalled by any delinquent

Chrysost. *Theophyl.*

Ambros. *Theodoret.* *Primasius.* *Epiphan. her. 75.* *Calvin.* *Chrysost.*

Calvin. *Ambros.* *Haimo.*

Deut. 17. 6.

Silvest. decr. 2. presul.

Ambros.

Beza.

linquent, as that thou art reſolved to give ſentence on his ſide, whatſoever teſtimony commeth in againſt him. And to this effect the words are thus rendred in the Syriacke, *nulla anticipatione praeoccupetur mens tua.* and the words doe yet make this ſenſe more plaine, neither is the word ἔλεγχος any where uſed for examining and finding out the truth before, as *Anſelme* expoundeth it.

Touching one collection that *Calvin* maketh here, that there were ſome elders who preached not, I have ſpoken, *Iam.* 5. 14.

If Miniſters that are faithfull and painfull ſhould be thus rewarded, and ſcandals raiſed againſt any Miniſter, ſhould not ſo eaſily paſſe, unleſſe they be duly proved: then ſee what an errour they run into, that without all regard had to the moſt laborious, preferre as well and oft times rather the remiſſe and negligent, and alſo they, that lightly beleeve any thing againſt a Miniſter, and ſpread it abroad as glad, that they have any thing to diſgrace him by. *Note.*

Verſ. 22, 23, 24, 25. *Lay hands ſuddenly on no man, neither communicate with other mens ſinnes. Drinke no longer water, but uſe a little wine for thy ſtomackes ſake,* &c. *Text* 153.

THere are that by the laying on of hands here, underſtand that laying on of hands, which they ſay, was uſed by the Confeſſor, when any came unto him to acknowledge their ſinnes, promiſing to reforme herefrom, for upon the head of ſuch a penitent perſon he was wont to lay his hands, thus abſolving him therefrom. But if any were abſolved not being converted and truly humbled, as farre as man could perceive, he that abſolved him became guilty of his ſinnes, and ſhould to God make anſwer therefore, and that the Apoſtle ſpeaketh to this effect here. But this is a ſtreining of this place, ſeeing the impoſition of hands, by the conſent of all other Writers, is to be underſtood of that in ordeining of Miniſters, as was partly touched before, 1 *Tim.* 4. 14. *Mayer. Salmeron.* *Chryſoſt. Theophylact. Oecumen. Theodoret. Calvin.*

Herein then he chargeth him to be wary, having firſt good proofe of him that was to be admitted both for his life and learning, and ſufficiencie to teach: for who ſo doth not uſe great circumſpection herein, but indifferently ordaineth any man, is hereby an approver of thoſe ſinnes and ſcandals that be in him, and thus maketh himſelfe guilty thereof. To ſhew that he would not have *Timothy* thus to partake with others in their ſinnes, he addeth, *Keepe thy ſelfe pure.* the word here uſed is ἁγνὸν, *Caſtum*, wherefore ſome underſtand it, as a precept of chaſtity and temperance; but ſeeing there was none occaſion, and it were from the purpoſe to inſert ſuch a precept here. I hold, that others expound it better of pure, and uncorrupted by other mens ſinnes. For thus *Auguſtine* ſaith. The Apoſtle by that which followeth, teacheth how that which went before is to be underſtood; for to keepe a mans ſelfe chaſt, is not to communicate with other mens ſinnes, for he that communicateth, conſenteth, he that conſenteth is corrupted, and being corrupted he keepeth not himſelfe chaſt. So likewiſe *Theodoret* ſaith, that to be chaſt here is to be pure, and uncorrupted with ſinne. *Oecumen.* *Aug. lib. 2. Cont. Epiſt. Parmen. c. 21.* *Theodoret.*

For his allowing of a little wine to *Timothy*, who hitherto for temperance and chaſtities ſake drunke water, *verſ.* 23. I ſhall need to ſay nothing. Touching the words following, *Some mens ſinnes are manifeſt before, going before to damnation, and ſome they follow after.* For the coherence, theſe words ſeeme to be an anſwer to a queſtion, which might be made thus. Thou chargeſt me, *O Paul*, not to ordeine ſuch as are tainted with ſinne, but how ſhall I know who are ſuch? and if not knowing I admit them into holy orders, ſhall I be guilty of their ſinnes? *Anſw.* Uſe all thy diligence to finde out the unworthy, wherein what care ſoever thou uſeſt, yet ſome cunningly concealing their ſinnes will creepe in, but being very carefull, though thou beeſt ſometime deceived, *Verſ.* 23. *Verſ.* 24, 25.

ceived, thou haſt acquited thy ſelfe, neither ſhall this be laid to thy charge, for howſoever ſome are ſo notorious for their wickedneſſe, before they come to offer themſelves for this impoſition of hands, that a man would thinke that they did deſperatly haſten unto condemnation, yet others through hypocriſie hide their vices, that they are not diſcerned, till after their being accepted of into holy orders. Thus *Auguſtine* and *Calvin*. But others expound theſe words otherwiſe, ſome underſtanding by the ſinnes that goe before, the ſinnes committed in this life, but by the ſinnes following after, the ſinnes, which any thing that a man hath done in this life, is an occaſion of anothers committing: when he is dead, ſome of ſinnes diſcovered here, and kept ſecret, till the day of judgement, when all things not manifeſted here ſhall be revealed: ſome of greater and leſſer ſinnes, holding that the greater are ſaid to goe before, becauſe the good workes done by ſuch ſinners come after, and ſo they ſhadow not their vices, but that the leſſer follow after, being covered by the greater done by them, according to that ſaying, *Love covereth a multitude of ſinnes*. Laſtly, ſome underſtand the words, as ſtirring up the Biſhop to all diligence in ſearching out ſinne, as if he had ſaid, for open ſinners thou ſhalt not need to be ſo carefull, they are knowne and repelled eaſily enough, but about others that more cloſely hide their wickedneſſe more paines are to be uſed, by their geſture, ſpeech, or ſomething about them they are to be found out. But I ſubſcribe to the firſt, none of the other expoſitions being pertinent to the purpoſe, ſaving the laſt, and that not tending to the comforting of *Timothy*, which the Apoſtle doubtleſſe intended, but to fill him altogether with feare.

Auguſt. lib. 2. de ſerm. domini in monte. *Calvin.* *Baſil. de ſancta Virgin.* *Chryſoſt.* *Ambroſ.* *Cornel. a lapide.*

Verſ. 25. *Likewiſe their good deeds are manifeſt, and they that are otherwiſe, cannot be hidden*: that is, as the wicked and notorious ill deſerving are eaſily knowne, ſo ſome that are godly and deſerving; but if it happeneth, that any faithfull perſon and deſerving be not yet taken notice of, time will diſcover him, and that which is worthy of praiſe in him, that both he which ordeineth him and others may have comfort of him. To this effect, and almoſt in theſe words ſpeaketh *Ierome* and *Calvin*, *Anſelme*, &c. And that this muſt needs be the ſenſe the antithefis of this ſentence to the former maketh plaine.

Hieron. Epiſt. ad Ctriam. *Calvin.* *Anſelm.*

Note. The caſe of wicked men then is never the leſſe dangerous, though they cloake and colour over their wickedneſſe ſo, that none can yet ſee into it, for it ſhall be diſcovered one day to their confuſion, and contrarywiſe the caſe of the godly is no whit the more uncomfortable, that he is not amongſt men eſteemed of as he deſerveth, when others are magnified, for in due time his well doing ſhall be revealed, and then ſhall he have the due praiſe thereof.

CHAP. VI.

The Analyſis and Senſe.

IN this Chapter the Apoſtle briefly firſt admoniſhing ſervants of their duty to their maſters, draweth to a concluſion of this Epiſtle ending, as he began with cenſuring ſharply falſe teachers, and dehorting *Timothy* from their wayes, and ſeriouſly charging him to teach only ſound doctrine, and whereas falſe teachers were for worldly gaine, to exhort contrariwiſe to liberality to the poore, and that cenſure of his he iterateth againe, and ſo commendeth him to Gods grace.

Of this Chapter then there are two parts: Firſt, an exhortation to ſervants, *verſ.* 1, 2. Secondly, an excitation of *Timothy* to ſtand for ſound doctrine and againſt erroneous, *verſ.* 3. &c. to the end.

In the firſt he exhorteth ſervants being Chriſtians to honour their maſters, although

although infidels for the credit of the Gospell, *vers.* 1. Secondly, to honour their masters that were beleevers much more, because they were beloved of God, and such as had part in his grace in Jesus Christ, and therefore more honourable persons than the other, and such as to whom they might submit with more comfort, being the friends of their God, *vers.* 2.

In the second part he first urgeth him by giving a charge, *These things teach and exhort, vers.* 2. that is, all which hath beene hitherto in this Epistle delivered. Secondly, he censureth such, as taught contrarywise, as puft up with pride, and ignorant, and mad, and like mad men, troubling all things with stirres, being set a worke indeed by a corrupt minde, not intending to teach the truth so much, as gaping after wordly gaine, from whom he willeth him to depart, *vers.* 3, 4, 5. Thirdly, because he had mentioned gaine, he teacheth godlinesse to be the onely true gaine, and contentation, exhorting to this, and shewing the dangers of those that were for worldly gaine, *vers.* 6, 7, 8, 9, 10. Fourthly, he exhorteth *Timothy* to fly such things, and to pursue vertue, striving and fighting against, with the strongest reasons that he could, those Seducers, thus aspiring after eternall life, *vers.* 11, 12. Fifthly, to inforce his exhortation the more, he doth in a manner adjure him to doe so with all care and strictnesse, blazoning the praises of that God and Lord by whom he adjureth him, *vers.* 13, 14, 15, 16. Sixthly, in stead of being a cherisher of covetousnesse in any, he chargeth him to stirre up rich men to liberalitie to the poore, not being proud for their wealth, or setting their hearts thereupon, shewing the benefit, that would thus redound to their soules, *vers.* 17, 18, 19. Lastly, he repeateth both his exhortation constantly to teach sound doctrine, and to be seperate from corrupt Seducers, disgracing their knowledge againe, which they so much magnified, and so commendeth him to grace, *vers.* 20, 21.

2

Vers. 2. *They which have faithfull masters, let them not despise them, because they are brethren, but rather serve them, because they are faithfull and beloved, partaking of the benefit.*

Text 154.

FAlse teachers said, that masters might not hold their servants above seven yeares, but were then bound to let them goe free, according to the law given to the Hebrewes. Moreover they taught, that all came of *Adam*, and so were alike free by nature, and that Christ had delivered all alike. Now because by such teaching occasion was given to the heathen to speake against the Christian religion, the Apostle opposeth it here, bidding servants to be subject to their Masters, although heathen, that the name and doctrine of God might not be blasphemed. And if their masters were Christians, much more to serve them with all chearefulnesse, because howsoever they were brethren, and in this regard they might think themselves equall to them, yet they were beloved of God, and partakers of the same benefit here and hereafter. And these things he biddeth him teach the ignorant, and exhort the understanding, *And if any man teacheth otherwise:* that is, that all ought now to be free, and that none should serve or be subject to another, *not resting in the wholsome doctrine of Christ:* that is, commanding to give to Cesar the things that are Cesars, and to be meeke and humble, *he is puffed up and knoweth nothing:* that is, he is not lead to this by reason, but by pride, not knowing the true meaning of Christs teaching, *but languishing about questions and strifes of words:* that is, like a fainting man, who is able to bring nothing to effect, he toyleth himselfe vainly about some sayings of the Lord, as this, *If the Sonne shall make you free, yee shall be free indeed. and he that will be chiefe amongst you, let him be servant unto all.* For hereby it seemeth to this foole, that none ought to be superiour to another, but all free alike. But hence, he saith, come *envies and contentions*, because such Ethnickes, as have Christian servants, are envious against the Teachers of such things, and contend with them, about them, *and blasphemies:*

Ansel. in 1 Tim. 6.

blasphemies: that is, they speake evill of their religion, as teaching to be unjust, and to take away other mens things from them, *and evill suspicions*: that is, that they fained this religion for worldly gaine, *and conflicts of men of a corrupt minde*: that is, of these false Teachers, standing for the maintenance of such scandalous doctrine, out of a minde corrupted with the desire of worldly things, *and deprived of the truth*: that is, having through their voluntary erring lost that knowledge of it which they had, *thinking that gaine is godlinesse*: that is, that God is to be worshipped and served, according to the Christian religion, for a temporall benefit.

Oecum. in 1 Tim. 6.

He commandeth servants to obey their heathen masters, lest they should speake evill, that is, say, if they were rebellious and contumacious against them, that the Gospell was the cause of their contumacie. And if they had beleevers to their masters to obey them much more, as Gods friends and beloved of him. In that he addeth, *Being partakers of the benefit*: it is, as if he had said, Looke how great a benefit yee have gotten, in that yee have masters, that are your brethren, and so much the more shew your selves thankfull by doing them the more service: Or else by the benefit understand the food and raiment which they have of their masters, or the benefit which masters partake of, whilst they use their servants well and provide for them.

Mayer. Chrysost.

Chrysostome saith the same with *Oecumenius*, neither doe they expound that which followeth in the censure against those that teach otherwise, of teaching in particular about the liberty of servants, but generally, as *Chap.* 1. 3. *Calvin* expoundeth the benefit, of which they are said to partake, of the grace of God in Jesus Christ, which beleeving servants partake of together with their beleeving masters, being herein made equall with them; so that there is great reason, that with all chearfulnesse they should doe their duties towards them, and though the yoke of servitude be heavy, yet beare it patiently, because it should not be long before they should attaine to the same crowne of glory with them, which would more than countervaile all their servile toile and labour. And their masters being beloved of God, it was better to be subject to them, than to Gods enemies, neither was it to be doubted, but that they would use them more gently, than other masters would. And this exposition is further confirmed by a like place, *Coloss.* 3. 24. where good servants are comforted with a promise of the inheritance, with which they should be rewarded in heaven.

Calvin.

Bulling. Theophylact. Dilecti sive contenti, & beneficentia compensatores.

But *Bullinger* following *Theophylact*, expoundeth the words thus, obey beleeving masters the rather, because they are faithfull and beloved, that is, content and recompensers of your good worke, they are not now hard to be pleased, but loving, and such as will take the duty that yee doe in good part, being content with reasonable service, and lastly, being made more beneficent by the Christian religion which they have imbraced, they will more liberally recompence the duties, that yee doe unto them. In that which followeth both he and *Calvin* agree with those that understand the words, as censuring those that imbraced not this, or any other doctrine set downe in this Epistle. Briefly then by the helpe of these expositions to give the sense. First, as all agree, Bishops are here instructed, what to teach touching servants, as they had beene before touching others, because the Christian doctrine being a doctrine of liberty, it might seeme that it was an unworthy thing now for such to serve any after the manner of slaves any longer, for of such servants he speaketh. Therefore the truth is here set downe, that all servants still were of the same externall condition, that they were before, although they were spiritually made free, because the Gospell doth not take away the established orders of common-wealths, whereby some are subject, and some rule. Whether then Masters were unbeleevers or beleevers, they were to be obeyed and reverenced by their servants. The one sort, that they might

might have no cause to speake evill of the Gospell, as making their servants more stout and lesse dutifull than they were before, and the other because for their faith they were more worthy to be served. For the next words rendred, *Who are partakers of the benefit*, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι, it is plaine, that they are not to be referred to servants, for then he would have said, for so they shall partake of the same benefit, whereas he reasoneth altogether from masters beleeving, as more worthy, first, for their faith. Secondly, for their being beloved of God. Thirdly, for the benefit of the Gospell, of which they partake, *viz.* the grace of God in Jesus Christ here, and everlasting glory hereafter. That of *Bullinger* seemeth not so probable, because, although the Christian religion should make all masters equall towards their servants, yet it worketh not so with many, but they are as harsh still, as Ethnickes, and therefore if the reason had beene taken hence, it might sometimes have failed, and so have beene without force to perswade obedience.

For the next words, *These things teach and exhort, and if any man teacheth otherwise*, &c. although they be aptly applied by *Anselme* to this doctrine in particular, yet forsomuch as he began with a warning against Teachers of other doctrine, and there is as great reason to stirre him up for the maintenance of sound doctrine in one thing, as well, as in another, I hold this to be too restrained, following rather others, as in my Analysis. *These things teach and exhort:* that is, all which I have hitherto set downe, and to inforce thy teaching the more exhort to the imbracing of it. Vers. 3.

Such as teach otherwise, &c. are puffed up, and know nothing. There be two things, as *Bullinger* saith, wherewith he taxeth false Teachers, pride and covetousnesse. In the proud all their knowledge is but selfe conceitednesse, and therefore no true knowledge. *Languishing about questions and strifes of words*, a metaphoricall speech opposing false Teachers to sound, for these are sicke as it were and unhealthfull, like a corrupt body, waxing by their idle and vaine disputations about points that edifie not, worse and worse as *Calvin* saith. Of this sort were the Valentinians in the time of *Irenæus* and *Tertullian*, and the popish schoolemen of these times, who are full of idle and vaine questions, and such, as by argument go about to overthrow any, though never so soundly setled truth, as *Augustine* complaineth of heretickes, saying, This is as it were that regular temerity of all heretickes, *viz.* to goe about to overcome the most established authoritie of a most well founded Church, as it were with the name and promise of reason. This by the Papals is objected against us, but most falsly, because we argue not against any, but things necessarily to be argued against, and rejected as corruptions in the true Catholike faith, and such as the Church of God was anciently ignorant of. And from the disputes of those that are given to argue about idle questions, saith the Apostle, *Come contentions, blasphemies*, &c. of which enough hath beene already said out of *Anselme*. Vers. 4. *Bulling.* *Calvin.* *August. Epist. 56. Omnium hæreticorum quasi regularis est illa temeritas, ut conentur authoritatem stabilissimam Ecclesiæ fundatissimæ, rationis nomine & pollicitatione superare.*

Note, that a servant which is religious ought to be the most obsequious and best of all other servants, because otherwise he maketh the profession of religion scandalous. Vers. 4. 5. *Note.*

Againe note, that to be a true Christian is to partake of a benefit, and indeed the greatest of all benefits, an inheritance incorruptible, and glorious in heaven. *Note.*

Note lastly, that the Authors of any errour are proud and ignorant, and to make stirres in the Church, by calling doctrines established into question in frivolous matters, is to be sicke through logomachy, and in the way of growing more and more corrupt, till that there will be no recovery.

Vers.

Text 155.

Vers. 6. *But godlineſſe is great gaine with contentation: for we brought nothing into this world,* &c.

THE word, αὐτάρκεια translated *contentation*, is in the vulgar Latine *ſufficientia*, whereupon *Auguſtine* and *Anſelme* following him expound theſe words thus. Godlineſſe is great gaine, having alwayes by Gods providence that which is ſufficient for food and cloathing: for God will not ſuffer his to want, as is promiſed, *Matth. 6.* and as is prayed, *Prov. 30.* and to this the next words ſeeme to agree, *We brought nothing into this world, and ſhall carry nothing out:* for if it be ſo, to have that which is ſufficient here is gaine enough.

Mayer. Aug. Epiſt. 121. ad Probam.

Theophyl.

Theophylact on the other ſide following the Greeke, expoundeth the words thus: Falſe Teachers thinke, that the preaching and profeſſing of the Chriſtian religion is in it ſelfe unprofitable, unleſſe it be referred to gaine; but I thinke contrarywiſe, that true godlineſſe joyned with the quiet of minde, is the greateſt gaine, that is, when a man reſteth content with his eſtate, how meane ſoever it be. *Oecumenius*, who is followed by *Calvin*, expoundeth it by both: of others, ſome follow *Auguſtine*, ſome *Theophylact*. I ſubſcribe to *Oecumenius*, for godlineſſe doth both bring that which may ſuffice for this life, according to that, *The lions ſhall hunger, but they that feare God, ſhall want nothing:* and who ſo is godly is content, as *Paul* profeſſeth of himſelfe, *Philip. 4. 11.* and thus the reaſon ſubjoyned beſt agreeth to prove a ſufficiencie to the godly, becauſe they have food and raiment, whereas all come naked into the world, and goe out naked, and to prove godlineſſe with contentedneſſe great gaine, becauſe where content is wanting, the minde is toyled in vaine, forſomuch as no man ſhall carry any worldly thing away. For he is truly rich, ſaith *Auſonius*, that is not covetous, but he is poore that is covetous. It followeth about the ſame argument, *They that will be rich, fall into temptation and the ſnare*, &c. It is to be noted here, that he ſaith not, the rich, *but they that will be rich, fall into temptation and the ſnare*; for to have riches doth not indanger the ſoule, but to covet and deſire worldly goods, and to have the heart ſet upon them, as *Anſelme* ſpeaketh, whether he that hath his heart thus ſet prevaileth for the getting of them or no. For thus ſaith *Auguſtine*, He accuſed deſires, not riches, for it is covetouſneſſe to deſire to be rich, not to be rich. Such fall into temptations, to injuſtice, and lying, and forſwearing, and into a ſnare, becauſe they are fettered with worldly cares, as a beaſt taken in a ſnare, and they are actually taken with temptation, in that they doe covet riches, for this is the thing which the Devill tempteth to. By the deſiring to be rich then I doe with *Bullinger* underſtand ſuch a deſiring, as is joyned with a reſolution to get them *per fas & nefas*, now they with whom it is thus, are taken in the Devils ſnare, and with *many fooliſh and hurtfull luſts, which drowne men in deſtruction and perdition.* The fooliſh and hurtfull luſts of thoſe that ſet their hearts upon riches, are declared in the parable of him, that thought to build his barnes greater, and thereinto to gather all his fruits, and then to live at eaſe, to eat, drinke, and to be merry; for ſuch thoughts are fooliſh, becauſe the life is uncertaine, and when death commeth there is a diſappointment of the expected fruition of theſe things; and they are hurtfull, becauſe the minde being exerciſed with ſuch thoughts and deſires, is both diſtracted and troubled, having no ſuch quiet, as the mindes of other men, and better meditations are kept out, or choaked, as the corne with briars and thornes, *Matth. 13.* than which there cannot be a greater hurt, becauſe where the word cannot worke in the heart, it is moſt foule and corrupt, and ſo that ſoule cannot enter into Gods Kingdome, from which all uncleane things ſhall be excluded, and therefore theſe luſts are ſaid to drowne men in perdition and deſtruction, that is, of ſoule and body.

Oecumenius. Calvin.

Pſal. 34.

Auſonius. Quis dives? qui nil cupit, quis pauper? avarus.

Vers. 9.

Anſelm. Auguſt. Serm. 205. de temp. Cupiditates accuſavit, non facultates, avaritia enim eſt velle eſſe divitem, non divitem eſſe. Bullinger.

Luc. 12.

And

And for proofe of theſe miſchiefes comming of covetouſneſſe, he addeth, *For covetouſneſſe is the root of all evill.* By φιλαργυρία, which I turne covetouſneſſe, ſome underſtand coveting or deſiring in generall, holding, that the *ſpecies*, coveting of money, is put here for the *genus*, becauſe all ſinnes flow not from the deſire of money, as the ſinne of the evill Angels, and of our firſt parents, and *Eccl.* 10. 15. Pride is ſaid to be the beginning of all ſinne. But others expound it, as the word ſignifieth, juſtifying covetouſneſſe to be the root of all evill, becauſe although it be not of every particular, yet it is the root of all kindes, ſaying that it is not to be underſtood *de ſingulis generum*, but *de generibus ſingulorum*. and ſo they ſay, that pride is the beginning of all evill alſo. The firſt of theſe is altogether from the minde of the Apoſtle, this other is agreeable, becauſe he ſpeaketh here againſt covetouſneſſe, whereby ſo much hurt was done in the Church, in the falſe Teachers ſetting forth of new and unſound doctrines to draw diſciples, by whom they might be inriched. And I thinke that no particular ſinne can be named, but covetouſneſſe may be ſaid to be the root of it, as *Ambroſe* teacheth upon this place. Covetouſneſſe, that it may fulfill its deſires, committeth witchcraft, murther, obſcœnity or any wickedneſſe. From hence alſo commeth pride, ſaid to be the beginning of all wickedneſſe, becauſe riches being gotten, pride followeth, and by riches luxury is maintained. And forſomuch, as the word of God can take no place in that heart, where the love of money is, how can it? but be the *metropolis vitiorum*, as *Bias* calleth it. And when pride is joyned unto it, there are *duo elementa vitiorum*, as *Timon* ſaith, for ſo he calleth δυναστείαν, and φιλοδοξίαν, an unſatiable deſire of having, and the love of glory through pride. Whereas the ſinne of the Angels is objected, it is to be underſtood, that the Apoſtle had no intent here to ſpeake, but of ſinnes that men doe now daily fall into.

Verſ. 10. *Auguſt. in Gen. lib. 11. c. 14. Anſelm.*

Ambroſ. Chryſoſt. Theophylact. Calvin.

Ambroſ. Avaritia, ut deſideria ſua explent, & maleficia, & homicidia, & obſcœnitatem, & quicquid ſceleris eſt, perficit.

φιλαργυρία ἡ πασῶν μητρόπολις.

Which whilſt ſome have followed after, they have erred from the faith, and pierced themſelves thorow with many ſorrowes. Theſe words are added to prove what was before ſaid. Apoſtaſie commeth from covetouſneſſe, whilſt either for rewards or for worldly gaine men forſake the faith: for he which doth ſo, there is no ſinne, but he is expoſed. And by this forſaking of the faith, afterwards he commeth to be pierced with many ſorrowes, when for his ſoule apoſtaſie he is vilely thought of by all men, which is as a pricke piercing him inwardly, or his conſcience is troubled to thinke of the danger of his eſtate, or laſtly by ſome accident loſing them, and ſo being vexed and diſquieted hereat, according to which laſt *Bullinger* expoundeth it. And *Proſper* doth notably in a few words ſet forth all the miſeries of the coverous; ſaying, they which will have riches, ſeeke them not without labour, finde them not without difficulty, keepe them not without care, poſſeſſe them not without hurtfull delight, and loſe them not without ſorrow. The next words, *Thou o man of God flee theſe things*, &c. are eaſie to be underſtood. *Fight the good fight, lay hold of eternall life, to which thou art called*, &c. Here it is alluded to the ſtrivings uſed amongſt the Grecians in their Paleſtra, or place of exerciſe, where he that did beſt, carried away and tooke the garland. For the garland of thoſe that ſticke to the true faith, and ſtrive conſtantly againſt hereſie, is eternall life. And to ſtirre him up the more, he ſaith, that he was not only called to this, but *confeſſed a good confeſſion before many witneſſes*: that is, both in his Baptiſme, and when he was made Biſhop of Epheſus, as *Anſelme* hath it. For in their Baptiſme they did then make a profeſſion of the true faith before the congregation, and when any man was made a Biſhop, he profeſſed to ſtand for the truth againſt all oppugners. The charge which is added further to inforce this exhortation, *verſ.* 13, 14, &c. *I charge thee before God, that quickeneth all things, and Ieſus Chriſt, that teſtifieth a good confeſſion, to keepe this commandement without ſpot.* He urgeth him thus, as *Ambroſe*

Anſelm. Calvin.

Bullinger. Proſper liber. 2. de vita contempl. c. 13. Divitias qui cupiunt, ſine labore non quærunt, ſine difficultate non inveniunt ſine cura non ſervant, &c.

Verſ. 11.

Verſ. 12.

Anſelm.

Verſ. 13.

Ambroſ.

broſe ſaith, not ſo much for himſelfe, as for others, that ſhould ſucceed him, here being two motives, firſt, from Gods raiſing of all from the dead againe at the laſt day, when every one ſhall be dealt withall, as his workes have beene. Secondly, from the example of Chriſt, who with his bloud ſealed the Chriſtian profeſſion, in the preſence of both which we all ſtand continually. And of this *Cyprian* ſpeaketh, as very forcible to move to conſtancie, ſaying, if the army calleth you, if the day of your fight be come, ſtrive conſtantly, fight valiantly, knowing, that yee fight under the eyes of the Lord, who is preſent, and by the confeſſion of his name come to his glory, who doth not only behold us his ſervants, but fighteth in us, and joyneth battell, and is in the hotteſt of the ſkirmiſh, being ſuch an one as both crowneth, and is crowned together.

Cyprian. l. 2. ad martyr. Epiſt. 6. Si vos acies vocaverit, ſi certamen veſtri dies venerit, militate fortiter, dimicate conſtanter, ſcientes vos ſub oculis præſentis domini dimicare, confeſſione nominis ejus ad ipſius gloriam pervenire, quia non ſic eſt, ut ſervus ſuos tantum ſpectet, ſed & ipſe luctatur in nobis, ipſe congreditur, ipſe in certamine agonis noſtri & coronat parvos & coronatur. Primaſ. Oecumen.

Touching the commandement here ſpoken of, I hold with thoſe that expound it of the ſame, to which he exhorted him before, *verſ.* 11, 12. although ſome will have it meant of the commandement of love, or of that given in Baptiſme, for the motives doe moſt aptly agree to the fighting before ſpoken of. In that he ſaith *without ſpot*, ſome will have it underſtood, as if the commandement were ſpotted by the neglect thereof: but this is ſtreined, for he that neglecteth it, is ſpotted and worthy of blame, if with all care he obſerveth it not. In that he ſpeaketh of God, as only powerfull and immortall here, it is to be underſtood without excluſion of the Sonne, and becauſe Angels and ſoules be immortall alſo, he only is ſaid to be ſuch, becauſe of himſelfe moſt abſolutely and perfectly he alone is ſuch, and others from him, and being herein ſubject to his will. Laſtly, in that it is ſaid, that no man hath ſeene him, or can ſee him for the light wherein he dwelleth, it is to be underſtood of his full and perfect glory, which cannot be ſeene with mortall eyes, and therefore *Moſes* ſaw not him, but his Angell repreſenting his perſon, when he talked with him face to face, which alſo appeareth to be ſo, becauſe he did after deſire to ſee his glory, *Exod.* 34. but was denyed, becauſe no man ſhall ſee God and live.

Note.

Note, that to be caried with a deſire of worldly riches is both to want, what a man would have, namely gaine, becauſe none attaine to this, but ſuch as are free from covetouſneſſe, and to indanger a mans ſelfe of the greateſt loſſe of all, *viz.* of the loſſe of the ſoule, and whilſt a man liveth, to thruſt himſelfe voluntarily, as it were amongſt the briars and thornes to be pricked and ſcratched thereby.

Note.

Againe note, that to cleave to the truth, and to live accordingly, is to lay hold upon the crowne of everlaſting glory, and to this God calleth every Chriſtian.

Note.

Laſtly note, that what paines we take in godlineſſe, God all wayes ſtands and beholdeth, and ſo doth our Saviour Jeſus Chriſt, who hath beene himſelfe a moſt worthy patterne, not ſhrinking from any danger, and therefore our labour ſhall not be loſt, but certainly rewarded at the laſt day.

Text 156.

Verſ. 20. *O Timotheus keepe the thing committed unto thee, and avoid prophane vaine janglings, and the oppoſitions of knowledge falſly ſo called.*

Anſelm.

After many things ſet downe, the Apoſtle here requireth *Timothy* to keepe the treaſure of knowledge by God and himſelfe committed to him, that as a talent he might returne it multiplied, and not ſuffer any man to ſteale it from him, by the new inductions of words, and to awaken him the more, he calleth him by his proper name (*O Timothy.*) And he biddeth him avoid prophane newneſſes of words, for others, which are agreeable to ſound doctrine, are not to be avoided, as the new name of Chriſtians firſt given at Antioch, and the new word ὁμοούσιον oppoſed to the Arrian hereſie by the

Counc

Councell of Nice, and the new commandement, of which the Lord spake sometime to his disciples, and the new Testament. Prophane newnesses of Words then are errours newly invented and spoken by their Authors. *And oppositions of knowledge falsly so called:* that is, the oppositions of these false Teachers, who take upon them, as if they were men of great knowledge, arguing against many points of the Christian religion out of naturall reason, as that a virgin brought forth, that God suffered death, that a dead man raised up himselfe, &c. But this, he saith, is falsly called knowledge, because it is rather ignorance, and want of all true understanding. *Which some promising:* that is, which knowledge whilst they pretend, and make simple people beleeve that they will bring them unto, they erre altogether from the true faith, which indeed they have never entred into.

Calvin.

How soever others expound the word *depositum* here, yet I thinke that simply the grace bestowed upon *Timothy* is meant hereby, whereby he was inabled to his episcopall function: The meaning then is, that he should use this with a good conscience to benefit the Church, and not by doing otherwise, corrupt, it or provoke God to deprive him of it, as he did the evill servant of his talent, for this *depositum* and that talent are all one. And to this end he biddeth him to avoid prophane vaine speeches, which some have expounded of words, such as fate and fortune, &c. but he meaneth words of ostentation, which who so is addicted to, letteth goe the study of edification.

Κενοφωνίας, *non sunt in singulis vocibus, sed in perpetua resonantia, quam despumant ambitiosi homines, qui plausum magis captant, quam Ecclesiæ profectum.*

For vaine speechs are not in words, but in a continued resonancie, which ambitious men doe foame out, aiming rather at applause of men than the profiting of the Church, and therefore it is a grand iloquencie, there being herein a great sound, but no substance, and it is called also prophane, because the force of the Spirit is extinct, as soone as men thus blow the pipes of their owne eloquence. And this he further calleth, *the opposition of knowledge falsly so called,* because such carry themselves, as the only learned men, opposing simple and plaine preaching for edification, as most unworthy, but this their learning is falsly so called, and thought of, there being in such ostentation through humane eloquence no soliditie at all. *Which whilst some promise, they have erred from the faith:* that is, through Gods just judgement, whilst they have beene thus given to the magnifying of themselves, they have falne from all soundnesse in religion, and beene intangled with many errours, as hath happened to the Papists, whose disputings and preachings have chiefly beene about vanities, that which is most materiall having beene neglected.

Vers. 21.

Mayer.

I omit here, *vers.* 17, 18, 19. being an exhortation to rich men to be beneficent to the poore, and so to treasure themselves up a good foundation, that they may obtaine eternall life: because it is all easie to be understood, and if any question be here made of the merit of good workes, it hath beene resolved upon the like occasion, *Luc.*11.41. *Matth.*25. *Luc.*14.14. &c.

Vers. 17, 18, 19.

Chrysost. Theophylact. Oecumen.

For the present Text, the word translated, the thing committed unto thee, is τὴν παραθήκην, whereupon most with *Anselme* understand it of doctrine, as *Chrysostome, Theophylact,* and *Oecumenius,* it being, as *Chrysostome* saith, the law of a *depositum,* that no part of it can perish without the fault of him to whom it is committed. And this is further proved, 2 *Tim.*1.13,14. where the forme of wholsome doctrine in faith and love is called παραθήκη, because also, whersoever the Apostle expresseth himselfe about that, wherewith he urgeth him, he speaketh of doctrine, as 2 *Tim.*2.2. and *vers.* 15. yet *Theodoret* is for the other exposition followed by *Calvin.* Others understand the people committed to him. I subscribe to the first, it being the part of all Ministers of the Gospell, and especially of the Bishops, to keepe the true faith in every point uncorrupt, as they received it from former ages. It was therefore worthy the imitation of all Bishops, which *Basilius* did, when a Governour

Theodoret.

under *Valens* an *Arrian* Emperour came unto him, and desired him to yeeld in some things. For he answered, they which have beene nourished up in divine knowledge cannot suffer one syllable to be altered, of the divine tenets, but if they must needs doe for them imbrace all kindes of death. Now although we expound *Timothies depositum* thus, yet it followeth not that any Bishop or Bishops have so the keeping of the truth, as that there is none other certaine rule or the same, but the dictates comming from their breasts, for the written word containeth all truth, and the fidelity of a Bishop lieth herein, to keepe that in every thing incorrupt, and to leave others after him to doe the like. The word κενοφωνίας translated vaine speeches, in the vulgar Latine, and in some Greeke copies is new speeches, καινοφωνίας, and thus also *Chrysostome* readeth it, and *Augustine*, and *Ambrose*; but *Theophylact*, *Oecumenius*, &c. as we doe. And in expounding this, and that which followeth, I rest in that of *Calvin:* for I doubt not, but even then false Teachers did seeke by their eloquence to draw followers. But seeing such speaking is branded with the name of prophane, let it be farre from every Preacher of the word to affect it, matter being rather studied for, that may edifie the conscience, than words of an high streine, to tickle the eare.

AN

AN EXPOSITION OF THE SECOND Epiſtle of Saint PAVL to TIMOTHIE.

THE PREFACE.

SAint *Paul* having in the former Epiſtle inſtructed *Timothy* how to behave himſelfe in his epiſcopall office, leſt now after ſo long a time of his abſence he ſhould languiſh in the execution thereof, by reaſon of the great troubles which he did therein undergoe, he reneweth here the ſame inſtructions, and exhortations in briefe, as *Theodoret* hath it. But according to *Oecumenius*, being forſaken of his Companions, and left almoſt alone, he had alſo another end in his writing, *viz.* to draw *Timothy* to come unto him, which is alſo plaine from the Text, for he telleth him how greatly he deſired to ſee him, *Chap.* 1. 4. and biddeth him come to him quickly, *Chap.* 4. 9. ſhewing how all others were gone from him, except *Luke* only. He wrote not therefore the exhortations here contained to conſtancie in the truth, and to be armed with patience againſt all ſufferings for *Timothies* ſake onely, who was ſhortly to come unto him, but for the inſtruction of all Biſhops and Chriſtian people, as *Calvin* noteth. The time, when this was written, is generally agreed to have beene when *Paul* was in priſon at Rome, but whether in the two firſt yeares of his impriſonment mentioned, *Act.* 28. or when afterwards he was taken by *Nero* and impriſoned againe (which was nine or ten yeares after) and finally crowned with martyrdome, it is not agreed. For *Chryſoſtome*, *Theodoret*, *Theophylact*, and *Anſelme* hold, that he wrote it in the time of his laſt impriſonment, when he was now upon the point of ſuffering death, becauſe, *Chap.* 4. 6, 7. he ſaith, that the time of his diſſolution was at hand, which was *Anno Domini* 69. But *Baronius* ſaith, that it was written in the time of his firſt impriſonment, *anno* 59. becauſe *Luke* was ſtill with him then,

Theodoret.
Oecumenius.

Calvin.

Chryſoſt.
Theodoret.
Theophyl.
Anſelm.
Baron.

but went from him into other parts in thoſe dayes, neither is it probable, that he kept him company any more, becauſe his hiſtory goeth no further, but to his impriſonment in Rome the firſt time, he not knowing, what happened unto him afterwards, as he ſhould have done, if he had abode ſtill with him, and then it is moſt probable, that he would have written that alſo. That *Luke* was now with him, ſee *Chap.* 4. 11. And that ſaying, *Chap.* 4. 16. doth not ſo neceſſarily imply his ſuffering being ſo neere at hand, but that he expected ſtill to be preſerved, as appeareth, *verſ.* 18. and in that he willed *Timothy* to come unto him, and to bring the cloake, which he left at Troas, and the bookes and parchments, *verſ.* 13. which ſeeme not to be the words of one that made account by and by to dye, but being in hold, and there being ſo great enemies of the doctrine which he taught, he ſtood alwayes ready prepared, not making any account of this life but as of a thing daily in hazzard for the Goſpell; and ſo he could not but doe from the firſt time of his impriſonment. If this were written then, at the time of his firſt impriſonment, it came forth two yeares after the firſt Epiſtle.

Touching the matter handled, he urgeth him againe and againe, as in the firſt, to oppoſe falſe Teachers with all conſtancie, to cleave to the truth, and by all meanes to uphold it, and with all diligence to ſet it forth, if thoſe times were dangerous, propheſying yet of more dangerous times to come, againſt which therefore there was need to arme the faithfull by diligent preaching.

CHAP. I.

The Analyſis and Senſe.

IN this firſt Chapter the Apoſtle beginning after his uſuall manner, profeſſeth a moſt entire affection to *Timothy*, praiſing him for his faith, and ſtirring him up to walke accordingly, not being diſcouraged at his bands, which he profeſſeth did not make him any whit aſhamed. And in particular he ſtirreth him up to ſtand for ſound doctrine, ſhewing, how little comfort he had from any man, becauſe all had forſaken him, but only *Oneſiphorus*, for whom he therefore prayeth.

Of this Chapter there are five parts: Firſt, a ſuperſcription, *verſ.* 1, 2. Secondly, a gratulation, *verſ.* 3, 4, 5. Thirdly, a generall exhortation, *verſ.* 6, 7, 8, 9, 10, 11, 12. Fourthly, a particular exhortation, *verſ.* 13, 14. Laſtly, a declaration of his owne preſent ſtate, *verſ.* 15, 16, 17, 18.

1 Verſ. 1, 2. Touching the firſt, herein he deſcribeth himſelfe the Writer, and *Timothy* the perſon to whom he wrote, praying grace, mercy, and peace for him. How *Timothy* is called his beloved ſonne, ſee 1 *Tim.* 1. 2.

2 Verſ. 3, 4, 5. Touching the ſecond, his gratulation is for *Timothy* his undiſſembled faith, being before in his grandmother and mother. For he ſaith, that for this he praiſed God, that night and day he was mindfull of him in his prayers, having a great deſire to ſee him, that for his preſence with him he might have the more joy. Whereas he ſpeaketh of *Timothies* teares, which he called to minde, and ſo was inflamed with this deſire towards him, they were his teares ſhed at his parting with *Paul*, being ſorry that he ſhould goe away from him, as a childe for the departure of the parent, as *Chryſoſtome* ſpeaketh. *Chryſoſt.*

3 Verſ. 6. Touching the third, his generall exhortation to him, is to ſtirre up the gift beſtowed upon him by God, through his impoſition of hands. And here againe is firſt the thing, to which he exhorteth, to ſtirre up the gift of God in him, about which it is to be inquired further, what is meant hereby, and how it is to be ſtirred up, in the following Texts. Secondly, a reaſon, Verſ. 7. *For God hath*

not

not given vs the Spirit of feare, but of power, &c. Thirdly, an inference upon this reaſon, that he ſhould not be aſhamed of the teſtimony of the Lord Jeſus, or of him, his priſoner, but ſuffer conſtantly through that power of the Spirit, with which he was indued by God, Fourthly, a ground of ſuffering perſecution with a good courage, God ſaveth us and calleth us of his meere grace through Jeſus Chriſt, who hath aboliſhed death, &c. Now this grace, he ſaith, was given from eternity, but now made manifeſt in the appearing of Jeſus Chriſt, that is, in his living here in the fleſh, and ſhewing himſelfe to be the Saviour of the world, being indeed given alwayes in reſpect of the vertue thereof, to the ſalvation of all the faithfull in all ages of the world, and in regard of Gods decree, which is eternall, ſo *Chryſoſtome*, *Anſelme*, *Theophylact*. By death, which he ſaith he hath aboliſhed, is meant everlaſting deſtruction, and by his inlightening of life, his giving of eternall life, which is often ſet forth by the name of light, ſo that to inlighten life, is to inlighten that ſurpaſſing light, or according to the Hebrew phraſe, to make, procure or reſtore it, of which before we were uncapable, ſo that we could not have ſeene this light. But this deſtroying of death, and ſhewing of life unto us, is not actuall, whilſt we live in this world, but by hope, as *Theophylact* teacheth. And from this death we are ſaved, and to this life we are brought, not of our owne workes, but of grace, which he ſaith, to ſtirre up the more to ſuffer for God and for his Goſpell, who doth freely beſtow ſo great a benefit upon us. Againſt the merit workes maintained by the Papiſts, and for free juſtification and ſalvation enough hath beene already ſaid upon *Rom.* 3. 28. Fifthly, the Apoſtle propoſeth his owne example, who in regard of this great grace of God, expoſed himſelfe to any dangers in preaching to the Gentiles; neither was he aſhamed of his ſufferings therefore, becaule he reſted upon God, to whom wholy he committed himſelfe, who alſo he ſaith was able to keepe that which he committed to him unto that day. What this is, divers ſpeake diverſly, and therefore it ſhall be expounded in the Texts.

Verſ. 8.

Verſ. 9, 10.

Chryſoſt. *Anſelm.* *Theophyl.*

Theophyl.

Verſ. 11, 12.

His particular exhortation to him, is to keepe the forme of ſound words, in faith and love, that is, having it alwayes before his eyes, as a lively picture, to forme him aright, and to be propounded to others. Whereas he doth not only ſay, of wholſome words, but *of wholſome words which thou haſt heard of me*, the Popiſh gather, that traditions are to be kept, as well as the written word: but falſly, for although *Paul* taught *Timothy* many things, which he wrote not to him, yet they were all elſwhere written, and it is a weake ground hereupon to build their traditions touching ſuperſtitious ceremonies, when as they be onely touching faith and love, which are here commended, and *Timothy* knew them certainly to come from the Apoſtle, whereas theirs be forged and unknowne from whence they come, many of them being plainly detected to be of a farre later edition. And he calleth his doctrine wholſome or ſound words, in oppoſition to the καινοφωνίας before impugned, 1 *Tim.* 6. 20. and to the words of falſe Teachers, that fret like a canker. *Keepe that good thing committed unto thee by the holy Ghoſt*, this is the ſame in other words, *The good thing committed to him*, being ſound doctrine, as I ſhewed, 1 *Tim.* 6. 20. This was committed to him, to be maintained by the Spirit, when by the Spirit he was ordained a Biſhop, who appointed him for this purpoſe to lay his hands upon him.

4

Verſ. 13, 14.

Touching the declaration of his owne preſent eſtate he ſheweth both who had forſaken him, and who did ſtick ſtill unto him. Firſt, *thou knoweſt that all they of Aſia have forſaken me, of whom is Phigellus and Hermogenes:* that is, there is need that thou ſhouldſt ſtirre up thy ſelfe to conſtancie in the truth, for all they of *Aſia* which came hither unto me, who are like to *Phygellus* and *Hermogenes*, corrupt in their opinions, ſeeing me in trouble for the truth, have left both me and it, to this effect *Anſelme* and *Chryſoſtome*. For he

5

Verſ. 15.

Anſelm. *Chryſoſt.*

he excepteth *Oneſiphorus*, who was alſo of *Aſia*. Secondly, he praiſeth *Oneſiphorus* for cleaving to him, praying God for him and his houſhold, becauſe he was much refreſhed there by him, and what his doings were towards him in *Epheſus*, he ſaith, that he knew very well. And ſo I come to the Texts, which are more difficult in this Chapter.

Verſ. 16, 17, 18.

Text 157. Verſ. 3. *I thanke God, whom I ſerve from my anceſtors, with a pure conſcience*, &c.

Anſelm. HIS Progenitours, of whom he ſpeaketh here, were *Abraham*, *Iſaac*, and *Iacob*, and the reſt of the holy Fathers being Hebrewes, from whom he tooke example to ſerve God with a pure conſcience. Or if this be underſtood of his naturall parents, it is, as if he had ſaid, from the very firſt time that I tooke my being from them, and began to underſtand, I have alwayes ſerved God with a Conſcience pure from all evill intentions. For even in the time of the perſecution, which I exerciſed againſt Chriſtians through zeale of the Law, I had a pure conſcience, becauſe even in ſo doing I thought that I did greatly pleaſe God, as Chriſt foretold that ſome ſhould doe. *As I keepe the memory of thee without intermiſſion*: that is, as much as I have thee in my remembrance, I give thankes unto God, who hath made thee ſuch, that thou art worthy alwayes to be remembred by me, or as it is in other copies, becauſe I have thee in my remembrance.

Ioh. 16.

Calvin. Let the reader conſider, whether the ſenſe of this place may not better be rendred thus than it is uſually, his remembring of *Timothy* in his prayers being made the cauſe of his thankſgiving, *viz.* As often, as I remember thee in my prayers, but that I doe continually, I doe withall give thankes for thee, becauſe the particle ὡς is uſed, ſignifying, as if it be taken the other way, the ſenſe will be frigid, but thus, his prayer will be a ſigne of his ſollicitude, and his thankſgiving of his joy, when he thought of thoſe excellent graces in him. *Whom I ſerve from my progenitours*, this is oppoſed to that aſperſion that was by the Jewes laid upon him, that he was a forſaker of the ancient religion of Gods people, and an apoſtatizer from the Law of *Moſes*: for contrariwiſe he ſaith, that he ſerved the ſame true God that all his holy Anceſtours, *Abraham*, &c. had alwayes done, neither did he invent any new religion, or new God not heard of in former ages: *with a pure conſcience*: this cannot be underſtood, according to ſome, as if he had alwayes, even when he was a Phariſee, ſerved God with a pure conſcience, becauſe he thought that he did well when he perſecuted the truth; for a pure conſcience is never ſeperate from the ſincere and right worſhip of God. Wherefore he is rather thus to be underſtood, I have alwayes ſerved the ſame God which by my forefathers hath beene worſhipped and ſerved, and ſince mine illumination by the Goſpell, I have ſerved him with a pure conſcience, and ſo that he here ſaith is the ſame in effect with thoſe proteſtations of his, *Act.* 24. 14. *Chap.* 26. 6.

Mayer. Chryſoſt. Theodoret. Theophylact. Beza. With *Anſelme* conſenteth *Theodoret* and *Chryſoſtome*, and *Theophylact*, but that *Chryſoſtome* expoundeth the pure conſcience by his freedome from hypocriſie even when he was a Phariſee, and *Theophylact* by his freedome from thoſe vices, that others live in, *viz.* drunkenneſſe, luſts, &c. But *Beza* followeth *Calvin*, expounding it, as ſpoken of his preſent, and not of his former eſtate, and to this doe I ſubſcribe, for he ſpeaketh in the preſent tenſe, as alſo *Act.* 24. 16. *I ſerve God from my forefathers with a pure conſcience*: that is, the ſame God, which they anciently ſerved with a conſcience void of all hypocriſie, and now purified by faith. If it ſhould be underſtood otherwiſe, it muſt needs follow, that a pure conſcience might be joyned with errour, which cannot be, becauſe it is the truth that ſanctifieth and purifieth, as Chriſt ſpeaketh, *Iohn* 17. 17.

Touching the word ὡς tranſlated, *that*, it ſignifieth *as*; and herein the ſenſe rendred

rendred by *Beza* pleaſed me beſt, *as I have*, being no more in effect, but having, wherein he followeth *Camerarius* alſo. For ſo the words will be plaine, *I thanke God, whom I ſerve*, &c. *having thee alwayes in my remembrance*: that is, I never praiſe God or pray unto him, but I thinke upon thee, or as ſoone as I thinke upon thee at any time, I praiſe God, which argueth my exceeding great love towards thee, and the high eſteeme that I have thee in, and I mention the purity of my conſcience, that thou mayſt not ſuſpect any diſſimulation in my thus proteſting.

And thus ſhould all Preachers labour, that both their brethren in the miniſtery, and the people to whom they preach, might be perſwaded of their ſincere hearty affection towards them, that having their hearts they may the rather win them unto God. *Note.*

And againe, to conſent with our Progenitors in the worſhip and ſervice of the ſame true God, is a great honour, but to be corrupt, when they have beene ſound before, is the more indigne. If any Progenitors have beene corrupt, that went immediatly or a few ages before us, we ought not to looke at them, but higher, to ſuch as were before them for the forming of our ſerving of God aright, as *Paul* did, whoſe immediate Progenitors, in all likelyhood, were tainted with Phariſaiſme, and therefore he reſpecteth purer ages before them, deriving the pedigree of his divine ſervice from thoſe. *Note.*

Verſ. 6. *For which cauſe I put thee in minde to ſtirre up the gift of God, which is in thee by the laying on of my hands: for God hath not given us the Spirit of fearefulneſſe, but of power, of love and of ſobriety.* Text 158.

HEre *Timothy* is excited to proceed in grace, becauſe the more grace any man is indued withall, the more he ought ſtill to increaſe, and the more need he hath to be ſtirred up, forſomuch as men are apt, the more excellent parts they are indued withall, truſting thereunto, to be the more remiſſe and negligent, which is to give great advantage unto Satan, to extinguiſh even that which is in them. The word uſed *to ſtirre up*, is metaphoricall, being taken from the ſtirring up and blowing of a fire, which otherwiſe will goe out. The thing which he would have him ſtirre up, was the gift of God in him by the impoſition of *Pauls* hands. It is moſt probable, that they derived a cuſtome of laying hands in ſolemne manner upon the heads of thoſe that were to be ordained Miniſters of the Goſpell from their Anceſtours, amongſt whome this ceremony had beene long in uſe: for of this laying on of hands, it is to be underſtood here, *viz.* in ordination, and not of the impoſition of hands, which was generally uſed then to ſuch as were baptized, that they might receive the gifts of the holy Ghoſt, ſee 1 *Tim.* 4. 14. where almoſt the ſame words are uſed that are here. Whereas he nameth the impoſition of his hands in particular, it is moſt likely, that one in the name of all the presbyterie laid on his hands in ordination, and not all together. This rite was uſed, prayers being alſo made for the party ordained, to ſignifie, how God by the hand of his holy Spirit did then give unto him gifts fit for his miniſteriall function, neither was this ceremony uſed in vaine, but withall God did beſtow ſuch gifts at the praiers of the Church then made unto him, and not by the uſe of this ceremonie only. So that when the Apoſtle aſcribeth the gift of God to the impoſition of hands, he ſpeaketh by a Synechdoche, meaning hereby the whole act of praying and impoſing of hands then performed. Neither are we ſo to underſtand, that gifts were given to *Timothy* then, as if he had before wanted them altogether, for he was even before this, a man of excellent parts, and therefore was thought fit to be ordained to this office, but then it is likely, that his ability and gifts were greatly increaſed. *Calvin.*

Touching the reaſon following, *For God hath not given us the Spirit of fearefulneſſe, but of power*, hereby it appeareth, how he meant, that he would have Verſ. 7.

have him ſtirre up the gift of God in him, *viz.* by putting away fearfulneſſe in the executing of his office, which in whomſoever it is, it maketh him to languiſh in his gift, and to doe ſo as if the Spirit were idle and of no vertue in him. This is not the feare ſpoken of, *Rom.* 8. 15. but that feare of men who are mighty in this world, when they frowne or take indignation at the Preacher of the Word for his impugning of their wickedneſſe, and the feare of being maligned by any, for the faithfull and free executing of their office. It is not thus with them that have the Spirit, but contrariwiſe, they doe like men of power, boldly and freely going on to doe their office in ſpeaking againſt error and vice in whomſoever. Wherefore if any Miniſter through timidity doth otherwiſe, he hath not the Spirit in him. *Love and ſobriety* are added to diſtinguiſh the ſpirit of power from the diſtemper of phanaticall perſons, who whilſt they ruſh on with a turbulent force, boaſt ſtoutly of the Spirit of God in them: the true Miniſter of God is ſober and temperate in his proceedings, in all things ſhewing love and a ſtudious deſire to doe good.

Mayer.

Other Expoſitors, though they differ a little from *Calvin* here in ſome things, yet for the moſt part they ſpeake to the ſame effect; and therefore without ſetting downe any more at large, I come briefly to the clearing of the doubts, the firſt whereof is about the coherence, *for this cauſe*; a man would thinke that *Timothy*, being ſo excellent a man as he was, ſhould not have needed to be quickened to his dury, or at the leaſt that this ſhould not have beene mentioned as a cauſe. *Anſelme* reſolveth this thus, the grace that of old had beene in *Timothy*, wherein hee followed his mother and grand-mother, was now almoſt dead through the feare of martyrdome, and therefore it was neceſſary to commemorate what he had beene, to ſtirre him up the more, and eſpecially, by mentioning the vertues of women, who are of a weaker ſex, who yet had ſhewed courage for the truth in the firſt publiſhing thereof, when there were but few that imbraced it, for he being a man, and a Biſhop of the Church of God, now that there were in all parts many more Chriſtians, ought much more with all courage and conſtancy to ſtand for it, and Saint *Paul* loving him ſo dearely as he did, could not but put him in minde thus to doe. Thus alſo *Ambroſe*. And from this *Calvin* differeth not, but that he goeth upon another notion, how apt men of excellent parts are by truſting in them to grow dead and dull in their care to improve and increaſe them, ſo that he yeeldeth, it might have beene thus alſo with *Timothy*.

Queſt. 1.

Auſelm.

Ambroſ.

Secondly, how he ſhould ſtirre up the gift of God in him? *Anſw.* The word uſed is ἀναζωπυρεῖν, to revive the fire of grace. For grace in the heart, is as *Bullinger* ſaith, like unto a ſparkle of fire under the aſhes, and therefore they muſt bee taken away, that it may bee blowne as it were with the bellowes, wood fit to take fire being put about it. Now the bellowes, wood, and blowing, and ſtirring of this fire, that it may increaſe and be kept from going out, are reading, prayer, and meditation, alacrity, and vigilancy of minde, ſtudy, and exerciſe, and an aſpiring after more vertue, eſpecially labour and zeale with more diligence to promote the ſalvation of the people. Thus *Chryſoſtome*, *Theophylact*, and *Theodoret*.

Queſt. 2.

Bullinger.

Chryſoſt. Theophylact. Theodoret.

For ſuch is the condition of our nature, ſaith *Auguſtine*, that it decayeth, if the uſe of reading bee away: for as yron, if it bee not continually uſed, groweth ruſty, ſo the ſoule, if it bee not oft exerciſed with divine readings. Wherefore *Pſal.* 1. he is pronounced bleſſed that doth exerciſe himſelfe in the word day and night, for the deſire of the ſoule is ſtirred up to ſalutiferous actions by faſting, prayer, and reading. For although it bee God, that of his owne good will infuſeth grace into the ſoule, and maketh us to uſe it ſo that it may be increaſed, yet it is our part to apply our ſelves thus to doe, or elſe it will fade and decay againe, and to incourage us when we

Auguſt. vet. & nov. teſt. qu. 110. *Tale eſt ingenium naturæ noſtræ ut torpeſcat, ſi uſus aeſtiterit lectionis, quia ſicut ferrum niſi uſum fuerit, æruginem contrahit, ita & anima, niſi frequentius divinis lectionibus exerceatur.*

we doe thus, although it be by his grace, we ſhall be rewarded, as if it were by our owne vertue that we did ſo.

Thirdly, what is meant by the gift of God, which he had by the impoſition of his hands? *Anſw. Ambroſe* expoundeth it of the office and order of a Biſhop, where it is before mentioned 1 *Tim.* 4. 14. and *Chryſoſtome* of the authority and gift of teaching: ſo likewiſe *Bullinger* ſaith, that it is the gift of propheſying, and the Epiſcopall function beſtowed upon him by the miniſtery of *Paul*, ſet forth by the impoſition of his hands, wherefore it is ſpoken of as comming to him from the Apoſtle, becauſe he was the inſtrument whereby he received it when he laid his hands upon him. In the Greeke it is χάρισμα, a gift of the Spirit, not ordinary, as grace commonly given to the faithfull unto ſalvation, but for ſome particular function in the Church. Yet many ſpeake of it, as ſetting forth ſuch grace, becauſe in the next verſe, he ſaith, *God hath given us the ſpirit of power and love*, &c. and becauſe in ſome places it ſetteth forth ſuch grace, as 1 *Cor.* 7. 7. *Rom.* 5. 15. And this the popiſh turne into an advantage, crying, Loe, ordination a true Sacrament, for here is both the ſigne, the impoſition of hands, and grace that ſaveth, given thereby. But it is not neceſſary to expound the next words, as ſetting forth the ſame thing that is here meant, but as a further dilating upon it, as if he ſhould ſay, He from whom commeth this gift of God, is the Spirit of power, love, and ſobriety in every Biſhop, and not of teaching and exerciſing an Epiſcopall office onely, if he that is called to this office be ſuch as he ought to be. But I will not contend about this, whether ſaving grace bee given by the laying on of hands in ordination, for if it be, where yet is any word to make it a Sacrament, as in Baptiſme there is a forme of words preſcribed by the Lord, and in the Euchariſt, and muſt neceſſarily be in every Sacrament properly ſo called?

Queſt. 3. *Ambroſ. Chryſoſt. Bullinger.*

Fourthly, whence came the impoſition of hands in ordination, and who impoſed, and how this χάρισμα commeth thus to be beſtowed? *Anſw.* Chriſt laid his hands upon ſome that came to him to bleſſe them, and intimateth the efficacy of this ceremony in other caſes, ſaying, *Ye ſhall lay your hands upon the ſicke*, &c. and therefore this being a ceremony anciently uſed in that Country, as *Calvin* hath it, it is moſt probable that the Apoſtles uſed it about this ſo ſolemne a buſineſſe; who impoſed hands hath alſo beene ſufficiently ſhewed, and that prayers were adjoyned, whereby this gift was obtained.

Queſt. 4. Mark. 16.

Fifthly, what is meant by the Spirit of fearefulneſſe, &c. *Anſw.* I reſt alſo for this upon that of *Calvin*, holding that hee doth unworthy of his calling, who is a Preacher of the Goſpell, but of a ſlaviſh and timerous heart, where there will be danger to him if he ſpeaketh not when his office and calling requireth it; for a right Preacher is a man of courage, like a great Potentate, reproving ſinne boldly in whomſoever.

Queſt. 5. *Note.*

Verſ. 12. *For I know whom I have truſted, and am perſwaded that he is able to keepe that which I have committed to him untill that day.*

Text 159.

IN this Text there is one onely difficulty, what is meant by *Pauls depoſitum*, which he ſaith God is able to keepe. For his knowledge and certaine perſwaſion of which he ſpeaketh, doe but ſerve to ſet forth the aſſurance of his faith and his looking to God, when others ſought to put him to confuſion, ſerveth for a direction to all others who ſerve God with a good conſcience, to comfort themſelves likewiſe when they are by men traduced and evill ſpoken of. For the firſt words of the verſe, *For which cauſe I ſuffer theſe things*; are not to be referred to the words immediatly before going, where he ſaith, that he was a Preacher of the Gentiles, but to the words of *verſ.* 9, 10. ſetting forth the hopes of the godly, although it is true that

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he ſuffered much at the hands of the Jewes, becauſe he communicated the Goſpell to the Gentiles, mentioned *verſ.* 11. yet in ſaying here, *for which cauſe I ſuffer*, he meaneth not to ſet forth how it fell out unto him upon that his preaching, but how couragiouſly he did beare his ſufferings, as if hee had ſaid, although whilſt I ſtand for ſo good a cauſe I ſuffer many things, I am not confounded or aſhamed, this being the part rather of thoſe that are for a bad cauſe, and that have none on their ſide to beare them out, whereas I know that I have Almighty God on my ſide, whoſe power is farre greater than that of all my adverſaries; to this effect *Calvin*, who alſo by this *depoſitum* underſtandeth eternall ſalvation, which ſhall be manifeſted at the day of judgement, proving hence the certainty thereof to the faithfull, becauſe it is a thing not in their owne keeping, but committed unto God, and in his keeping for them untill that time, againſt whom no power can prevaile, ſo that they ſhould be in danger to loſe it. And to this alſo *Ambroſe* conſenteth. But *Chryſoſtome* and *Oecumenius*, by this *depoſitum* underſtand the faith committed to *Pauls* preaching, and the faithfull, of whom he had the care. *Theodoret*, the grace beſtowed upon *Paul*. *Anſelme* and *Theophylact*, the treaſure of his merits which he had ſecretly committed unto God, not doubting but that hee would recompence them with a greater treaſure of glory. But it was alwaies farre from *Paul* to thinke of any thing that hee did as meritorious, for he alwaies aſcribeth all unto grace. And touching the two former, expounding this by grace given unto him, or of the faith or faithfull, the very words doe overthrow thoſe interpretations, becauſe hee nameth not any thing by God committed unto him, but by him unto God. It muſt therefore bee underſtood of the proceedings at the laſt day, when Saint *Paul* doubted not, but that the goodneſſe of his cauſe ſhould bee manifeſted, and in ſtead of the ſhame that he was now put to before men, he ſhould have glory and honour of God, of which he was ſo certaine, that hee reſted ſecure in the expectation thereof, even as a man who hath a treaſure ſo ſurely beſtowed, as that he cannot poſſibly bee defrauded of it. And thus theſe words will anſwer fitly to *verſ.* 9, 10. *Who hath ſaved us*, &c. and in this ſenſe he more plainly expreſſeth himſelfe, *Chap.* 4. 8. In ſaying that he beleeved God to be able, he ſpeaketh of himſelfe as of *Abraham*, in ſetting forth his faith, *Hebr.* 11. meaning that hee would indeed doe it.

Calvin.

Ambroſ.
Chryſoſt.
Oecumenius.
Theodoret.
Theophyl.
Anſelm.

Note. Note, that the aſſured expectation of everlaſting life driveth away all feare and ſhame in well doing, and ſeeking to promote the holy Goſpell of Jeſus Chriſt. And ſure hereof wee cannot but be, if this bee our courſe, becauſe our God is of all power, and therefore his ſervants muſt needs bee brought ſafely through all dangers to the inheritance prepared for them.

CHAP. II.

The Analyſis and Senſe.

IN this Chapter the Apoſtle goeth upon the ground laid in the end of the firſt, all had forſaken him, but *Oneſiphorus*, for a bleſſing upon whom he therefore prayeth: and ſeeing it was ſo, hee here exhorteth *Timothy* to conſtancy in ſtanding to him alſo in the profeſſion and ſetting forth of the truth, whatſoever he ſuffered for ſo doing, diverſly perſwading him in this regard. And then he returneth to his old argument againe, ſtirring him up againſt unprofitable diſputes, and to wholſome teaching, arguing here againſt, and exhorting to piety, and in his very oppoſing of falſe teachers, to be milde and patient, and not irefull and contentious.

There

There are two maine points then handled in this Chapter; first, here is set forth the comfortable estate of those that in labouring for the truth doe suffer, *vers.* 1, 2, 3, &c. to *vers.* 14. Secondly, the miserable estate of such as are Authors of corruptions and stirres in the Church, and how they are to bee handled, *vers.* 14, &c. to the end of the Chapter, and both these are set forth by way of exhortation.

Part 1.

1

Vers. 1, 2, 3.

For the first, he first layeth downe what he would have *Timothy*, and in him all Bishops, chiefe Ministers of the Gospell, to doe, that they may have true comfort, *viz.* persist without all feare of danger in sound teaching and setling, as much as in them lyeth, the truth, by associating others unto them, that with them, and after them, they might be studs and pillars as it were thereof. *Thou therefore, my sonne, be strong in the grace of Christ.* The word used, is ἐνδυναμοῦ, answerable to δυνάμεως, *Chap.* 1. *vers.* 7. *Wee have not received the Spirit of fearefulnesse, but of power*; so that it is, as if he had said, shew now the Spirit that thou art indued withall, by not being timorous and leaving me, as others have done who are of thy Country Asia, but carrying thy selfe like a man of power in setting forth the grace which is in Christ Jesus. Thus *Ambrose* and *Vatablus* shew, that it is not by the Law, or by *Simon Magus*, but by the grace of God in Christ that we are saved against against all false teachers. But *Chrysostome* and *Theodoret*, and others, who take the χαρισμα spoken of, *Chap.* 1. *vers.* 6. for saving grace, understand this also likewise, but it is plaine from the next words, that it is meant of preaching this grace. *What thou hast heard of mee by many witnesses, commend to faithfull men*; that is, what I have taught, not in a corner, but openly before many, that can testifie with thee that this is my Doctrine, and not thine owne invention, for the truth seeketh not corners, that commend to others of singular fidelity who may teach the same forth on, that so the truth may be preserved uncorrupt from age to age; thus *Vincentius Lyrinensis*, and *Calvin*. Others by many witnesses understand many proofes out of the old Testament, as *Clemens*, but the first is most genuine, being also the exposition of *Chrysostome*, *Theophylact*, and *Oecumenius*. The things which he saith *Timothy* heard of him, some expound of divine mysteries, not to be communicated but to some few, as *Dionysius*. But the words of the Text overthrow that, because hee saith that hee heard them before many witnesses. This place is also applied by the Popish to traditions, but how vainly, see by the like, *Chap.* 1. *vers.* 13.

Ambros. Vatablus.

Chrysost. Theodoret.

Vers. 2.

Veritas non quærit Angulos.

Vincent. Lyrin. Calvin.

Clem. Hypotipo sem. lib. 7.

Dionys. lib. de divin. nom. Ep. 1.

2

Vers. 3, 4, 5, 6.

Secondly, he iterateth the same exhortation in other words, taking a comparison from a Souldier. *Suffer affliction, as a good Souldier of Christ Iesus, &c.* from a man striving for the mastery, and from an husbandman tilling the ground. *If any man striveth to get the mastery, he is not crowned unlesse he strive lawfully, the husbandman must first labour before he partaketh of the fruit.* As the Souldier is not intangled with the things of this life, and so is accepted of by his Captaine, in like manner, thou (O *Timothy*) and such as thou art, if ye doe not passe for worldly things, in what want soever yee are hereof, and whatsoever ye suffer hereabout, your estate is most comfortable, for that the favour of your Emperour God is towards you, he being delighted in a Minister of his Gospell, that is wholly intent to the setting forth and standing for his grace in Iesus Christ, neglecting himselfe and all worldly things in comparison hereof, as an earthly Emperour is delighted in a Souldier that bendeth his minde wholly to follow his warres, all his owne private benefits by trading in the world, and the ease and safety of his body being neglected. And as he that striveth for the mastery obtaineth a crowne, if so be he doth it lawfully, by buckling himselfe to beare stoutly the brunts of his adversary, that he may not bee overcome by him, but overcome him, and as the husbandman after his great labour in tilling the

ground, reapeth the fruits thereof. Of theſe compariſons, becauſe there be divers expoſitions upon them, I will ſpeake more largely by and by. Hee

Verſ. 7. maketh none application of them but this, *Underſtand what I ſay, God give thee underſtanding in all things*; that is, intelligently make application of theſe things, hereby conſidering the courſe that is to bee taken to the crowne of life, and to the reaping of fruit in Heaven, and how worthy that is of all our worldly ſufferings, and that thou maiſt doe ſo, God open thy underſtanding, becauſe that happineſſe is above all humane conceit.

3

Verſ. 8, 9, 10, 11, 12, 13. Thirdly, he propoundeth the example of our Lord Jeſus, dying and riſing againe for the comfort of all his members who ſuffer for him, and ſhall therefore in like manner after temporany ſufferings here, bee lifted up to eternally glory hereafter. And here againe, firſt, is a commemoration of

Verſ. 8. Chriſts ſuffering and being raiſed up from the dead, whom he ſtileth, *Of the ſeed of David*, againſt the Gnoſtickes, heretickes of thoſe times, who did not hold him to be of a true humane nature, for by theſe words he intimateth, that he was a true man conſiſting of fleſh and bloud as we doe, and he addeth, *According to my Goſpell*; he calleth the Goſpell thus, not becauſe he was the Author, but the Miniſter thereof. Secondly, hee commemorateth

Verſ. 9. his owne ſufferings even unto bands, but hee ſaith, that *The Word of God is not bound*; this was his comfort, that though his hands were bound, yet both hee preached ſtill with his tongue, and the Word went on ſtill in the courſe, neither could all the world ſtay it; of this laſt ſpeaketh *Calvin*, of the other *Chryſoſtome*, who paraphraſeth thus upon theſe words, my hands are bound, but my minde remaineth free, and my tongue free, which nothing can binde but feare and infidelity. If one bindeth an husbandman, he hindreth his ſowing, becauſe he ſoweth with his hand; but although thou bindeſt a Doctor, thou canſt not yet binde his doctrine; the Word is ſowne with the tongue, which is not ſubject to any bands, and not with the hand. And he addeth, that hee ſuffered *all things for the Elect*, &c. a ſpeech like unto this is *Col.* 1. 24. and therefore I omit the explaining of it here. Thirdly, he applyeth that of Chriſts riſing againe to his owne, and to the comfort of all the faithfull in their ſufferings, *This is a true ſaying, if wee ſuffer together with him, wee ſhall live together with him*, &c. for the clauſe of theſe words, *If we beleeve not, he remaineth faithfull, and cannot deny himſelfe*, ſee in the Texts following.

Calvin.
Chryſ. Latine ſic. Vinciuntur manus, ſed manet liber animus, & lingua libera, quam nemo ligare poteſt, niſi ſola formido atque infidelitas, &c.
Verſ. 10.
Verſ. 11, 12, 13

Part 2. Touching the ſecond part, the miſerable eſtate of falſe teachers is ſet forth by this, that the Doctrines which they ſtand for are good for nothing, but exceeding hurtfull, deſtroying without remedy, even as the Gangrene. Now hee chargeth theſe doctrines thus, as ſeeking to ſtirre up *Timothy* againſt them hereby.

1

Verſ. 14. The exhortation of this part of the Chapter is, firſt, concerning others, *Put them in minde of theſe things; teſtifying before the Lord that they ſtrive not about words*, &c. touching logomachyes, or ſtrivings about words, ſee before, 1 *Tim.* 6. 4.

2

Verſ. 15, 16. Secondly, concerning himſelfe, *Study to ſhew thy ſelfe approved to God, a workeman that needeth not to be aſhamed*, &c. that is, whilſt others hunt after humane applauſe, exerciſing their wits to this end, that they may amongſt men be approved and not be put to ſhame, not regarding the meane ſeaſon the worke of the miniſtery, which is the building up of ſoules in faith and ſound knowledge, doe thou play the true workman, looking not to men, but to God, by whom thou art to this office appointed, that thou maiſt not by doing likewiſe have ſhame before him, but for attending to the worke to which he hath appointed thee, and doing good herein, praiſe and approbation before him. And ſuch a workeman thou maiſt be, if thou divideſt the word of truth aright, of which becauſe it is requiſite to ſpeake more amply,

To this effect *Calvin.*

I deferre it till I come at the Texts. *But prophane vaine ſpeeches avoid*; this was ſaid before, 1 *Tim.* 6. 20.

Thirdly, returning to others againe, he complaineth of them, as proceeding to more ungodlineſſe, *for they ſhall goe on to more ungodlineſſe*; that is, they that uſe prophane vaniloquies. *And their word ſhall feed on as a gangrene*, in the Greeke νόμην ἕξει, ſhall have feeding, for as that hath feeding from one member to another, till the whole body be deſtroyed hereby, ſo corrupt doctrine feedeth upon one after another, till the whole Church bee corrupted and indangered thereby. And they who chiefly were thus dangerous, he ſaith, were *Hymineus* and *Philetus*, who erred from the truth, ſaying, that the reſurrection was already paſt. Who theſe two were, I doe not finde in any Expoſitor, how they taught the reſurrection to be already paſt, with whom alſo *Alexander* is joyned, 1 *Tim.* 1. 20. becauſe there bee diverſities of opinions, it requireth a more large Tract, and therefore I refer it to the enſuing Texts. 3 Verſ. 16. Verſ. 17. Verſ. 18.

Fourthly, becauſe in the latter end of verſe 18. he had ſpoken of their ſubverting the faith of ſome by falſe doctrine, leſt it ſhould be thought that the Chriſtian faith in generall was hereby ſubverted, and ſo they that ſtood for it ſhould be diſcouraged, he teacheth that howſoever the faith of ſome particulars was ſubverted, yet the foundation did and ſhould ſtand firme, that is, the true faith in Jeſus Chriſt, whereof he elſewhere ſaith, *None other foundation can any man lay ſaving that which is laid, Ieſus Chriſt*; and as a thing ſealed is made faſt and firme, ſo God hath ſealed up this foundation in the hearts of thoſe that bee true members of his Church, that they ſhall never have their faith perverted, and this is done according to his preſcience or foreknowledge, whereby he foreknew from all eternity who ſhould ſtand and be conſtant in the faith unto the end; and becauſe this his preſcience cannot be deceived, thoſe that are built upon the foundation to endure, are ſet forth as being kept under this ſeale, that is, certainly, ſo as that their faith ſhall never faile, and yet cloſely, ſo that others cannot know who they be; that if even eminent perſons, ſuch as *Hymineus* and *Philetus* ſeeme to have beene, fall away, yet we may not be diſcouraged, as though ſtability were of none, becauſe all whom God foreknoweth, are ſetled and ſealed upon the foundation not to be removed. To this effect almoſt *Bullinger*, and before him *Theodoret*, *Let every one that calleth upon the name of the Lord depart from iniquity*, in the Greeke it is ὀνομάζων ὄνομα χρίστου, hee that beareth the name of Chriſt, ſeeing there is ſuch danger to be perverted, let him fence himſelfe againſt it by flying ſinne and living holily, becauſe ſinne expoſeth, as to corporall, ſo to ſpirituall judgements, and to be given over to error and falſe doctrine. There be other expoſitions of theſe paſſages, which ſhall be examined by and by in the Texts, as alſo theſe words, *But in a great houſe there are not only veſſels of gold and ſilver, but of wood*, &c. This is added, as a reaſon ſhewing how it commeth to paſſe, that the foundation of God being ſure, yet ſome that be of his Church fall away to error. It is with thoſe that are in the Church of God, as in a great mans houſe, there be divers ſorts of veſſels, ſome excellent and ſome baſe; ſo in the Church, ſome onely are the Elect, others not, and therefore no marvell though they fall away. And becauſe every one preferreth to be a veſſell of honour, he concludeth with teaching how they might become ſuch, *viz.* by purging themſelves from thoſe errors, for thus he ſaith, They ſhould *be holy and acceptable to God, and prepared to every good worke.* 4 Verſ. 19. 1 Cor. 3. 11. *Bullinger.* *Theodoret.* Verſ. 20. *Ambroſ.* Verſ. 21.

Fifthly, he returneth to *Timothy* againe, warning him againſt the luſts of youth, and fooliſh queſtions that breed ſtrifes, but exhorting him *to enſue faith, righteouſneſſe, love, and peace with thoſe that call upon the Lord out of a pure heart.* Touching theſe vertues, ſee 1 *Tim.* 6. 11. and how ſtrife commeth 5 Verſ. 22, 23.

meth of fooliſh queſtions, 1 *Tim.* 6. 4. and in ſpeaking of peace hee addeth well, *With thoſe that call upon the name of the Lord with a pure conſcience*, becauſe to have peace with the enemies of the truth is no vertue, but with thoſe that ſtand for the truth, as *Theophylact* hath it, and after him *Bullinger*, but to have peace with all men is a thing commended, if it may be, we not conſenting to their errors, but rather uſing it to draw them to our truth, as is hereafter declared, *verſ.* 24, 25, 26. To have peace with the Orthodox, is to conſent with them in the truth, which who ſo doth is worthy to be commended, but if a man hath externall peace with them, holding divers things, this peace of his is nothing worth.

Theophyl.
Bullinger.

6

Laſtly, becauſe he had mentioned ſtriſe, as the effect of fooliſh queſtions, he teacheth how averſe from ſtrife the ſervant of God in the miniſtery ought to be, and on the contrary ſide, that he ſhould be gentle, apt to teach, and patient of evill which is done unto him, inſtructing in meekneſſe even the oppugners, that they may bee brought to repentance, &c. Theſe points of being no ſtriker, but weake and apt to teach, have beene ſet forth already, 1 *Tim.* 3. vehement in rebuking he may be, and yet meeke, carrying all things in a good temper, as Expoſitors ſpeake. And hee muſt beare the oppoſitions of the wicked, not being diſtempered hereby, conſidering that what minde ſoever they be of now, God can ſoone turne them, and therefore they being not out of hope to be reformed, the more paines and patience is to be uſed towards them. In ſetting forth their caſe, whilſt they are unconverted and in error, he uſeth a moſt ſignificant metaphor, *Taken in the ſnare of the Devill*, a fowle being caught in a ſnare but by one foot, is hereby made the fowlers, ſo a man in any error or ſinne, till he repenteth and acknowledgeth the truth, is the Devills, although he doth and holdeth many things rightly, thus *Oecumenius*.

Verſ. 24, 25, 26.

Oecumen.

Calvin.

Oecumen.

Text 160.

Verſ. 4. *No man going a warfare intangleth himſelfe with the things of this life, that he may pleaſe him under whom he warreth.*

6. *The husbandman that laboureth the ground, muſt firſt partake of the fruit, &c.*

Oecumen.

HEE mentioneth a ſouldier, to intimate that a Miniſter of the Goſpell ought to be both chearefull and couragious, feare being put away, and of one that ſtriveth for the maſtery, becauſe he muſt continually be in exerciſe. If therefore he that warreth under an earthly King, muſt not be intangled with thoſe things which ſhould with-draw him from his armes, much leſſe ſhould he that warreth under the King of Heaven be intangled ſo. And as he which ſtriveth for the maſtery, ſo the champion of God, muſt not onely be anointed, enter into the combat, fight with the adverſary, but hee muſt get the victory, and ſo obtaine the prize. *The husbandman muſt firſt partake of the fruits*; that is, according to *Gregory Nyſſen*, the teacher that laboureth in the ſpirituall husbandry, muſt firſt doe ſome notable thing himſelfe, bringing forth the fruit of vertue, and then labour others hereunto. In this ſimilitude then the teacher onely is ſet forth, in the other two both the teacher and the people taught.

* *Anſelm. Delectet mentem magnitudo præmiorum, ſed non deterreat certamen laborum, quia ad magna præmia pervenire non poteſt, niſi per magnos labores, nec coronabitur, niſi vicerit, nec vincet, niſi certaverit, nec certabit, niſi inimicum habens & tentationis reſiſtens.*

* No man can ſerve God and Mammon, a Clergy-man ought not to make merchandize of interceſſions and of the offerings of widowes, but be content to live of the Altar. He ought not to intangle himſelfe for gaine with with cares and actions of the world, knowing that therein are many ſnares of ſinne hidden, and therefore hee ought freely to bee devoted to divine things only. And as a Souldier and Champion, hee muſt not feare, but rejoyce at the encounter of adverſities. The greatneſſe of the rewards ſhould delight his minde, but the ſtrife of labours ſhould not deterre him, becauſe he cannot attaine to great rewards but by great labours. Hee ſhall not bee crowned

crowned, unleſſe he overcommeth, overcome he cannot, unleſſe he ſtriveth, and ſtrive he cannot, but having an enemy and reſiſting him. Yet he that laboureth in the ſpirituall husbandry, muſt firſt before all others receive of the fruits of the field wherein he laboureth, that is, of the carnall goods of the Church. And therefore he adviſeth *Timothy* being infirme of body, and ſo unfit for other labour to get his living, to take this fruit wherewith he might be ſuſtained. And this he ſaith, leſt he ſhould be drawne to take care, and to have his mind buſied about other things, which only indeed doe intangle Gods ſouldier, whereas he may labour with his hands and yet be free, but labouring thus he cannot.

The doubts of this place are, firſt, what is meant by the ſpirituall Souldiers, not intangling himſelfe with the things of this life? Secondly, what is meant when he ſaith, the husbandman that laboureth the ground muſt firſt partake of the fruits? *Mayor.*

To the firſt, ſome ſay, that hereby is meant, that a Miniſter of the Goſpell, who is the Lords ſouldier, ought not to take any care or courſe as is uſed amongſt ſecular men, to get the things of this life, or to marry, but that hee ſhould alwaies live ſingle, being intent onely to the Lords wars, who whilſt he doth thus will provide for him, and this hath beene the opinion of many Ancients. And therefore in the Church of Rome all Clerickes and religious perſons are injoyned a ſingle life. And they alleage, according to the ſimilitude inſtanced in *Tacitus*, who ſaith, that of old Souldiers were forbidden to marry, and *Tertullian*, who ſaith, that in his time they were ſingle. But yet none of the Ancients injoyned, but only exhorted Prieſts unto this, as Saint *Paul* alſo did, ſo many as have the gift of continency. And if hereby it might be concluded againſt their marriage, the marriages of other Chriſtians would by the like reaſon be unlawfull alſo, if according to *Gregory Nyſſen*, both Clerickes and Seculars are to be underſtood in theſe two former ſimilitudes. The true meaning of this place is, as *Anſelme* hath it, who followeth *Auguſtine*, that the intanglement of the minde onely is the thing here forbidden, to bee ſolicitous about the things of this life for the avoiding of dangers by the enemies of the truth, and for providing worldly things for our uſe, and not any travaile or bodily labour hereabout, when neceſſity requireth it. And thus, as the Preacher muſt firſt and chiefly bee free, ſo ſecondarily muſt the people alſo. The words being thus expounded, agree with thoſe that went before thus. *Thou, as a good ſouldier, ſuffer adverſitie*; why? a ſouldier beareth the brunts of warre, neither is his life, body, or outward eſtate regarded by him, he being only intent to ſhew valour and to overcome the enemy: ſo if thou beeſt Chriſts Souldier, this life and the things of this life muſt not by thee be made account of, ſo as to be hindred hereby in thy ſpirituall warfare, for this were to be intangled with the things of this life, but thou muſt be wholly bent to expreſſe courage in all aſſaults. And thus here will be nothing againſt marrying, or doing ſuch things as whereby benefit may redound for this life, ſo that all covetouſneſſe be away. Yet, as I have elſewhere ſaid, the Miniſters of the Goſpell being ſo provided for as they are, and to doe like ſecular men in buying, and ſelling, and farming, and acts of husbandry, being by Law prohibited, they are not worthy the name of Chriſts Souldiers that follow any of theſe courſes, neither can they pleaſe, but greatly offend him under whom they warre. *Queſt. 1.* *Tacit. lib. 14.* *Tertul. exhortat. ad caſtit.*

To the ſecond, wherein the difficulty ariſeth, becauſe he ſaith, *The husbandman that tilleth the ground, muſt firſt receive the fruits*, varying from the former ſimilitudes, according to which the labour goeth firſt, and then the reward; moſt of the Ancients ſay the ſame with *Anſelme*, hee muſt firſt have maintenance in his miniſteriall labours. And they take this as an *Queſt. 2.*

anſwer

anſwer to a queſtion, becauſe he had forbidden *Timothy* to be intangled with caring for worldly things, how ſhall I then doe for maintenance? *Anſwer.* Maintenance muſt be ſupplyed by the Church where thou laboureſt. *Athanaſius* anſwereth to the queſtion of this place, as *Gregory Niſſen*, hee muſt goe before others in fructifying, but hee reſolveth it otherwiſe alſo, *viz.* hee ſhall firſt bee crowned with glory in heaven, before any of his Diſciples, amongſt whom hee hath laboured, thus alſo *Bullinger* and *Piſcator*, applying to this that of *Dan.*12. *He that turneth others to righteouſneſſe ſhall ſhine as the ſtarres in the firmament.* But *Calvin* and others by an hyperbaton changing the words, reade it thus, the husbandman muſt firſt labour, and then hee ſhall receive fruit. For my owne part I cannot ſee, but that the words, τον κοπιοντα γεωργον δει πρωτον των καρπων μεταλαμβανειν, may well be rendred thus, *The husbandman labouring firſt muſt receive fruits*, or muſt labouring in his husbandry firſt come to receive fruit, and thus onely doth it agree with the argument in hand, which is to ſhew the neceſſity of enduring much by a Miniſter of the Goſpell before that hee can attaine to the heavenly glory, and to it thus expounded the example of Chriſt immediatly added and his owne example doe moſt aptly agree. But render and expound it otherwiſe, and there will bee no good agreement, but what is here ſaid muſt come in abruptly and without all coherence. I commonly ſubſcribe to antiquity, when there is any good colour of reaſon, but here being none, I cannot but ſeeke ſome better. Touching *Timothies* ſcruple about his maintenance, it being Saint *Pauls* drift to beate him from all care about this lifes things, it is moſt improbable, that hee would ſpeake of that here. That of *Gregory Niſſen* in *Oecumenius*, overthroweth the true ſenſe of the words, which ſignifie not to fructifie, but to reape fruit. That other of *Athanaſius* makes a compariſon where there is none, and aberreth from the ſcope, which is not to ſhew, who firſt and chiefly ſhall receive fruits in heaven, but what is firſt to be done by ſuch as would receive them.

Athanaſ. ad Antioch. qu. 152.

Bulling. Piſcator.

Calvin.

Text 161. Verſ. 13. *If wee beleeve not, hee remaineth faithfull and cannot deny himſelfe.*

Mayer.

IT may ſeeme at the firſt by theſe words, that whether we ſtand to Chriſt being ſtrong in the faith or deny him thus falling from the faith, yet he will not deny us, but being conſtant and immutable hee will performe to us the good which he hath promiſed. But ſo theſe words ſhould be contradictory to the former, *verſ.*12. *If we deny him, he will deny us.* The meaning therefore is, if wee be ſo weake in faith, that we cannot ſo fully be perſwaded of that happineſſe, which he hath promiſed, yea, although there be ſome amongſt us, that beleeve it not, and if wee ſhould all bee diſtruſtfull, yet the thing is moſt certaine, the glory which he hath promiſed he will performe to all his in the end. Our infidelity cannot make, but that the Lord will ſtill bee faithfull of his word: for it ſhall at the laſt appeare, how conſtant hee is in his love towards his choſen, who indeed cannot but beleeve with what diffidence ſoever others labour. Thus conſentingly all Expoſitors. And it ſeemeth by a like place that he doth not ſuppoſe infidelity in all, namely, where he ſaith, *what if ſome beleeved not, can their unbeleefe fruſtrate the faith of God?* theſe words then, *If we beleeve not*, are to be underſtood of ſome ſuffering for Chriſt, not of all, or if it bee underſtood of all, it is a ſuppoſition of a thing impoſſible to ſet forth the failing of fidelity in the Lord, as more impoſſible.

Rom.3.3.

Note. *Dionyſ. areop. ſui-met negatio eſt veritatis caſus. Veritas autem on eſt, & veritatis caſus non on.*

Note, that the happineſſe of the children of God to come, when they have for a time beene in miſery here is moſt certaine, God ſhall as ſoone ceaſe to be God, as hee will faile them herein. *Anſelme* out of *Dionyſius* argueth thus in this matter; Gods denying of himſelfe is the falling of the truth, which is exiſtence, and ſo the exiſtence ſhould be *non exiſtens*, if he denied himſelfe, and ſo God, who is eſſence or exiſtence, ſhould not be God.

Verſ.

Verſ. 15. *Study to ſhew thy ſelfe approved to God, a workman that needeth not aſhamed, dividing the word of truth aright.*

Text 162.

THere bee divers expoſitions of theſe words, *dividing the word of truth aright.* Some ſay, that hereby is meant, that in the handling of it, ſuperfluous and ſpurious opinions ſhould bee cut off, and that onely taught, which is proper and profitable, and therefore they call this a metaphor taken from a cutter of leather, who cutteth off that which is ſuperfluous, when he cutteth out raines and thongs: for in like manner, queſtions that are ſuperfluous and unprofitable, ought to be cut off in handling of the word, and that only is to be let forth, whereby the hearers may have edification. Others againe referre the cutting or dividing of the word aright to the diſtributing fitly to each auditory, that which may bee moſt profitable for the hearers, ſuch things as exceed their capacity, or bee not ſo pertinent to them, being cut off, that ſo every one may have it, whereby hee may be benefited moſt. Neither muſt the barke onely bee cut, the pith being left ſtill untouched, neither muſt there be any mutilating, or wreſting of any thing, but that which is moſt ſubſtantiall muſt be opened as a nut is opened, that the kernell may be had. And there muſt bee diſcretion to diſcerne the right ſenſe of every place, and to propound to the learned things learned, to the rude and ignorant things eaſie and familiar, and to all ſuch as be fit for them: It is to cut out, ſaith *Calvin*, to every one his portion, as a Parent cutteth out bread to children, or a cooke meat as hee knoweth each ones ſtomacke doth deſire, for whom hee provideth. For the word of God is the food of the ſoule; this all have, but by the preaching of it, there is a diſtribution made to each one of the bread of life, ſo as that he may make uſe of it, which he cannot doe ſo well, it being uncut, and remaining as an whole loafe.

Mayer. Chryſoſt. Theophyl. Oecumen. Cald. Paraphraſt. Bullinger.

Anſelm. Calvin.

Others by cutting the word of truth aright, underſtand the raiſing of right inſtructions by following the rule of the word only, as a plowman that draweth a right furrow in the ground. I take all theſe expoſitions together, and ſay that hereby is meant, that all unprofitable and corrupt doctrine and queſtions are to bee cut off in handling of the word, and that only to be taught which is to edification; things fitting for each auditory are to be taught, that which is unfit, being cut off, and the pith is to be pierced into, and by the rule of the written word onely it is to be proceeded in teaching, and application is to be made of that which is againſt any ſinne to the faulty, and of that which may excite to vertue to the negligent, that each one may have his due portion, and ſo have grace nouriſhed the more in his heart by preaching. The vulgar Latine rendreth it, *Handling the word of truth aright*, according to the ſenſe, the Metaphor not being thus expreſſed, which is ſo ſignificant, and therefore our reading, *cutting*, or *dividing the word of truth aright*, is better.

Theodoret. Laudamus agricolas qui rectos ſulcos proſcindũt, ita & magiſter eſt laude dignus, qui ſequitur regulam divinorum eloquiorum.

Verſ. 18, 19. *Who have erred concerning the truth, ſaying, that the reſurrection is already paſt, and doe overthrow the faith of ſome. Yet the foundation of God ſtandeth ſure, having this ſeale, &c.*

Text 163.

THE doubts about the reſolving of which divers Expoſitors ſpeake diverſly, for which cauſe I have referred theſe paſſages to a further handling here, are firſt, how ſome affirmed the reſurrection to bee already paſt? Some anſwer, that they taught that the reſurrection is made every ſpring time, when things being dead before revive and wax greene againe, which is at the time of Chriſts riſing: according to this by the reſurrection was underſtood the renovation of plants and trees. Others, that they taught, that there was none other reſurrection, but the generation, whereby the ſonne riſeth up as it were out of the father, the father thus reviving againe, as it were, and living in him. Others, that they either taught the immortality of the ſoule, and

Mayer.

Verſ. 18. *Qu.* 1. *Theophyl.*

Epiph. har. 40. Ambroſ. Theodoret. Oecumenius.

the aſcending thereof up into heaven immediately after each faithfull perſons death, to be the reſurrection, there being none other to be expected of the body: or elſe that the reſurrection ſet forth in the Scriptures is only myſticall and allegoricall, being made, when any man riſeth from ſinne to righteouſneſſe, and from infidelity to faith, and that literally none ſhall riſe in body againe, but that this was proper to Chriſt onely, and therefore he being riſen, the reſurrection is already paſt. *Tertullian* in particular ſpeaking of ſome ſuch in his time ſaith, There are that wreſt the reſurrection of the dead ſo plainely ſet forth, into an imaginary ſignification, affirming that death is ſpiritually to bee underſtood of the ignorance of God, whereby a man lyeth, as it were in a grave, and therefore he is ſaid to riſe againe, who comming to the truth becommeth reanimated and revivified unto God, the death of ignorance being diſcuſſed, and he riſing out of the ſepulcher of the old man.

Calvin. Bulling. Th. Aquin. Tertul. de reſurrectione carnis. Sunt qui reſurrectionem carnis manifeſte annunciatam, in imaginariam ſignificationem diſtorquent, aſſerentes, ipſam etiã mortem ſpiritualiter eſſe intelligendam, ignorantiã ſcilicet dei, ſer quam homo mortuus deo non minus in errore jacet, quam in ſepulchro. &c.

Of all theſe Expoſitions, the laſt is moſt probable, as having ſome colour of reaſon, the other two are overgroſſe, neither can it be thought, that any could bee ſo perſwaded, whereas it is plaine, that ſome by this errour were ſeduced, becauſe the Apoſtle ſaith here, that they which taught ſo, overthrew the faith of ſome. And indeed to hold ſo, overthrowing one maine Article, whereupon all our hopes depend, is to overthrow all faith, as is more largely declared, 1 *Cor.* 15.

Qu. 2. Verſ. 19. *Oecumen.*

Secondly, what is meant by the foundation of God, which he ſaith, ſtandeth ſure, having *this ſeale, the Lord knoweth who are his? Oecumenius* upon this, ſaith, that by thoſe whoſe faith is ſaid to bee ſubverted, the weake and unſtable are meant, but by the foundation of God, which ever ſtandeth ſure, ſuch as are ſetled in the faith, who are ſealed up by Gods foreknowledge long before they were, to remaine alwayes conſtant and unmoveable, and that all they are proved to be ſuch, who are not ſubverted, and who have departed from iniquity. And *Anſelme* ſpeaketh to the ſame effect, but more fully, ſaying, the faith founded by the holy Ghoſt, in the hearts of the elect, ſtandeth firme, neither can it be ſubverted, and it hath this ſeale put to, God knoweth who are his, and let every one that calleth upon the name of the Lord depart from iniquity: that is, a good man who is one of Gods elect, hath this cogitation printed in his heart, what would it profit mee to diſſemble goodneſſe outwardly, but inwardly to be wicked, to be faithfull, but not to bee ſo indeed? Verily nothing, for the Lord knoweth, who beholdeth the heart, who are *his*, and therefore I will ſtudy to appeare juſt and faithfull in his ſight, that ſo I may bee in the number of his; for ſuch a cogitation is the impreſſion of Gods ſeale. And who ſo is thus minded cannot bee ſubverted in his faith, though others fall away, becauſe by ſuch a ſtrong faith hee is ſealed up for one of the predeſtinated of God, and if he falleth away, hee ſhall returne againe. Such a man then cannot ſay, as ſome doe, if I bee elected, what need I to care how I live? for I ſhall not periſh howſoever, for his heart is fully ſet the to depart from iniquity, from the wicked hee cannot depart, whileſt hee liveth in this world, for the chaffe will alwayes be here together with the wheat, but he can and doth in heart depart from all iniquity. Hitherto *Anſel.* and *Auguſt.* before him by the foundation here underſtood alſo the faithfull predeſtinated *Tract. in Pſ.* 92. and likewiſe *Chryſoſtome* and *Theophylact.* And this is all one with that beforeſaid in the Analyſis, wherby faith is called this firme foundation, becauſe it is by reaſon of their firme faith that any are ſo called. And the perſons beleeving ſo muſt needs be reſpected here, becauſe this ſentence is oppoſed to that, *they have ſubverted the faith of ſome*, as then there the unſtable are ſet forth, ſo here they that be ſtable and firme in the faith; and of this company compared to a firme foundation, the ſeale whereby they are made ſure, is Gods preſcience or predeſtination, and becauſe no man can ſee into this, there is another ſeale or marke added, *Let every one that calleth upon the name*

Anſelm.

Auguſtin. Chryſoſt. Theophylact.

of

of the Lord, depart from iniquity, for as *Oecumenius,* so *Chrysostome* also, and *Theophylact* expound this, hereby it is sealed up to a mans owne soule and knowledge, that he hath such a firme faith, in that his heart is sincerely set to flye all sinne, and this saying is monitory also, as hath beene shewed, and because heresie is here impugned, the fleeing of all heresie is as much impugned, as of other sinnes and iniquities. Some will have the promises of God meant by the foundation here, which were made of saving the world by Christ, which are sealed by faith. But this falleth by another seale put in this place, Gods knowledge, and not our faith. That other exposition then standeth firme, and to it *Calvin* also subscribeth

Chrysost. Theophyl.

Ambros.

Calvin.

Thirdly, what is meant by the great house, wherein hee saith are vessells both of gold and silver, and of wood and earth, some for honour, some for dishonour? and who are meant by these divers vessels? As *Ambrose,* whose exposition I have brought in the Analysis, so *Augustine* and *Cyprian* before him, and *Basil* understand by the great house, the Church, and by these divers vessels, some of gold and silver, the elect, and some of wood and earth, the reprobate living in the Church. I will set downe *Basils* saying for all. Hee is a vessell of gold, who is sincere and without deceit in minde and manners: hee of silver, who is somewhat inferiour to him in the estimation of price and dignity: he is earthy, that savoureth earthly things, and is easily broken; and he woodden, that is easily made filthy by sinne, and so yeeldeth matter to hell fire. Yet *Augustine* afterwards in his retractations changeth his minde, saying, that then he thought that as by the gold and silver vessels, so by the wooden and earthen also the faithfull were meant, and not by this last kinde the reprobate onely, and by the first the elect, but that the addition, *Some to honour, some to dishonour,* is to bee understood of some of both sorts, *viz.* of the teachers and people. But I cannot see any reason to retract herein, but against it: for golden and silver vessels are all for honour, none for dishonour, and this clause immediately added cannot bee so kindly expounded, if these vessells should be thus understood, whereas it doth aptly agree, if wee make a distinction of golden and silver vessels, as being for honour, and the other for dishonour. Lastly, *Calvins* illustrating of this similitude by instancing in the vessels that bee for the parlour in a noble mans house, of gold and silver, and in the kitchin, of brasse, pewter, wood, or earth, in the one place for honourable uses, in the other for base, doth fully conclude our former sense. For in such an house the most precious vessels are in the best and most honourable room, those of lesse price in the baser. These words are plainly an illustration of the point in hand; some of the Christian congregation had fallen from the true faith, but some stood firme, and as he saith, should so stand; now in this matter he here sheweth, that it fell out, as in a great mans house with divers vessels, God lost nothing by it: for as in such an house, the Lord thereof hath use of the baseſt vessell, so God hath glory even by those in his Church, that are for dishonour and everlasting confusion in hell. Some have seemed to bee unwilling to grant, that reprobates are in the Church of God, and therefore by this great house will have the world understood: but yet even *Chrysostome* who is for this exposition, plainly teacheth elsewhere, that as there be good, so there are bad also in the Church of God, and therefore here he is to be understood, as denying only the wicked to be true members of the Church. But for this there is no need to deny them to bee in the Church, for as the Apostle saith, *All are not Israel that are of Israel.* Lastly, because it is added, *If any man purgeth himselfe from these, hee shall be a vessell of honour,* if it bee demanded, whether a man can purge himselfe from sinne and errour? *Calvin* answereth rightly, that here is no implying of free will in man thus to doe of himselfe, but by the grace and spirit of God working in him, a meanes of working which grace are such mementoes and exhortations.

Qu. 3. Vers 20.

Augustlib.4. de baptism. c.12. Cypr. Epist. ad Antonian. Basil. homil.

Augustlib.2. retract.

Calvin.

Chrysost. Theodoret. Chrys. in Ps 39.

Rom.9.6.

Calvin.

Note. Note, that men are not as they appeare and ſeeme to bee in the ſight and eſteeme of men: for they which make a glorious ſhew, as *Hymineus* and *Philetus* did, may notwithſtanding bee none of Gods foundation, but unſtable and in time fall away and periſh. And therefore let us not bee offended, when any that have ſeemed very godly, prove otherwiſe, as though there were no no ſolidity in any ſuch, for in thoſe that are knowne to God it is not ſo, but they ſhall ſtand firme unto the end, and bee made veſſels of honour for ever. Let us therefore, that we may not become like theſe fickle and unſtable perſons, ſeale up our ſtate by departing in heart, and full purpoſe of minde from all iniquity. For that this is one part of the ſeale in this Text ſpoken of, appeareth, becauſe in concluding here hee ſaith, if any man purgeth himſelfe, hee ſhall bee a veſſell of honour, this ſhall bee a ſigne of his election, and ſo that hee ſhall ſtand firme for ever, and even ſeale up the ſame unto his ſoule.

CHAP. III.

The Analyſis and Senſe.

IN this Chapter the Apoſtle propheſieth of greater evils that ſhould afterwards invade the Church of God, than hitherto did, comforting *Timothy* and in his perſon all faithfull Miniſters of the Goſpell in this, that they ſhould not long ſtand, and whileſt they did ſtand, with this, that they which ſuffered at their hands, ſhould ſoone bee delivered againe; wherefore he exhorteth to conſtancy in thoſe things which are taught in the holy ſcriptures, ſetting forth the prayſes hereof.

Of this Chapter then there are three parts: firſt, a prophecie unto *verſ.* 9. Secondly, a conſolation, *verſ.* 9, *&c.* to *verſ.* 14. Thirdly, an exhortation *verſ.* 14, 15, 16, 17.

Part. 1. *Verſ.* 1. I *Cornel. a lapide.* Touching the firſt, herein is firſt ſet forth the time, *in the laſt dayes*, whereby ſome underſtand the times immediately following, even whileſt *Timothy* lived, and thence forward to the end, becauſe *ver.* 14. he is bidden to continue in that which he had learned, and for the further proofe hereof, S. *Iohn* is alleaged ſaying, this is the laſt houre, and the prophecie of *Ioel* commemorated, *Act.* 2. It ſhall come to paſſe *in the laſt dayes, that I will powre out of my ſpirit upon all fleſh, &c.* where by the laſt dayes, the times of the Goſpell are to be underſtood, taking in the beginning of the promulgation thereof. To this I ſay, that it cannot bee denyed, but the time of the Goſpell is generally called the laſt time, becauſe there ſhall bee none other after it: yet it is to bee underſtood, that there is ſuch an appellation in generall, this time being taken together, and compared with the times preceding under the law, and before the law, and in particular, the parts of this laſt time being compared amongſt themſelves; and thus by the laſt times muſt bee underſtood the times going immediately before the end of the world. Now this is a note of theſe times, that they are ſpoken of in the new Teſtament in the future tenſe, as here, and 2 *Pet.* 2. 1. *Matth.* 24. for thus the end is deſcribed, 2 *Theſſ.* 2, 3. thus alſo *Bullinger.* *Bullinger.* By the laſt dayes then in this place, theſe times wherein we live, are to be underſtood, wherein almoſt the whole world of Chriſtians is ſo farre degenerated from the truth, and religion is made a ground for theſe corruptions, as it is in the Church of Rome. Touching the warning given to *Timothy* to take heed of them, whereby it may ſeeme, that they ſhould be even in his time, it is not to bee denyed, but that the heretickes then living were tainted in ſome meaſure with the ſame vices, and therefore hee biddeth him take heed of them, but in thoſe that ſhould come afterwards, theſe vices ſhould bee more notori-

ous

ous the whole state of Christs Church being generally thus degenerated.

Secondly, here are set forth the men propheſied of, first, in respect of their owne evill conditions, *Selfelovers, covetous, proud, boasters, disobedient to parents, blasphemous, unthankefull, unholy, without naturall affection, &c. vers.* 2, 3, 4, 5. Secondly, in respect of their carriage towards others, *they should enter into houses, and lead captive women laden with sinne.* Thirdly, in respect of their oppugning the truth, *as Iannes and Iambres resisted Moses, so these shall withstand the truth,* &c. *vers.* 8. These vices are only generally spoken of by most Expositors, as being in all times of the Evangelicall Church, but the ground of their so holding is a mistaking of the time here set forth, against which I have said enough already. Let by the last times in this place be understood the times nearer to the end of the world, and then it will plainly appeare, to whom more especially these vices are to be referred, *viz.* as *Calvin* sometime saith; who is yet for the other exposition, to the truly pharisaicall Papist. It is true, even amongst those that be of the reformed religion these vices now adayes are more notorious, than in the first propagation of the Gospell over the world, the neerer the world groweth to an end, it still waxing worse and worse amongst all sorts. But for so much as the *propositum* of the Apostle is particularly to paint out in their colours Seducers, that all men might take heed of them, and if he should be taken, as speaking generally onely of the state of the whole congregation of Christians in all ages, he could not be counted a Propheſier here, none otherwise than any one might have beene, I hold, that the great Seducers of the last times, after that the Marcionites, Ebionites, Cerinthians, Mannichees, &c. had an end, *viz.* the popish clergy, and whole hierarchy is here set forth by a singular Spirit of prophecie, as if Saint *Paul* were now alive to see their conditions and courses which they take, and to expound it otherwise is to confound things, which should be distinguished, and to draw the Apostle quite from his argument in hand, and to put out the light, which he had set up for us to see into these things thereby. *Bullinger* therefore is herein most to be approved, who applieth this Prophecie thus. The first and chiefe vice, whereby they are described, is selfe love, the mother indeed, as *Calvin* noteth, of all the following vices, for he that loveth himselfe, is covetous, proud, boasting, &c. and in this the popish Seducers are most notorious: for in all their doctrine, what else doe they seeke but themselves, by the doctrine of the Popes supremacie, of purgatorie, of a monasticall life, of images, and masses, being sacrifices propitiatorie for the quicke and the dead, &c. touching their pride I shall need to speake, when their have beene Popes and Legates of theirs, that have insulted over Kings and Emperours, and they will be above all the world. Their boastings are most horrible, that they have power to forgive sinnes, and graunt indulgences at their pleasure, and that they are Vicegods, and herein are they blasphemous, to call themselves head of the Church, and to dispense with sinnes. And all things bewray their covetousnesse, because masses, diriges for mens soules, and indulgences be all said and done for money, according to the saying, no Peny, no Pater noster. Disobedient to parents are their Nunnes and Fryers, amongst whom many contrary to their parents liking, even in their minority, make monasticall vowes, and are justified in so doing, and thus they are unthankfull to their breeders and bringers up, and Popes to Kings, who have highly advanced them, bringing them afterwards under girdles, or their Successors for their labour.

And of the unholinesse of Rome, all the world cryeth out, who have seene it. Farewell Rome, saith *Mantuan*, I have seene and will returne againe, when I meane to be a bawd, whore or *Ganimede*. Uncleannesse is allowed there, stewes being permitted for a great tribute payd yearly to the Pope. Without naturall affection they are, because such as are joyned in marriage seperate

2
Vers. 2, 3, 4, 5.
Vers 6, 7.
Vers. 8.

Calvin.

Bullinger.

Mantuan. Roma vale, vidi, satis est vidisse, revertar, cum leno, aut maretrix socrus, Cynedus ero.

ſeparate againe for blind devotion, and ſuch as any by the ſtrongeſt bands of nature are obliged to, if they conſent not to their ſuperſtition, are deadly hated by them. Trucebreakers they are, becauſe what ſolemne oath ſoever hath beene taken, it is counted nothing, if to an hereticke, for the Pope by his abſolution can undoe all againe. For their falſe accuſations and ſlanders of thoſe of the reformed religion, one hath well ſhewed theſe to be ſo frequent amongſt them, that he calleth it one of the foure pillars of popery: and Sir *Edwin Sands* in his relations of the weſterne government under the Pope obſerveth the ſame, telling many ſlanderous things reported in Spaine and Rome, touching the Engliſh, and the reformed in Geneva, which are verily beleeved amongſt the common people, who hate the truth the more for ſuch reports. Their intemperance, or incontinencie is alſo notoriouſly knowne, their Monkes and Fryers live idly and deliciouſly in many places, and foule things are oftentimes done betwixt them and Nunnes, and other women, as alſo betwixt Prieſts and Whores, whereof many are made ſo by them under the colour of ſhrift. And how fierce they be, their abundant effuſion of innocent bloud doth declare in England, France, amongſt the Albingenſes of old, and the poore Indians in Nova Hiſpania of late. And lovers of the good they are not: if any Pope by chance be choſen, who deſireth a reformation, he is hated and ſoone made out of the way, as that *Adrian*, about the time of the Councell of Trent. For treaſon to all States and Kingdomes, which favour not their proceedings, the Jeſuites at this day are moſt infamous, and ſo have their Prieſts and religious perſons alwayes beene. And they which doe thus, may well be ſaid to be heady or to run headlong into miſchiefe: and for their intemperance and hatred of the good, *Lovers of pleaſure, more than lovers of God.* Laſtly, *they have a forme of godlineſſe, but deny the power of it:* For where is more formalitie, than in the Romiſh Church, there being the moſt holy pretexts and ſhewes, that can be in all things, but they being ſo vitious, that are their leaders, there can be no power of it, many Popes themſelves having beene of moſt lewd and wicked lives, notwithſtanding their title of holineſſe. And hitherto of their owne evill conditions.

Willet tetraſtulon Papiſmi.

2 Touching that part of their deſcription, which is from their reference to others drawne by them, *they lead captive ſinfull women*, &c. As all Heretickes have inſinuated themſelves into ſome prime women, thus the better to ſpread their hereſies, ſo theſe are notorious for their comming into mens houſes, and dealing with their wives and daughters ſometimes. Touching Heretickes of old, *Hieronymus* in his Epiſtle to *Cteſiphon* ſheweth, that every one did thus aſſociate ſome woman unto himſelfe to be an inſtrument for his purpoſe. *Simon Magus* uſed an Harlot called *Helena*. *Nicolaus Antiochenus* had many women following him. *Marcion* being to come to Rome, ſent his woman thither before him. *Apelles* had *Philomene*, *Montanus Priſca* and *Maximilla*, *Arrius* wrought by the Princes ſiſter, *Agape* was joyned with *Elpidius*, and *Galla* with *Priſcillian*. So popiſh Prieſts and Jeſuites through a ſerpentine cunning, whereby they know, that *Eve* is eaſilieſt wrought upon, ſeeke to women in this Kingdome, and whereſoever they have to doe, they uſe to come often to them, and to be with them alone; It is done indeed under a colour of religion to take their confeſſions, but their wickedneſſe cannot be ſo coloured over, but that it is apparent, that many of them have ſome other delight in their company, being full of ſinne before, but by them much more corrupted, and ſo made as it were their captives and the more ſure to them. No marvell therefore, having ſuch Teachers, though they be ever learning, but never attaine to the knowledge of the truth, yea it were a marvell if they ſhould, and little knowledge in any religion indeed have they, they being taught, that this pertaineth not unto them, and to be ignorant is to be in the ſafeſt eſtate.

Hieronym.

Touching

Touching their oppoſing of the truth, *as Iannes and Iambres withſtood Moſes, &c.* That the Magitians of Egypt withſtood *Moſes* before *Pharaoh* with lying wonders, is declared in his hiſtory, but what they were by name, & how many, is not there ſet downe. But *Moſes* and *Aaron* being for the Lord, it is likely, that theſe two ſtood againſt them, as *Calvin* hath it. *Euſebius* ſpeaking upon this, alleageth *Numenius* the Pythagorean, naming them by theſe names. There was alſo an apochryphall booke intituled *of Iannes and Mambres*, as in the vulgar Latine it is read, of which *Ambroſe* and *Origen* ſpeake, ſaying, that *Paul* tooke theſe names thence. But in all Greeke copyes it is, *Iannes* and *Iambres*, and therefore it is more probable, that theſe names were knowne by tradition from age to age, and ſo *Paul* knew them, being alſo guided by the Spirit, that he could not herein be deceived. Thus *Chryſoſtome, Theophylact, Calvin*, &c. And in this are the popiſh Seducers moſt punctually ſet forth to make up a perfect deſcription of them, that we might know undoubtedly, whome the Apoſtle meant here. For miracles are often done amongſt them, and herein they doe greatly glory, thinking, that thus the truth profeſſed amongſt us, is plainly proved to be hereticall, and their tenets orthodox, becauſe they have many miracles, but we none. Now if their miracles were true, they might the better glory thus, but alas many of them have beene detected to be meere impoſtures, and ſuch as have beene otherwiſe, have beene no true miracles done by the finger of God, but wonders wrought by Satan to deceive the ſimple. For it is granted, that a falſe Prophet may ſhew a ſigne, which is not of God, and then it is judged to be ſuch, if it be ſhewed to ſeduce to idolatry, as the ſignes ſhewed by the Popiſh are. There is a little booke written by a Spanyard, called Ferdinando Taxeda of their lying miracles, as he moſt ſoundly out of their owne Authors proveth, and therefore for further ſatisfaction herein, the reader may have recourſe thither. Now they, which are ſuch, as have beene deſcribed, may well be ſaid to be of a corrupt minde, and as touching the true faith, reprobate, becauſe their beleeving in Chriſt is by theſe wickednefſes fruſtrated and made of none effect. Touching the conſolation, he comforteth *Timothy* and all faithfull Paſtors. Firſt, by promiſing, that falſe Teachers ſhall be diſcovered in all their deceits to their confuſion, and ſo ſhall prevaile no more. Secondly, by ſhewing, that for the faithfull to ſuffer at their hands for a time is not any ſtrange thing, for *Paul* ſuffered much, and *Timothy* treading in his ſteps of teaching the truth, had hitherto ſuffered with him, yea and all the godly muſt ſuffer perſecution, but God had delivered *Paul* from all his troubles, and ſo it was not to be doubted, but he would doe for all his. Thirdly, becauſe he had ſaid that they ſhould not finally prevaile to beat downe the truth, *verſ. 9.* repeating the ſame word againe, he ſaith, that they ſhall prevaile to become worſe, deceiving, and being deceived, calling them evill men and Seducers, whereby it is plaine, as I ſaid before, that not ordinary people, but Teachers, that ſeduce to errour, have beene hitherto deſcribed. Now although ſuch ſhall be put downe as *Iannes* and *Iambres* were, their jugling being diſcovered, yet it is to be underſtood, that they ſhall not be ſo put downe, as that they will repent and turne to the truth, but that they ſhall rather be more hardened, and ſeeke the more cunningly to defend their errours, their caſe being thus made worſe than before, and ſome ſtill being deceived by them, as they are herein deceived by the Devill. And even thus fareth it with popiſh Seducers, the corruption of their doctrine being diſcovered, *Bellarmine* and the ſchoolemen by their ſubtle diſtinctions have varniſhed it over againe, and ſo many are ſtill deceived by them. How *Timothy* is ſaid to have attained the doctrine, inſtitution and purpoſe of *Paul*, &c. and how all the godly are ſaid to ſuffer perſecution, with ſome other things in theſe paſſages, becauſe divers ſpeake diverſly hereupon, it ſhall be more fully ſhewed in the following Text.

Touching

3

Exod. 7.

Euſeb.

Ambroſ.
Origen. Hom. 35. in Matth.

Chryſoſt.
Theophylact.
Auguſt. lib. de unitate Eccleſ. *Removeantur iſta vel figmenta hominum mendacium, vel portenta ſpirituum fallacium. Aut enim non ſunt vera quæ dicuntur, aut ſi aliqua mira facta ſint, magis cavere debemus, quod cum dixiſſet dominus, quoſdam futuros eſſe fallaces, qui ſigna faciendo etiam electos fallerent ſi fieri poſſit, adjecit, ecce prædixi vobis.*

2

Verſ. 9.
Verſ. 10, 11, 12.

Verſ. 13.

Part 3. *Reason* 1. Verſ. 14.

Touching the exhortation, it is to conſtancie in the truth, which he had learned and knew, *verſ.* 14. and this is ſeconded with reaſons, firſt, becauſe he knew of whom he learned it, that is, of him, an Apoſtle of Chriſt, as all conſent; being thus aſſured, that it was of God: for otherwiſe no private man is to be depended upon, but onely ſo farre forth as he certainly teacheth the truth of God. Secondly, becauſe of a childe he learned the truth out of the Scriptures, which are praiſed, as able to make wiſe unto ſalvation, and as inſpired of God, and therefore profitable to teach, to reprove, to correct, and to inſtruct, &c. Some bookes of Scripture are hiſtoricall, and therefore may not ſeeme to have beene inſpired, but they are alſo ſaid to be inſpired, becauſe they who wrote them, were infallibly guided by the Spirit, that they could not erre in any thing, and for the choice of the things written by them, others being omitted. The uſe of the holy Scriptures thus inſpired is firſt *to teach, viz.* ſound doctrine. Secondly, *to reprove, viz.* errour. Thirdly, *to correct, viz.* ſuch as be inordinate in their lives. Fourthly, *to inſtruct, viz.* in all holineſſe of manners and converſation. *That the man of God may be perfect, furniſht to every good worke:* that is, that the Preacher of the word may be fully able to performe all that belongeth to his office, by teaching, reproving, correcting and inſtructing, and be for his owne part perfectly holy both for doing, and ſuffering, and beleeving, thus comming at the laſt unto everlaſting felicity. The truth ſet forth in theſe Scriptures he calleth the things which he had learned, and were committed to his fidelity, *verſ.* 14. *Chryſoſtome* otherwiſe, *which thou haſt beleeved*, but then it ſhould be ἐπίστευσας, whereas it is ἐπιστώθης, and therefore our Engliſh tranſlation is not ſo to be approved herein, in reading it thus, *which thou haſt beene aſſured of. Calvin, Bullinger, Beza*, and almoſt all read it as here. And *Timothy* being a Biſhop did not onely beleeve, but had the doctrine of the Goſpell committed to his fidelity, to ſet it forth to others, and to provide that others after him might doe likewiſe: ſee 2 *Tim.* 2. 2. 1 *Tim.* 6. 20.

Verſ. 14.

Note.

See in the concluſion of this Chaptet againſt all popiſh Seducers, the all-ſufficiency of the holy Scriptures: For there is nothing to be done by a good Paſtor for the ſalvation of his flocke, but hence he may be furniſhed with it, as Saint *Paul* here teacheth. They doting upon traditions, except and ſay, that although the written word be ſaid to be profitable for theſe ends, yet traditions are profitable alſo, neither are they by this ſaying excluded, no more than ſecondary cauſes from the generating of things in this world, the Sunne being ſaid to be profitable for theſe ends: againe they ſay all things were not then written, for the Revelation came to light afterwards. *Anſwer.* The compariſon taken from the Sunne holdeth not, becauſe unto generation ſecondary cauſes muſt neceſſarily concurre with it, but for regeneration here is ſuch a full enumeration of all things to be done for this, that no more can be added, and therefore the concurſe of traditions is ſuperfluous. And for that exception, that ſomething was not then written, it is yet comprehended within the compaſſe of this ſpeech, neither was there a defect for thoſe times, to hinder ſalvation, when it was wanting, but alwayes in every age it is to be held, that what was written in it, was ſufficient for that age, and before there was any thing written, tradition alone was ſufficient, neither was any written word ſo neceſſary, but that they then might be ſaved without it.

Text 164.

Verſ. 10, 11. *But thou haſt attained to my doctrine, the leading of my life, purpoſe, faith, long ſuffering, love, patience, perſecutions, and afflictions, that came to me at Antioch, Iconium, and at Lyſtra, &c.*

12. *And all that will live godly in Chriſt Ieſus, muſt ſuffer perſecution.*

THE meaning is, thou haſt attained to the knowledge of my doctrine and converſation, and purpoſe of living, ſo as that thou art able to teach it to others, and propoundeſt to thy ſelfe to live, as I doe, faſting and watching at ſuch times, as I doe; and thou haſt attained my faith, becauſe thou beleeveſt rightly, as I doe; and my long ſuffering, becauſe thou doeſt in the midſt of adverſities with long ſuffering, not murmuring, expect the performance of Gods promiſes, as I doe; and my love, becauſe thou loveſt thine enemies, as I doe; and patience, becauſe thou beareſt with an equall minde evils offered unto thee by others, neither art thou vexed thereat, as I am not; and my perſecutions and afflictions, becauſe thou haſt ſuffered them together with me, when I was driven from City to City, from Antioch to Iconium, and from thence to Lyſtra. For when I and *Barnabas* were expelled by the Gentiles and Jewes from Antioch, we departed to Lyſtra and Derbe, and there being perſecuted by the Jewes, comming from Antioch and Iconium, I was ſtoned and left for dead. But God delivered me: and leſt any ſhould thinke, that without ſuffering perſecutions he can pleaſe God, he addeth, *verſ.* 12. *And all that will live godly*, &c. this is verified, becauſe when externall perſecutions are not moved by thoſe that are without, there are wicked and evill manners of men within that vex every godly heart, as blaſphemings of the name of Chriſt, which which they are called.

Anſelm.

Ex Aug. lib. 18. de Civit. Dei. Nunquam deeſt piè viventibus perſecutio, quia cum ab iis, qui foris ſunt non ſævientibus videtur eſſe tranquillitas, multi ſunt intus qui corda piè viventium ſuis perditis moribus cruciant, quia per eos Chriſtianum nomen blaſphematur.

Heretickes alſo, who have the name and Sacraments, and Scriptures of Chriſtians, are a great griefe to ſuch hearts, becauſe many for theſe differences are made to ſtagger, and many of them being of lewd manners, the Chriſtian name is blaſphemed by their meanes. They are alſo perſecuted by the Devill, the common enemy, who hath a thouſand wayes to hurt them; by the world with the many inticements thereof; and by the fleſh being as an army of innumerable vices, and of evill cogitations following them, *verſ.* 13. *But evill men and deceivers ſhall goe forward unto worſe:* that is, they ſhall have proſperity and prevaile, but it ſhall be to the making of their ſtate worſe, neither ſhall they prevaile alwayes, but for a certaine time only, according to that, *verſ.* 9. *They ſhall not goe forward.*

Calvin.

Hereby the Apoſtle meaneth, that *Timothy* had beene ſo long formed by him, as that in all paſtorall vertues he was like unto himſelfe, as for the former part of his life, for by naming doctrine, converſation, purpoſe, &c. he ſetteth downe the pointes of a true faithfull Paſtor. By the *purpoſe*, is meant, that he did not only by teaching forme his Auditors, but opened alſo his very heart unto them, that they might ſee thorowly what he was. In that he ſaith, *All that will live godly muſt ſuffer*, &c. he ſaith thus, leſt he might be thought a wicked man for his many adverſities, being thus therefore judged of God. *But evill men ſhall goe forward:* that is, whilſt the godly are oppoſed and perſecuted, they ſhall prevaile, becauſe errour draweth more after it, than the truth after it.

Mayer. Eraſmus. Vatablus.

In other things here *Calvin* ſaith the ſame in effect with *Anſelme*. *Eraſmus* and *Vatablus* expound the firſt words of *Timothies* being a companion to *Paul* in all things. But this is both improper to the word uſed, and it is plaine, that in his perſecutions at Antioch, Iconium and Lyſtra, he was not with him. For theſe are commemorated. *Act.* 13. 14. but *Timothy* began firſt to cleave to *Paul*, *Act.* 16. and therefore *Anſelmes* expoſition, that he did together

gether with *Paul* ſuffer then, cannot ſtand. The meaning then is, that he had the knowledge of theſe things, and had beene likewiſe affected, and therefore by this argument *Paul* ſtirreth him to be ſo ſtill.

Touching the vertues named, the expoſition of *Anſelme* is ſound, onely whereas by the purpoſe he underſtandeth, a purpoſe to doe as he did, I like better that of *Theodoret* expounding it of the glory of God, which to promote in all places *Paul* propoſed to himſelfe in all ſinceritie, and not his owne vaine glory.

Theodoret.

Chryſoſt.
Auguſt. Epiſt. ad Sebaſt. Quid hic tam perſequitur vitam bonorum, quam vita iniquorum? non cum cogit imitari quod diſplicet, ſed cum cogit videre quod dolet, quia coram pio vivens impie, etſi non obligat conſentientem, cruciat ſentientem.
Chryſoſt.
Theophyl.
Oecumen.

For his addition about the ſufferings of all, that will live god, *Anſelme* hath ſpoken fully, collecting together the expoſitions of Saint *Auguſtine* out of divers places, hereupon, neither doe others differ, but that *Chryſoſtome* expoundeth the perſecutions of all the godly, of inward temptations and motions to evill ariſing from their naturall corruption, naming no more. I will therefore conclude this with adding one acute ſaying more out of Saint *Auguſtine*: What doth ſo much perſecute the life of the good, as the life of the wicked? not when he compelleth to imitate that which diſpleaſeth, but when he compelleth him to grieve at that which he ſeeth, becauſe living wickedly before him that is godly, although he doth not bind him conſenting, yet he vexeth him ſeeing.

Laſtly, touching the going foreward of the wicked, as *Anſelme*, ſo *Chryſoſtome* and *Theophylact*, and *Oecumenius* underſtand their proſperous condition. But with *Calvin* I rather thinke, that their prevailing to corrupt others, and themſelves more, by falling yet into more damnable hereſies, when they ſee, how they are followed in the world, is meant. But this is, as no prevailing, becauſe to their owne greater hurt and confuſion in the end, as it was ſaid before of *Iannes* and *Iambres*, concerning whom it was ſaid, that as they did not, ſo theſe ſhould not prevaile, *verſ.* 9.

CHAP. IV.

The Analyſis and Senſe.

IN this Chapter *Timothy* is exhorted with all diligence to uſe the word according to the ends in the laſt Verſe of the former Chapter, for which it is ſaid to be profitable, a reaſon of the dangerouſneſſe of the times, that ſhould come being yeelded, when men would not hearken to ſound doctrine, and to ſtimulate him the more, his owne example being propounded. Then he inviteth him over to him, ſhewing how he was forſaken of others, and laſtly concludeth with divers ſalutations.

Part 1.

Of this Chapter then there are three parts: Firſt, an exhortation to diligent preaching, *verſ.* 1, &c. to *verſ.* 9. And this exhortation ſet forth, *verſ.* 2. more particularly, is inforced, firſt, by remembring God, and the Lord Jeſus Chriſt, before whom he thus exhorted, and his judging of the quicke and dead, *verſ.* 1. *I teſtifie* διαμαρτυρομαι, and this his teſtifying or calling God to witneſſe, when he thus exhorteth is in the nature of an adjuring, for which cauſe it is tranſlated *I charge thee*, in Latine *obteſtor*, as if he had ſaid, I charge thee before God, and Jeſus Chriſt, whom I call as witneſſes, and to take revenge, if contrary to this charge thou beeſt remiſſe, ſo *Theophylact* and *Anſelme*, &c. and he mentioneth the Lords comming to judgement, that he might be ſure to give account of it, if contrariwiſe he were negligent, at the day of judgement, and who, ſaith *Auguſtine*, dareth under ſo great a teſtification to be negligent? *preach the word, be inſtant in ſeaſon and out of ſeaſon:* that is, as *Oecumenius*, apply thy ſelfe to this worke of preaching quickly, uſe no delay to begin, tarry not, as thinking the time not yet opportune, or ſeaſonable,

Theophyl.
Anſelm.
Aug. lib. 1. cont. Creſcon. c. 6. Quis ſub tanta teſtificatione ſegnis eſſe audeat?
Verſ. 2.
Oecumen.

nable, but whether it may ſeeme ſeaſonable or unſeaſonable, paſſe not for that, but doe like one earneſt for Chriſt and his truth. And let not thy preaching thus be for an houre, but continue and hold out alwaies thus doing, as *Anſelme* well addeth. Bee ſo ſet to promote the truth in the hearts of thy hearers, as that thou beeſt not beaten from this office by any diſcouragements occurring, but ſtill hold on as a man that is moſt earneſt about any thing, according to *Calvin*. *Gregory* alleaged by *Anſelme*, expoundeth it of importunity in ſeaſon, ſaying, uſe importunity opportunely, becauſe if importunity knoweth not to have opportunity, it deſtroyeth it ſelfe in the minde of the hearer by its owne vileneſſe. This, howſoever it be a right admonition; *for words ſpoken in due ſeaſon are like apples of gold with pictures of ſilver*: yet it is not the Apoſtles meaning here, for then he would have ſpoken accordingly, be inſtant in ſeaſon with importunity, whereas he connecteth both theſe as noting two waies or times to proceed in. Againe, *Anſelme* hath another way out of *Auguſtine* of expounding this, in ſeaſon to thoſe that are willing, out of ſeaſon to the unwilling, in ſeaſon when thou findeſt Auditors that are willing to receive thy words, and out of ſeaſon when thou meeteſt with ſuch as diſdaine them, becauſe they who are now averſe may ſoone after be converted, and then they will give thee thankes, as a man ſicke of the ſtone, who cannot endure the cutter, but afterwards hee rejoyceth in the comfort which he findeth. Now take theſe expoſitions together, and this will be the full ſenſe of this place. Preach earneſtly, and fall to it preſently without any delay, and continue therein whatſoever the hearers be, yea although they oppoſe thee in ſo doing. If it be ſaid, *Pearls muſt not be caſt before ſwine*, I anſwer, that is meant of ſuch as are maliciouſly bent againſt the truth, and be incorrigible, but if any through the corruption of nature, ſuffering a kind of ſtomack-ſickneſſe at ſo much preaching, be averſe from it, they are ſtill to bee taught, their converſion being expected, 2 *Tim.* 2. 25. *Reprove, rebuke, exhort*; for reprove, it is in the Greeke ἐλεγξον, convince by arguments, and when the truth is plainly proved, rebuke thoſe that receive it not; but having rebuked them exhort them alſo, that they may not onely be put to paine, as it were, and diſcouraged, but comforted and allured againe. *Proſper* applyeth theſe three to three ſeverall ſorts, convince thy equalls, reprove thy juniors, and beſeech thy elders; and this muſt bee done *with all ſuffering and teaching*, becauſe he that in love is reproved, is moved with reverence, but if with auſterity and over-much rigour, hee will neither receive the reproofe, nor ſalvation thereby, as the ſame *Proſper* hath it.

Anſelm.

Calvin.
Greg. p. 2 paſtor. c. 4. opportune importunitatem exhibe, quia apud auditoris mentem ipſa vilitate ſuaſe deſtruit, &c.
Aug. lib. de paſt. opportune volentibus, importune nolentibus.

Chryſoſt.
Theophyl.
Proſp. lib. 2. de vita contempt.
Leniter caſtigatus exhibit reverentiam caſtiganti, &c.

Secondly this exhortation is further inforced from the dangerouſneſſe of the times that ſhould come, when they would not endure wholſome doctrine, but according to their owne luſts heape up teachers to themſelves, having itching eares, *verſ.* 3, 4. Here againe the Apoſtle propheſieth of the defection, eſpecially in the time of popery, which hee pointed at before, *Chap.* 3. For this particular doth alſo ſerve notably to ſet them forth, becauſe the truth of Gods Word and ſound doctrine is not taught in their Churches, but tales and fables out of lying Legends, whereof all Pulpits be full amongſt them. *Anſelme*, one of their owne, following *Ambroſe* herein, ſpeaketh almoſt to this effect, ſaying, Time ſhall not have an end, till theſe things ſhall come to paſſe which I tell here, Men ſhall put wholſome doctrine that tendeth to reformation of life, as a grievous burthen from off their ſhoulders, and even as they that have a tickling in the fleſh, whereby they are ſtirred to fornication, ſo mens minds ſhall be laſciviouſly diſpoſed, not to heare any thing againſt ſinne, for that were rough and harſh, but tales and idle alluſions, whereby their itching eares may bee tickled, and their minds corrupted from the ſincerity of the truth, and theſe tales ſhall not

2
Verſ. 3. 4.

Bulling.

Anſelm.

be ſuch as ſtage-players and vaine perſons tell, but ſuch as Arch-heretikes can invent againſt the Lord, and thus they ſhall doe that ſhall follow Anti-chriſt. Theſe things have almoſt all beene done by heretikes in times paſt, and now there are many who will not indure the ſound morality, but doe gladly open their eares to ſtage-player-like fables. Thus he of the popiſh in his time, ſo that by his confeſſion even then many amongſt them began to doe, as Saint *Paul* here teacheth, but ſince much more, and their tales are ſuch as he deſcribeth, *viz.* againſt the Lord, becauſe to eſtabliſh more mediators, to toule to the worſhipping of Idols, and to ſet forth the merit of mens workes, becauſe theſe are all plainly againſt him, beſides many fables more for purgatory, a monaſticall life, and for tranſubſtantiation, &c. But the now writers of that Church will have this fulfilled in us of the reformed Religion, pretending that wee teach licentiouſneſſe and things pleaſing to the fleſh, but it is well that they cannot lay to our charge the preaching of fables, as their Friers do, ſeeing our preaching is only out of the Word of God. But yet many of the people amongſt us labour with the fault of itching eares, ſome being for eloquence and quotations out of Fathers and heathen writers, and ſome for points of ſingularity, whereby more ſtrictneſſe may be ſhewed, and of theſe none regard ſound doctrine, whereby their ſinnes may be beaten downe, and they may be built up in ſaving knowledge.

3 Verſ. 5. Thirdly, the ſame is inforced from this conſideration, that thus hee muſt doe the worke of an Evangeliſt, and fulfill his miniſtery, when he is vigilant by diligent and earneſt preaching againſt error, although he ſuffereth much whileſt he is ſo doing. For to doe the worke of an Evangeliſt is nothing elſe but to preach the Goſpell, and to fulfill the miniſtery, is to performe every part of it, that he may in nothing be defective.

4 Verſ. 6,7,8. Fourthly, he inforceth it from his owne example, who had thus ſtood to the faith, thus fighting a good fight, and running a good race, the end whereof ſhall be the heavenly glory, called here the Crowne of righteouſneſſe, and whoſoever did thus, he ſheweth might likewiſe be in a comfortable expectation of the ſame end. And this (hee ſaith) did ſo affect him, as that he was ready to ſuffer martyrdome in this courſe, which he calleth an offering of him up in ſacrifice, as a drinke-offering is offered, and he chuſeth this word rather than that of a ſacrifice, becauſe the drinke offering is offered up whole, but not the ſacrifice, and this conſiſting of wine and oyle that was powred out when a meat-offering was made, was moſt apt to ſet forth the death that he knew he ſhould die, *viz.* by having his blood ſhed: thus *Chryſoſtome* and *Theophylact*. But he ſaith, *I am now made a drinke-offering, and the time of my diſſolution is at hand.* Hereupon *Gorran* ſaith, that he was made a drinke offering by impriſonment, from whence he was to come forth to martyrdome. But others better, he ſpake of it as already done, becauſe he was ſtedfaſtly purpoſed to ſuffer, if death ſhould come that day: for he is now an offering to God, who entreth upon martyrdome by perſecution, the drinke-offering being thus as it were begun to bee powred out, his courage ſtill holding to ſuffer for Chriſt unto the end.

Chryſoſt. *Theophyl.* *Gorran.*

Part 2. Verſ. 9. The ſecond part is an inviting of *Timothy* to come over to him to Rome, *verſ.* 9, &c. to *verſ.* 19. He willeth him to endevour to come over quickly.

1 Verſ. 10,11. Firſt, certifying him how ſolitary he was. *Demas hath imbraced this preſent world, and is gone to Theſſalonica, Creſcens to Galatia, Titus to Dalmatia, Luke only is with me. Paul* would have *Timothy* come to him, as *Chryſoſt.* ſaith, that hee might communicate more unto him touching the affaires of the Church than he had or could write, he being one in whom he did repoſe the greateſt truſt. *Demas* ſeeing that perſecutions attended Chriſtianity, had revolted to live in more ſafety, for he writeth of him as his fellow labourer, *Philem. Epiſt. verſ.* 24. *Dorotheus* ſaith in his Synopſis, that *Demas* having forſaken

Chryſoſt. *Dorotb.*

Paul

Paul became an idolatrous Prieſt, *Creſcens is gone to Galatia. Euſebius* ſaith that he was Rector of the Church of Vienna in France, wherefore it is likely that he being ſent by *Paul* into Galatia or Gallogretia, went from thence into Gallia or France. *Titus* into Dalmatia, being likewiſe ſent by *Paul*, where (as *Thomas Aquinas* ſaith) hee was afterwards Biſhop, but it is generally held that he was Biſhop of Creete. *Euſeb. hiſt. lib. 3. c. 4.* *Th. Aquin.*

Secondly, he requireth him to bring *Marke* with him, that is, not the Evangeliſt, but *Iohn Marke*, of whom we reade *Act.* 15. 37. as forſaking *Paul* then, but it ſeemeth that he returned to him againe, and was a notable inſtrument of God, for which he profeſſeth ſo much to love and eſteeme of him. And leſt *Timothy* ſhould feare, that he being gone from his City Epheſus, it ſhould be deſtitute in the meane ſeaſon, he ſaith, that he had ſent *Tichicus* thither. 2 Verſ. 11. *Calvin.* Verſ. 12.

Thirdly, he biddeth him to bring his his cloake left *with Carpus at Troas, and the bookes and parchments.* But becauſe there are diverſities of expoſitions about the word tranſlated a cloake, I will deferre to ſpeake hereof till the Texts here following. Where *Troas* ſtood, and other places here named, ſee in the *Acts*, where *Pauls* travells through theſe Cities are recorded. 3 Verſ. 13.

Fourthly, he taxeth *Alexander* deeply for his oppoſing of him, adding an imprecation againſt him, not in way of private revenge, but in zeale for God, ſee 1 *Tim.* 1. 20. where *Alexander* hath beene already ſpoken of. 4 Verſ. 14, 15.

Laſtly, hee certifieth him how faint-hearted all the Chriſtians at Rome were, ſo that all forſooke him, and none durſt ſtand to him in his firſt defence, yet God, he ſaith, aſſiſted him and delivered him out of the Lions mouth, that he might fulfill the preaching, and he profeſſeth his aſſured confidence that God would ſtill deliver him, &c, *verſ.* 16, 17, 18. They that hold this Epiſtle to have beene written the laſt time of *Pauls* impriſonment, ſay, either that upon his apprehenſion he was brought to his anſwer before *Nero*, having thus an opportunity to declare the Goſpell to all that were preſent, the tyrant being thus ſomewhat pacified, but raging againe ſome nine moneths after, he was put to death; Or elſe that by the firſt Apology he meaneth his Apology at the firſt time of his impriſonment, when *Nero* was not ſo fierce, but being pacified towards him diſmiſſed him; after which he went into Spaine and other parts preaching the Goſpell nine yeeres togethether, ſet forth here by theſe words, *That by mee the preaching might bee fulfilled, and all the Gentiles might heare*; the Lion out of whoſe mouth hee was delivered was *Nero*, who devoured and deſtroyed like a Lion. And *hee will*, ſaith he, *deliver me from every evill worke*, that is, ſo that through feare I ſhall not ſhrinke from the Goſpell, but ſuffer martyrdome therefore, and thus attaine unto everlaſting life. Thus *Anſelme*, alleaging alſo for this expoſition *Euſebius* and *Beda*. But they who hold rather that this Epiſtle was written the firſt time of his impriſonment, underſtand his fulfilling of the preaching here, of that which was done after this, he being then in a manner upon the point of being delivered, in which expectation yet he promiſed himſelfe no long time of continuing to preach, and therefore hee ſpake before as if he were now about to be offered up. And I cannot thinke that he would have ſent for a cloake to travell withall, and for bookes, if that peregrination had beene paſt before this, and he had indeed daily looked for martyrdome before his being ſet at liberty. Moreover his adding, *And hee will deliver me from every evill worke*, may moſt aptly be expounded of ſuch an evill worke as was then expected ſhould have beene wrought againſt him by *Nero*, putting him to death: for contrariwiſe he doubted not, but that ſtill he ſhould be preſerved till the time of his tranſlating hence ſhould come into Gods everlaſting Kingdome, the whole worke being firſt finiſhed to which he was appointed. Laſtly, if *Paul* had now bin the laſt time in priſon, he would not ſurely after ſo many yeares, *Timothy* without doubt *Theophyl.* *Anſel.* *Euſeb. hiſt. lib. 2. c. 22.* *Beda.*

knowing

knowing it well before, have ſpent time here to certifie him what had happened when he was called to his firſt Apology. When he was apprehended againe, hee confounded *Simon Magus*, who had beene in great account with *Nero*, and converted to the faith his Butler and ſome of his Concubines, whereat he being inraged, cauſed him to be beheaded, thus *Chryſoſtome*, and in part *Oecumenius*, whereas almoſt all by the Lion here underſtand *Nero*, yet *Ambroſe* expoundeth it of the Devill, and *Primaſius* of *Feſtus*.

Chryſoſt. Oecumen.

Part 3. Verſ. 19, 20. Act. 21.

The third part conſiſteth of ſalutations of *Priſcilla* and *Aquila*, of whom ſee *Rom.* 16. 3. of *Oneſiphorus*, 2 *Tim.* 1. 16. of *Eraſtus* alſo, and *Trophimus* the Epheſian, in the *Acts*; concerning the firſt of which, he ſaith, that he was at Corinth; and of the other, that he left him ſicke at Miletum. From hence ſome argue that this was the time of *Pauls* laſt impriſonment, becauſe this Miletum was a City in Aſia not farre from Epheſus, which he reviſited after the time of his firſt impriſonment, as many places more in Aſia, and now being brought from thence againe to Rome, he left *Trophimus* there ſicke. But none doe write of *Pauls* travelling in Aſia but in Europe thoſe nine yeares, and at his firſt being brought to Rome, he came by Melita, *Act.* 28. and this it is moſt probable is here meant, being alſo called Malta, according to *Baronius*, and thus he might ſpeake of him well almoſt two yeares after, he haply not having recovered in all that time.

Baron.

Verſ. 21, 22. Then ſome in Rome being named, who ſent commendations to *Timothy*, as *Eubulus*, *Pudens*, *Linus*, and *Claudia*; hee concludeth with commending him and them with him to the Lord and to his grace. *Pudens* is ſaid to have beene a noble Senator of Rome imbracing the faith, in whoſe houſe Chriſtians had often their meetings, and *Linus* to have beene afterwards Biſhop of Rome.

Text 165. Verſ. 13. *The cloake which I left at Troas with Carpus, bring when thou comeſt, and the bookes, but ſpecially the parchments.*

Anſelm. TO ſpeake of this Cloake what wee finde written, by others. It was a Conſuls garment, which the Roman Conſuls were wont to put on when they entred into the Court. And becauſe they granted to other countries that came out unto them with peace and crownes, to be their brethen, and to have a Court and Conſuls, wearing ſuch cloakes as they did, the father of *Paul* being a noble perſon of Tarſus, had this privilege amongſt others there, becauſe he was one of them that came out when the Romans entred Cilicia, thus offering peace unto them. Theſe things we finde thus written, but cannot tell whether they be ſo or no, yet it is moſt probable, that from *Pauls* father this cloake came to him, and that he uſed it that he might have the more liberty in preaching in all parts, becauſe hee ſaith elſewhere that hee was a Roman borne, that is, came of a father that was made a Roman, and had the privilege of a Roman as hath beene ſaid. *Carpus* was a Diſciple of *Paul*, and is much praiſed by *Dionyſius* in his Epiſtle to *Demophilus*.

Beza. The φελόνην here uſed is diverſly written, in ſome Copies being φαιλόνην, in others φελώνην. And hereby ſome underſtand not a cloake, but a deske, as the Syriacke Interpreter; and ſome a volume. But I thinke a cloake, ſuch as men uſe for travell to ſhelter them from the weather, is meant, *felone* being a Roman word made of *ſaivéλη*, by a metatheſis of the letters, and yet *Atheneus* denieth it to be a Roman word: but *Artemidorus* ſpeaketh of it thus: καλύμ@ ἡ μὲν ἱματίου μαντίου, οἱ δὲ ἀφαιρέδα, οἱ δὲ βύρσον καλοῦσι θλίψιν, καὶ συνοχὴν, καὶ τοῖς δικαζομένοις καταβάλλω μαντάριν, διὰ τὸ ἐμπεριέχειν τὸ σῶμα, τὸ δὲ αὐτὸ καὶ ὁ λεγόμεν@ φαινόλης. Which forme of garment the Author of the Dialogue aſcribed to *Tacitus*, touching the cauſes of eloquence corrupted, deſcribeth alſo in this manner. How much humility doe we thinke that thoſe cloakes brought to eloquence, wherewith being as it were bound and ſhut in we

Atheneus l. 3.

Artemidorus lib. 2. ὀνειροκριτικων c. 3.

we talke with the Judges, for then Orators pleaded in cloakes. In ſuch cloakes it is likely that the Apoſtles preached, or in coats, which Chriſtians uſed, or in long garments girt unto them, after the manner of the Jewes.

With *Beza* moſt conſent, that a cloake or coat to defend from the weather is hereby to bee underſtood, as *Chryſoſtome*, *Theophylact*, *Ierome*, *dialog.* 3. *contra Pelagianos*, *Calvin*, &c. *Ambroſe* and *Haimo* are Authors unto *Anſelme*. But *Tertullian* will have have it to bee a ſacred veſtiment, as a Surplice, or ſuch like, which covereth all the body appearing all over, and ſo having the name accordingly, φαινόλη ἀπο τοῦ φαίνεσθαι ὅλον. I ſubſcribe to that which is moſt commonly received of φελόνη, *fenole* being made, and the word now uſed *pennula*. And this argueth that *Paul* made account to travell againe, and ſo it was not his laſt impriſonment when hee wrote this, as alſo becauſe he ſent for bookes, that old writings and parchments probably of his owne writing. So that it ſeemeth hee made uſe of other mens workes, although hee were extraordinarily aſſiſted. Touching the Tribunes cloake, ſpoken of by *Anſelme*, it ſeemeth not to have beene ſuch, for then *Paul* might eaſily have beene knowne to be a Roman without his telling of it whereſoever he came, and much leſſe can I ſee any reaſon why it ſhould be taken for a deske with bookes, becauſe he mentioneth the bookes in ſeverall; and laſtly, that was no time to ſtand for holy veſtiments, or any outward circumſtances their troubles being ſo great, and times requiring their whole intention to ſubſtance.

Mayer.
Chryſoſt.
Theophylact.
Hieronym.
Tertul. de Orat. c. 12.

Note how provident and frugall *Paul* was, although a great part of the world were his Dioceſſe, yet he ſtudied ſo not to charge thoſe to whom he preached, that he provided him not many coats or cloakes, but if any time he had left his cloake in one place, the weather being warme, he had not another for his neceſſity againſt the cold came on without ſending for it.

Note.

And in that *Timothy* is appointed to bring it, note the great humility even of Biſhops then, that none of us now, although we have more outward dignity, may expreſſe pride in any thing, and that we may be content with a competency, not expreſſing ſo great a deſire of baſe lucre, by adding living to living without meaſure. And let us all learne of him to ſtudy and converſe amongſt bookes, even when we are old, and the time of our departure hence haſteneth on.

Note.

Note.

AN

AN EXPOSITION OF THE EPISTLE of Saint PAVL to TITVS.

THE PREFACE.

Chryſoſt. *Titus* was a Greeke by birth, and of Corinth, according to *Chryſoſtome*. He being a man of an excellent life and a ſound teacher, after his converſion by *Paul*, was by him made Biſhop of Crete, according to *Theodoret*. Saint *Paul* ſpeaketh of him as deare unto him, 2 *Cor.* 2. 13. and as of one that laboured in other parts alſo, 2 *Tim.* 4. 10. for hee ſaith that hee was gone to Dalmatia. But he returned and governed the Church in Creete untill his death, hee being then aged 94. yeares, as *Baronius* hath it. To this *Titus* Saint *Paul* wrote this Epiſtle, when he was in or neare to Nicopolis, as the Poſt-ſcript ſheweth, and as all generally conſent, which place is alſo here mentioned, as wherein he purpoſed to winter, *Titus* 3. 12. yet *Beza* denieth him to have beene there then, becauſe ſpeaking of his intent to winter in Nicopolis, he ſaith, I purpoſe to winter there. But this is too weake an exception, becauſe if he were but a mile or two from that City, to which he was ſtill going and comming, hee might well ſay ſo, and therefore we ſay that this was from about Nicopolis in Macedonia. For the time, it is ſaid by *Theodoret* to have beene written before the firſt to *Timothy*, and this appeareth to bee ſo indeed, becauſe at the time of his wintering in Nicopolis, he had not yet beene priſoner at Rome, as he was when hee wrote firſt to *Timothy*. *Baronius* calculateth the time to be *Anno Domini* 58. The argument is the ſame with that in the Epiſtles to *Timothy*, of both which it is a kinde of Epitome.

Theodoret.

Baronius.

Beza.

Acts 20. 6.

CHAP.

CHAP. I.

The Analysis and Sense.

IN this Chapter after salutations, the Apostle describeth Presbyters by many vertues requisite in them, and amongst others, one is, to be able to teach sound doctrine, and to confute gainsayers, the reason of his standing upon which is, because there were many adversaries whom he also setteth forth in their colours and teacheth how to confute. So that of this are three parts; first, a salutation or greeting, *vers.* 1, &c. to *vers.* 5. Secondly, a direction about the ordaining of Presbyters, *vers.* 6. &c. to *vers.* 10. Thirdly, a description of the adversaries of the truth, teaching how they ought to be dealt withall, *vers.* 10, &c. to the end of the Chapter.

Touching the first, there is the person saluting, *Paul a servant of God and Apostle of Iesus Christ, according to the faith of the Elect of God and the knowledge of the truth, which is according to godlinesse*, &c. *vers.* 1, 2, 3. and the person saluted, *Titus, my naturall sonne according to the common faith*, &c. *vers.* 3, 4. *Part* 1.

For the first, he intituleth himselfe likewise Gods servant, *Phil.* 1. 1. and an Apostle every where. But what meaneth this, *According to the faith*, &c. *Answ.* his meaning is, that he executed his office of Apostleship by setting forth none other faith than that of the Elect, to meet with such as opposed it, and *the acknowledgement of the truth which is according to godlinesse*: here he further declareth wherein the foresaid faith standeth, *viz.* in knowing and holding the truth set forth in the holy Gospell, the end whereof is to sanctifie and to season with godlinesse every one that embraceth it with his heart. So that as *Calvin* rightly noteth, the implicit faith of the Papists, which is without knowledge, is no true faith; and I may adde, that the faith of wicked livers is no true faith, because godlinesse floweth alwaies there-from in whom soever it is. *In the hope of eternall life, which God that cannot lie promised from eternity*; that is added, to shew that the faithfull doe imbrace and live, according to the Gospell in hope to be saved, this being alwaies annexed unto true piety; but in this which is added, *Which God promised before the world was made, or from eternity*; there are diversities of expositions, and therefore I referre the handling of it to the Text following, as also the next words, *His word in preaching*. 1 Vers. 1. *Calvin.*

Wherewith I have beene betrusted, &c. that is, the trust of preaching truly, which faith and word hath beene committed unto mee, and injoyned by the command of God. In naming himselfe the writer, the Apostle is so long at the very entrance, that all might learne what his office, and the office of every faithfull Pastor is, *viz.* of one whose service is to preach the faith, and to stirre up to true piety, and to declare the excellency and antiquity of that doctrine of salvation by Christ, which hee preached, that here by all gain-sayers and false teachers might at the very first bee terrified and borne downe. So that this is a very epitome or abridgement of the Gospell.

The person to whom he writeth, *Titus my naturall sonne, &c.* the like to this, see 1 *Tim.* 1, 2. 2

For the second part, *viz.* the direction about ordaining Elders here; first, he sheweth how much it concerneth him to know this, *v.* 5. for this cause he saith, that he left him at Crete, to set in order things remaining, and to ordaine Elders, that is, he having converted the Cretians from serving of *Iupiter* to serve God, and then departing to plant the Gospell in other Countries, he left *Titus* there to instruct them further, & to reforme things yet amisse amongst them, & *Part* 2.

Anſel. because he could not doe all alone, to ordaine Elders that might herein aſſiſt him, thus *Anſelme*, and others likewiſe.

Note. A notable example of humility in *Paul* to be imitated by all Preachers, he was willing to have the worke begun by him, to bee brought to more perfection by another, as *Calvin* noteth, and ſo ſhould all Preachers bee as one, not envying, but willing to have others doe that in the worke of the miniſtery which they have not done, rejoycing in their well doing as in their owne. Of Presbyters, ſee *Iam.* 5. 14. of ordaining, 1 *Tim.* 5. 22. Secondly, he ſetteth downe the properties requiſite in a Biſhop or Presbyter, *verſ.* 6, 7, 8, 9. being 16. as 1 *Tim.* 3. there are alſo 16. but here the word ἀνέγκλητος is twice repeated, ſignifying *without fault*, that is, any groſſe fault making him infamous, not altogether without ſinne, for ſuch no man is. And theſe are two things, ſaith Saint *Auguſtine*, where diſputing againſt *Pelagius* he uſeth theſe words, there are many that live without fault, and without complaint, but no man without ſin. Here is alſo the word μὴ αὐθάδη, not *ſelfe-willed*, which is not uſed there, that is, not harſh and inflexible, and ſo wedded to his owne will, and ſet to pleaſe himſelfe, as that he careth not whom he diſpleaſeth, as *Chryſoſtome*, *Theophylact*, &c. for a Biſhop muſt ſo teach, as that he may alſo be willing to learne to be adviſed by others; hee muſt learne as patiently as underſtandingly teach, according to *Cyprian*. Whoſo is otherwiſe diſpoſed, is apt to make ſchiſmes in the Church. Laſtly, for *apt to teach* in that place, here is *holding faſt the faithfull word, which is according to doctrine*; that is, ſtanding ſtifly for ſound doctrine againſt all falſe teachers, and ſtudying it ſo, as that he may be able to teach the truth and confute error.

Aug. lib. 1. contra Epiſt. Pelag. cap. 14. Multi ſine crimine ſunt, & ſine querela vivunt, ſed nemo ſine peccato. Chryſoſt. Theophyl. Cyprian. Tam patienter diſcat, quam ſcienter doceat.

Part 3. The third part, being the deſcription of falſe teachers, containeth firſt their number, they are many, and ill conditions, *they are vaine talkers*, unruly and deceivers, the nation whereof chiefly they are, *Chiefly they of the circumciſion*, that is Jewes, and the danger that is in them, *they overthrow whole houſes, teaching things that they ought not*, and therefore worthy to *have their mouths ſtopped*. Secondly, he proveth that which he charged them withall by a teſtimony of a writer of their owne. *A certaine man of themſelves, a Prophet of their owne hath ſaid, the Cretians are alwaies liars, evill beaſts, ſlow bellies, this teſtimony is true.* Thirdly, he exhorteth to reprove them ſharply, teaching the end of ſuch reproofe, that they *might returne to a ſound faith, and not take heed to Iewiſh fables.* Fourthly, hee confuteth that which they taught about the defilement that was in ſome meats, affirming that *to the pure all things were pure*; but contrariwiſe, to the wicked the very ſoule and conſcience was impure. Fifthly, he moſt ſharply cenſureth them in their preſent condition, *They profeſſe to know God, but in their workes they deny him, &c.* All which is eaſie to be underſtood, only becauſe Saint *Paul* alleageth an humane teſtimony and confirmeth it; a larger diſcourſe will be neceſſary hereabout, to ſhew who this Author was, and upon what occaſion he wrote ſo, and whether prophane writers may be alleaged in preaching, and therefore I refer it to the Texts following.

Verſ. 10, 11.

Verſ. 12, 13.

Verſ. 13, 14.

Verſ. 15.

Verſ. 16.

Upon the other paſſages a ſhort paraphraſe only will ſuffice. The word tranſlated *deceivers*, *verſ.* 10. is φρεναπάται, deceivers of minds, ſuch through their vaine talking were the ſeducers of thoſe times, *viz.* ſuch as ſtood for circumciſion and the obſerving of other legall rites, as of keeping daies, and abſtaining from meats, which they taught to be neceſſary even for all the faithfull unto ſalvation. Now their mouths he ſaith muſt be ſtopped, that is, by the weight of arguments and divine teſtimonies; for going on to teach as they did, whole houſes or families were turned after them, the true faith being thus overthrowne; and what did they aime at in their teaching ſo, but filthy lucre? that having drawne unto them many followers, they might have

have the greater maintenance from them. Thus *Anſelme*, and hee ſaith alſo that their filthy lucre might be underſtood of the gaining of ſoules to their errors, ſeeing as to win them to the truth is good gaine, ſo to draw them to error is baſe and vile gaine. But I preferre the former. The Apoſtle having convicted theſe for moſt wicked, exhorteth *Titus* ſharply to reprove them, thus providing that they might no more receive Jewiſh fables and mens precepts, that is, the doctrine of circumciſion, &c. without all proofe of holy Scripture, the rites of the Law, howſoever before preſcribed in the Word, being but figures, and the ſubſtance being now come, to teach that they ought ſtill to be obſerved, being no better than to tell a tale, and to urge men with mens commandements, becauſe they were not Gods any longer. And inſtancing in one particular about meats, hee ſaith, that none were to be counted uncleane, as they taught, but uncleanneſſe and cleanneſſe are to be meaſured by the purity through faith, or impurity through infidelity, and the error of thoſe that uſed them; the very ſoule of an hereticke being corrupted and made filthy by his error and ſinne. And ſo, although ſuch confeſſe Chriſt with their mouthes, yet by their deeds they deny him: for he is truth, therefore to teach falſhood is to deny him; he is alſo juſtice, therefore to be unjuſt is to deny him; and he is wiſdome, therefore to bee ignorant is to deny him: for by a lye the truth is denied, by unrighteouſneſſe righteouſneſſe, by filthineſſe ſanctity, and by ignorance wiſdome, as the ſame *Anſelme* hath it. They then that in the time of perſecution deny Chriſt for feare, are not the only men that deny him, and ſo ſhall bee denied by him, but alſo all heretickes and wicked men, although with their tongues they feſſe him, and ſo they cannot but be abominable and reprobate.

Anſelm.

Anſelm. Chriſtus ſapientia, juſtitia, veritas & ſanctitas eſt, per inſipientiam negatur ſapientia, per iniquitatem juſtitia, per mendacium veritas, & per turpitudinem ſanctitas.

Verſ. 2, 3. *In the hope of eternall life, which God that cannot lie, hath promiſed from eternity, but hath manifeſted in the proper times, his word in preaching.*

Text 166.

HOw could God promiſe this, when there were no men to whom hee might promiſe? for before the world, which is the time here pointed at, there were none. He is ſaid therefore to promiſe life everlaſting then, becauſe he did from eternity decree to beſtow it, and he made this promiſe to his wiſdome coeternall with himſelfe, that whoſoever ſhould beleeve therein ſhould have eternall life. The word tranſlated *from eternity*, is before ſecular times, that is, before that at the creation times were ſet by the courſe of nights and daies, moneths and yeares: for in this Chariot, as it were, and wheele, the times of this world doe ſlide away which began with the world. Now before this we muſt imagine a certaine time called *ævum*, which differeth from the time which now is in this, that it is ſubject to no mutation, but time is continually varying. *His word in preaching*; that is, *this life*, his Word he hath manifeſted by preaching, ſo that the Word here ſpoken of is life, and this life is the Word, which in the beginning was with God, and is God.

Anſelm.

Verſ. 3.

According to *Auguſt.* and *Hier.* the word *promiſed* is here put for *decreed* This expoſition howſoever, I doe not reject, yet looking more neerely into the words, I am compelled to thinke otherwiſe, *viz.* that from many ages backward eternal life hath bin promiſed unto men, not only to ſuch as thns lived, but even frō thence to this time. Whereas it may ſeeme by another place, 2 *Tim.* 1. 9. where it is ſaid, that life was given from eternity, the ſame word being uſed that is in this, that it muſt needs be expounded of the time before the world; I anſwer, that the place to *Timothy* may well be underſtood of a thing given or ordained before the creatiō of the world becauſe he ſendeth us there to the eternity of Gods decree, but there he hath no purpoſe to draw us out of the compaſſe of the time of this world, but to remit us to moſt ancient

Calvin.

times, as if he had ſaid, that many ages paſſed ſince the promiſe of eternall life by Chriſt made unto the faithfull. In this ſenſe, but in other words the Apoſtle ſpeaketh, *Rom.* 16. 25.

Mayer. Chryſoſt. That which *Anſelme* hath of decreeing, rendred by promiſing, is *Chryſoſtomes*, for he hath *promiſed*, ſaith he, is, he hath *decreed* to give, he hath propounded and predeſtinated with himſelfe in his owne minde. That of promiſing to his wiſdome or ſonne, is *Ieromes*. *Thomas Aquinas*, *Beza*, and others follow this of decreeing. *Piſcator* followeth *Calvin*. Now that wee may determine the better, whether expoſition is to be preferred, wee muſt have recourſe to the Greek words, πρὸ χρόνων αἰωνίων. The word αἰων, ſignifieth generally the whole time of this world meaſured by daies, weekes, moneths, and yeares, the adjective αἰωνια then joyned with χρονα, muſt needs ſignifie the whole age of this world, and not many ages only, by an age an hundred yeares being underſtood, and ſo by many ages many hundreds of yeares, wherefore theſe words may be moſt ſignificantly rendred thus, *before the times conſtituting the age of this world*, for theſe are moſt properly called times in the plurall number, becauſe one time is continually ſucceeding another, the times of this world thus becomming innumerable. That diſtinction then betwixt *ævum* and *tempus* is not to bee admitted, the word αἰων, or *ævum*, ſetting forth, as *Thomas Aquinas* obſerveth out of the Philoſophers, the age of this world conſiſting of times continually varying, and not that eternity before the world was made. So that the reading, which is, *before eternity*, is improper, the right reading is, *before the times of this world*, as hath beene already ſaid. The true meaning of the words being thus found out, *Calvins* expoſition cannot ſtand: for if hee had meant, before many ages, but, ſince the creation, he would have ſaid, πρὸ χρόνων πόλλων αἰωνίων. If it be ſaid, the word αἰωνια ſignifieth ſometime *ancient*, as *Rom.* 16. 25, 26. where the Goſpell is called, *A myſtery hid in ancient times*, χρόνοις αἰωνίοις σεσιγημένου, I anſwer, that this being granted, yet it followeth not, that when it is ſaid, before the ancient times, ſome time ſince the creation long agoe is meant, but that which was before, even the oldeſt times of this world. I ſubſcribe therefore to *Chryſoſtome*, God promiſed, when with himſelfe he purpoſed to give life to all his choſen in Chriſt. And in ſpeaking of this promiſe or purpoſe, he calleth him *God that cannot lie*, for our more aſſurance that it ſhall be performed as he hath promiſed. And this, he ſaith, was *revealed in the proper times*; that is, this promiſe of life or purpoſe which God had in himſelfe to ſave ſinners before the creation of the world, was laid open to ſuch as it concerned, at ſuch times ſince the world was made, as God thought it fit, firſt more ſparingly, and to fewer in elder times, but now under the Goſpell to all. And this revealing of his promiſe or purpoſe herein he calleth *The word in preaching*, as if he had ſaid, to beſtow life upon the faithfull God promiſed eternally, but that word of the Goſpell, wherein this his gracious promiſe or purpoſe towards man is declared, hee brought to light by our preaching, who ſet forth the ſame through Jeſus Chriſt at ſuch times as hee appointed for this purpoſe. *Calvin* expoundeth it thus, or underſtanding the preposition *per*, *by the word in preaching*, which he ſaith is not unuſuall amongſt the Greekes. But the ſenſe is good, as hath beene ſhewed, without underſtanding any thing. Some with *Anſelme*, by *the Word*, here underſtand *Chriſt*, the Word of the Father: but *Chryſoſtome* and *Calvin* the Goſpell, neither can it without forcing be expounded of Chriſt, becauſe although he be life to thoſe that beleeve, yet not he the Author of life, but the life it ſelfe which through him is attained, is here ſpoken of.

Piſcator. *Calvin.* *Hieronym. Chryſoſt.*

Note. Note, that the Goſpell doth not ſet forth any new doctrine, but the eternall decree of God touching the ſaving of ſinfull man by Jeſus Chriſt, which came not ſo to light as of late yeares, becauſe the time prefixed by God

God for the revealing of it was not come, and this is here and in other places inſerted, that wee might take notice of it, and ſo bee firme in our faith, becauſe as that which is new is deceitfull, ſo that which hath ever beene is moſt certaine and ſure.

Verſ. 12. *One of themſelves, a Prophet of their owne hath ſaid, the Cretians are alwaies liers, evill beaſts, ſlow bellies.*
13. *This teſtimony is true.*

Text 167.

THe queſtions ariſing here are firſt, with what words theſe doe cohere? *Anſelme* following *Ierome*, taketh them as having reference to *verſ. 5.* where the Apoſtle ſpake of his leaving *Titus* at Creta to ſet things in order: but entring into a conſideration of the many verſes comming betweene, he at laſt referreth them rather to the words going immediatly before. For he had ſaid that many amongſt them were vaine talkers, overthrowers of whole houſes, and ſuch as taught for filthy lucre; now to make this the more credible, he produceth this teſtimony touching the Cretians. They were liers, as he had charged them with vaine talking and deceiving; and evill beaſts, κακὰ θηρία, evill ſavage beaſts, like unto Wolves, and Lions, and Tygers, that uſe to deſtroy, anſwering to their devouring of whole houſes; and ſlow bellies, who did not uſe by honeſt labour to get their owne living, but by inſinuating themſelves craftily into the multitude through error, wherewith they moved their minds to follow them, and to communicate their goods unto them, anſwering to their teaching for filthy lucre. And this I take to be the true reſolution of this queſtion. There was a Proverbe of old amongſt the Greekes, τρία κάκιστα γένη, that is, three peoples whoſe names begin with κακιστα are the worſt, the Cilicians, the Cappadocians, the Cretians, for they were all noted to be liars. And according to this, *Eraſmus* in his Adages, amongſt the ſeverall vices of other Nations, noteth this of lying to have bin the vice of the Cretians in ſpeciall; for there he ſpeaking of divers evill conditions ſaith, more treacherous than a Carthaginian, more rough than a Scythian, more inhoſpitable than a Scythotauran, more vaine than the Parthians, more given to drinking than the Thracians, more diſdainfull than the Sibarites, more effeminate than the Mileſians, more fooliſh than the Arcadian, more vile than the Carian, and more lying than the Cretian. And he ſaith further, that it was a Proverbe, *Cretizare cum Cretenſi*, to lie or to diſſemble with a diſſembler. Evill beaſts to devoure they were, becauſe they ſuckt the bloud of mens ſoules, as it were, ſlaying them by their corrupt doctrine, and it is a fault wherewith all Ilanders have beene generally charged, *Omnes inſulani mali.* Of this *Plato* yeeldeth this reaſon, becauſe being uſed to get money by merchandize, they grow crafty and treacherous towards thoſe with whom they deale. And ſuch as get their living without honeſt labour, have uſually beene called ſlow bellies amongſt the Ancients, according to *Bullinger*, who alſo bringeth a verſe out of the Poet *Lucilius* for it; *Vivite lurcones, comedones, vivite ventres.* The Cretians therefore, who preferred to have abundance with error to pamper their bodies, before ſuffering want with the truth, are juſtly taxed by the name of ſlow bellies. But if theſe words be referred to thoſe immediatly going before, they may ſeeme not to agree, becauſe they of the circumciſion eſpecially are thereby taxed, who were the Jewes, not the Cretians. This doubt is moved and anſwered by *Anſelme*, although they of the Circumciſion are chiefly reproveable for perverting others, yet there were many beſides them of the ſame ſtampe, who altogether, becauſe they lived in Creta, are called Cretians, and are branded alike with ignominy.

Mayer. Queſt. 1. Hieronym. Anſelm.

Eraſm. Adag. Chiliad. 1. Cent. 2. Adag. 29 Pœno perfidior, Scytha aſperior, Scythotauris inhoſpitalior, Parthis vanior, Thracibus bibacior, Sibarita ſaſtuoſior, Mileſius effœminatior, Arabe ditior, Arcade ſtolidior, Carione vilior, Cretenſi mendacior.
Plato lib. 4. de legibus.
Bulling.

A ſecond queſtion offering it ſelfe here is, whoſe ſaying is here alleaged, and why hee is called their Prophet? *Anſwer.* All conſent that it was a verſe taken out of *Epimenides* a Poet of Creta, the booke written by him where-

Qu. 2.

in

in it is found, being intituled περὶ τῶν χρησμῶν, of prophecies, and so he is called one of their Prophets, which was also a common appellation of Poets, as who were the teachers, and instructers of the people in things pertaining to morality, and were divers of them held to be such as had a propheticall spirit in them as *Plato* saith, who also calleth them the sonnes of the Gods, and they challenged unto themselves to have the spirit and God in them.

Plato lib. 2. de Repub.

Quest. 3.

A third question is, upon what occasion *Epimenides* spake thus of the Cretians, and whether the Apostle did well in justifying his writings? *Answer.* *Chrysostome* and *Ierome* say, that the Cretians had amongst them in their Island the sepulcher of *Iupiter* with this inscription, *hic jacet Iupiter*, and so contrary to the opinion of other heathens affirmed him to lie buried there and not to be in heaven. Against this *Epimenides* wrote, teaching that the Cretians lyed herein, for thou (O *Iupiter*) saith he, didst never dye, but livest alwayes in heaven as an immortall God. And in speaking upon this hee uttereth this verse Κρῆτες ἀεὶ ψεῦσται κάκ᾽ θηρία γαστέρες ἀργαί. Now the Apostle in affirming this to be true, is not to be understood, as justifying the whole booke of *Epimenides*, or the thing treated upon touching *Iupiter*: for he was a mortall man indeed, and died and was buried as other men, although the foolish heathen tooke him for the chiefe God. But in saying this is true, hee meaneth nothing else but that the inhabitants of those parts were not unjustly branded with those ignominious imputations, and as for the occasion whereupon the Poet spake thus, hee regarded it not, and thus the foresaid fathers doe also resolve this doubt.

Chrysost. *Hieronym.*

Epimen. Tu minimè obiisti, sed in Cœlis, quasi Deus immortalis semper vivis.

Quest. 4.

A fourth question may be, whether in impugning vice, or teaching vertue, any thing may bee alleaged out of an heathen writer, according to this example of Saint *Paul*? *Answ.* Some saith *Calvin*, are so superstitious that they dare not borrow any thing out of prophane writers, but they are herein to be reproved: for all truth is of God, and therefore if any thing be wittily and truly spoken by the wicked, it is not to bee rejected, because it commeth from God: againe, seeing all things are Gods, why should it not bee lawfull to apply for his glory, whatsoever may bee aptly brought forth for that purpose. See the oration of *Basilius*, πῶς τοὺς νέους, &c. yet there is a fault amongst preachers now adayes in alleaging other authors, besides the holy Scriptures, in that many doe so for ostentation, and are over frequent herein, as if they propounded to themselves to preach their sayings as well as the dictates of holy Scripture, and so set up an estimation of their great learning and reading in the hearts of their hearers, as well to set forth Christ and his truth. There is no warrant here for such teaching, for the Apostle wrote much and taught much, yet he useth such testimonies but once or twice only, as here, *Act.* 17. 2 *Tim.* 3. 6. *Iud. Epist.* and therefore to take example by him, is to bee very sparing in this kinde also.

Calvin.

Quid omnia Dei sint, cur non fas esset in ejus gloriam applicare quicquid in eum usum apte conferri potest?

Note.

See here the wonderfull grace of God in Jesus Christ, in that hee set up a Church amongst a people so infamous for vice, that we who be his Ministers may take courage to teach and preach the truth even amongst the vilest, expecting successe in so doing.

CHAP. II.

The Analysis and Sense.

IN this Chapter *Titus* is exhorted to continue in teaching sound doctrine contrary to the maner of those that were attent to Jewish fables, *vers.* 14, *Chap.* 1. shewing both what elder men and elder women, and younger should be, and how he himselfe should live and teach servants to doe, laying

ing downe the ground of all this, Gods end in sending the Gospell, which was, that wickednesse being forsaken, we should all live holily and godlily. Of this then there are two parts: First, an exhortation, *vers.* 1, 2, *&c.* to *vers.* 11. Secondly, a ground of this exhortation, *vers.* 11, 12, *&c.* to the end of the Chapter. The exhortation is laid downe first in generall, *vers.* 1. *Speake thou that which agreeth to wholesome doctrine.* Secondly, the parts of wholesome doctrine are declared: First, that *old men bee sober, grave, temperate, sound in the faith, love, and patience.* The word translated *sober* πρεσβύτας, is watchfull, or sober, because an immoderate diet causeth sluggishnesse; now old men are naturally through the abounding of flegmaticke humours, sleepy, and yet commonly have businesses of great importance committed to their managing; wherefore it is necessary for them to bee sober especially. Grave also they must bee in their manner, and not wanton like young men, *Ierome* expoundeth it, *pudici, chast*, and not lustfull, as they that be of younger yeares, lest by their ill example the younger bee brought to ruine. The word translated *temperate*, is νηφαλίους, being also taken for such as can moderate their passions, by *Chrysostome*, because the aged through their infirmity are apt to bee soone angry. But the vulgar latine hath it, *wise*, and this may seeme better to agree, because patience here followeth; old men are apt to dote, against this therefore he opposeth, that they should be wise to give good counsell. *Sound in faith &c.* that is, firme and strongly setled, for soundnesse, as *Anselme* hath it, is here opposed to languishing. Secondly, that old women, *should apparell themselves, as becommeth holinesse, that they bee no false accusers, or given to much wine, &c.* In beginning to speake of women he saith, *Likewise old women should, &c.* These words are generally taken, as intimating that the like sobriety, gravity and good counsell is required in them. None but *Theophylact*, make any question here, but that old women are meant in generall, but hee expoundeth it of Presbyters wives, for which there is no reason. The words translated, *apparelling themselves so as becommeth holinesse* are ἐν καταστήματι ἱεροπρεπεῖ, that is, as *Bullinger* hath it, in the gesture, carriage, and motion of the body shewing holinesse, or as *Ambrose, in statu religione digno*; women are given to vanity of apparell even to the last, and therefore this in speciall is required of old women. And because they are given much to talking, and oft times of those things, whereby strife ariseth, he forbiddeth them to be διάβολοι, *false accusers*. And against that desire to wine, by reason of their much frigidity, he opposeth, *not given to much wine*, because this killeth the memory even in the young, and therefore in the old much more, making them thus unfit for any good office. Hee proceedeth, teaching that they should instill wisdome into young women, *viz.* their daughters and maids, when they came to the married estate to love their husbands and children, &c.

The third part of wholsome doctrine here is, that young men also be sober that is, according to *Ierome*, not onely sober, as was prescribed to old men, but that they should ensue all the graces, and vertues before mentioned in speaking of the aged, for which cause the word ὡσαύτως *likewise* is againe used. And unto these directions for the teaching of others, hee annexeth a *memento* for *Titus* himselfe, above all to have a care in his owne example to teach these things unto others. But because in speaking of this the Apostle placeth his words so, as that there is some difficulty about the understanding of them, whereupon some difference hath beene occasioned amongst Expositors, I will handle this as a difficult Text, more fully by and by.

The fourth part of wholesome doctrine is, *That servants be subject to their owne masters, not speaking against them, not stealing, &c.* How these precepts are to bee understood, see by the like places, *Eph.* 6. *Col.* 3. 22. Whereas hee biddeth them to *please their masters in all things*, it is to bee restreined, as all precepts in this kinde, so farre forth as standeth with the feare of God. *Calvin* saith,

Vers. 1.

Vers. 2. 1

Hieron. ne frigido jam ad libidinem sanguine exemplo sint adolescentibus ad ruinam. Chrysost.

2 Vers. 3, 4, 5.

Bullinger. Ambros.

3 Vers. 6.

Vers. 7.

4 Vers. 9, 10.

Calvin. ſaith, that ſervants have beene often brought up in comedies, railing at their maſters, and that in times paſt they were as commonly theeves as ſervants. Need therefore was there, that they ſhould be admoniſhed in theſe reſpects, and to be faithfull, *So adorning the Goſpell of God our Saviour*, a ſpeech full of

Note. incouragement to the meaneſt Chriſtian to be righteous, ſith God taketh himſelfe herein to be graced by them.

Part 2. Touching the other part of the Chapter, *verſ.* 11, *&c.* The ground of theſe exhortations to all ſorts is, *That Gods grace hath appeared to teach us to deny ungodlineſſe and worldly luſts, &c.* This ground is threefold: firſt it is the ſcope and drift of the Goſpell to weine us from ſinne unto all righteouſneſſe and holineſſe. Secondly, To live otherwiſe doth not agree with the hope, which we have of the glory to come together with Chriſt, who is moſt holy. Thirdly, Chriſt hath beene at great coſt to bring us to this, *Hee hath given himſelfe for us, that he might deliver us from all unrighteouſneſſe, and cleanſe us for himſelfe &c.* herein ſaith *Bullinger*, hee alludeth to that, *Exod.* 19. Laſtly, in way of

Verſ. 11, 12. *Verſ.* 13. *Verſ.* 14. *Verſ.* 15. Epilogue hee biddeth *Titus* to teach thus, and to reprove oppugners with all authority, not as taking imperiouſly upon himſelfe, but uſing all diligence to inculcate theſe things, as *Eraſmus* well noteth. *Let no man deſpiſe thee*, that is, walke ſo circumſpectly, and teach ſo truly and diligently, as that none may juſtly have thee in contempt, or ſpeake diſgracefully of thee.

Text 168. Verſ. 7. *Above all things ſhewing thy ſelfe an example of good workes, in doctrine incorruption, gravity, ſound ſpeech that cannot bee condemned.*

Mayer. THeſe words are thus rendred in the vulgar Latine, *in doctrine, in uncorruptedneſſe, in gravity, ſound ſpeech that cannot bee reproved*; if it bee read thus, a like paſſage is, 1 *Tim.* 4. 12. But this differeth from all greeke copies, which are rather to bee followed. But according to the greeke, they which read it, yet by placing one point ſeverſly, make a difference. For ſome make the

Theophylact. Oecumen. comma at workes, as in the reading propounded, yeelding this for the ſenſe, herein (O *Titus*) ſhew thy ſelfe a patterne of good workes, in executing thy doctorall office, by preſſing a ſound and uncorrupt heart, gravity and no levity in thy carriage, ſound ſpeech and not vaine and unprofitable, ſo that none

Calvin. Bullinger. may bee able juſtly to tax thee. Others point the words otherwiſe; *Shew thy ſelfe an example of good workes in doctrine, integrity, gravity, &c.* expounding them thus, whilett thou teacheſt good workes unto others, ſhew thy ſelfe an example herein, and this thou ſhalt doe if thou beeſt grave, uncorrupt, of ſound ſpeech, &c. that is, not onely teaching the truth publikely, but in thy private communication, as in deed, ſo in word and ſpeech approving thy ſelfe, that none of both theſe wayes thou maiſt bee worthy to bee blamed.

Anſelm. *Anſelme* followeth this reading, but yet differeth in his expoſition. For ſhew thy ſelfe a patterne of good works in doctrine ſaith he, is as much as let thy example teach other men, thou not being corrupted with praiſe or gaine, let them learne hereby to be uncorrupted, and thou being chaſt, let this teach them chaſtity, for how excellently ſoever a man doth by word teach theſe things, yet if his example teacheth not the ſame, the meaneſt Preacher, giving a good example, ſhall preach more effectually than he.

Syrus. The Syriacke reſpecting the ſenſe onely, readeth it thus; In thy teaching let thy word be ſound, grave, uncorrupt. And theſe are the differences amongſt Expoſitors about the interpretation of this place. I preferre that reading and pointing, which is according to the greeke, *Shew thy ſelfe a patterne of good workes, in doctrine uncorruptedneſſe, &c.* and this I take to be the plaine meaning. Doe not onely urge others to doe and live well, as hath beene ſaid, but lead thy life ſo, as that thou maiſt bee an example of godly living unto them, and in thy teaching, that is, in preaching the word of God, to move men the rather

rather, bee uncorrupt, that is, bee not moved to teach for favour or hatred, and be grave, moving thine auditors thus to reverence the more thy teaching, and let the word or doctrine taught by thee be sound, that none may bee able to tax it, as hereticall or erroneous. For the the first words alone are sufficient to set forth of what life hee should be, that which is added of doctrine then is certainely to bee restreined hereunto. Let the understanding reader consider, and I doubt not, but hee will, rejecting all other expositions, herein consent with me.

Note, that as a Preacher is to teach truly and diligently, so that hee may prevaile the more with the people, he ought in his example to expresse what in word he teacheth. It is a long journey, saith *Seneca*, by precepts but short and effectuall by examples.

And most excellent is the saying of *Gregory*. In thy doings, saith hee to a certaine Bishop, let there bee examples of living well to the common people, exercise in works that which thou teachest and preachest to those that are under thee. Let thy deeds profit for the correcting of others, let them take the immitation of thy life for an helpe unto themselves, and hasten to shew thy selfe such in all thy workes, that they which cannot, or by negligence are not formed by reading, may have the Scripture and the exposition in thee.

Note.

Seneca. Longum est iter per præcepta, breve & efficax per exempla.

Gregor. Epist. ad Agnet. Fundens. ep. scop. In tuis actibus pl. bi exempla bene vivendi exhibeant, operibus exerce quod subjectos dices & prædicas, actibus tuis in aliorum correctione proficiant, in doctoribus sibi vitæ tuæ imitationem assumant, sicque te in cunctis operibus exhibere festina, ut Scripturam construction emque in te habeat quicunque aut negliget aut non potest lectione formari.

CHAP. III.

The Analysis and Sense.

IN this Chapter the Apostle exhorteth *Titus* to teach subjection to Princes, and gentlenesse towards all men, because they which are now faithfull were in times past unbeleevers, but by the grace of God brought to this good estate. Then hee urgeth to good workes againe, and to desist from busying themselves about unprofitable Questions. He giveth warning against heretickes, speaketh of some particular persons, repeateth againe his motion for good workes, and concludeth with salutations.

Of this Chapter then there are six parts: first, an exhortation to teach subjection to the higher powers, and gentlenesse towards all men, *vers.* 1. 2, *&c.* to *vers.* 8. And here againe is first the duty to which hee exhorteth, first, to bee subject to principalities and powers, and to obey them, of which enough hath beene said, *Rom.* 13. Secondly, to bee ready to every good worke: Thirdly, to speake evill of no man: Fourthly, to bee no fighters, but meeke towards all.

Part 1.

Vers. 1, 2, &c.

1

Vers. 1, 2.

Secondly, here is a reason why the faithfull should thus temper themselves towards others, how ill soever their deserts were, *Wee were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, &c.* but from this estate, by the loving kindnesse of God our Saviour, wee have beene delivered without any merit of ours, being washed by baptisme, and sanctified by the holy Ghost, diffused into our hearts through Jesus Christ, that being justified by his grace we might be saved. All things here are plaine and easie to bee understood. This should be a motive to us to be meeke, and to abstaine from reviling others, that be wicked, because naturally we are such, and whilest wee were in that estate, wee would not have had others dealt so with us. Learne we, that it is profitable for us to remember what we have beene for our humiliation: Secondly, that part of the life which is led in sinne, is led foolishly, and in the slavery of wickednesse.

2

Vers. 3, 4, 5, 6, 7.

Thirdly, such as are yet in a wicked estate, may soone bee converted, and therefore are not to be contemned, but pitied: Fourthly, when any man

Note.

is converted, it is meerely of grace, neither can hee prepare himſelfe for it, as the Papiſts teach, for all that is done before, is the ſerving of ſinne and rebellion againſt God. Neither doe our workes merit any thing after our calling. They object, that the Apoſtle ſpeaketh in the preter tenſe, *not for workes which we had done*, and therefore workes done after are not excluded. *Calvin.* This objection is handled and reſolved by *Calvin*, ſaying, they that reaſon thus, goe quite from the ground of our comming into a regenerate eſtate, *viz.* the only grace of God. For if it bee of grace that wee come into this eſtate, then our good workes are the fruits of Gods grace, neither can wee poſſibly be ſaid to merit hereby. And to put this matter out of all doubt, having ſpoken of our regeneration, and the diffuſing of the holy Ghoſt in our hearts, he addeth, *That being juſtified by his grace wee might bee heires, &c.* and not, that being juſtified we might by the good workes which henceforth we doe, be heires. If queſtion be made, what is here meant by juſtified, the anſwer is plaine, that it is not to be made righteous by inherent righteouſneſſe, but by faith in Jeſus Chriſt, whereby his perfect righteouſneſſe is made ours, and all our ſinnes are forgiven, and ſo we become heires through hope of the Kingdome of heaven, not yet poſſeſſing it, but through hope, it being now our inheritance of grace, and not of our owne merit, as *Anſel.* ſpeaketh and *Calvin*. *Anſelm.* For having ſpoken of our ſanctification, he returneth to our being juſtified and ſaved before ſpoken of, under theſe words only, *He hath ſaved*, that hee might throughly ſet forth all to bee of grace, nothing of merit.

Part 2. The ſecond part is a declaration what hee would have him hold the faithfull to, and what to avoid, *verſ.* 8,9. *This is a true ſaying*, that is, this which I have delivered, touching the grace of God towards us in Chriſt Jeſus. *And touching theſe things, I would have thee earneſtly to affirme*, that is, aſſure all the faithfull hereof, that they may confidently beleeve it. *That they which beleeve in God, may bee carefull to goe before others in good workes*; that is, may have a moſt intent care bending their whole minde unto it, in Greeke, προϊστῶσι, to be eminent in well doing, *grace*, *Beza*, *Anſelme*, and others: but *Calvin* to give the preeminence unto good works, not ſo fitly. *Chryſoſtome*, to ſee that good workes bee done for the releefe of the poore, but I ſtill preferre the firſt: *Theſe things are good and profitable unto men*, that is, to teach thus turneth to the great advantage of mens ſoules, whileſt they reſt not upon a bare faith, but doe good alſo, and bring forth fruits worthy of faith. *But fooliſh queſtions and ſtrifes about the law avoid, &c.* the like to this is 1 *Tim.* 1. 4. the queſtions about the Law were touching meats and dayes to bee obſerved, for which the Law was urged by ſuch as did ſtill Judaize, thus *Anſelme*.

Part 3. The third part is a caveat againſt heretickes, *verſ.* 10,11. *An hereticke after once or twice admonition avoid, knowing that ſuch an one is overthrowne and ſinneth, being judged of himſelfe.* What hereſie is, I have ſhewed, 2 *Pet.* 2. 1. from whence wee may gather, that an hereticke is one who preferreth falſe doctrine, ſo as hee will not bee reclaimed, but is addicted to his owne errour againſt the whole Church of God. *Anſelm.* Thus *Anſelme* alſo deſcribeth him, diſtinguiſhing betwixt an hereticke and a ſchiſmaticke, in that this laſt goeth from the Church upon ſome epiſcopall diſſention, yet it is commonly upon a difference in opinion alſo. But by an errour held againſt the truth, any errour, as I take it, is not to be underſtood, but any errour oppoſite to the grace of God in Chriſt, or againſt the analogy of faith ſet forth in the Apoſtles Creed. *Calvin.* For this ſee more in my *Praxis Theologica. Iam.* 1. *Doct.* 21. *Calvin* will not have any diſtinction here betwixt heritickes and ſchiſmaticks, for ſchiſmatikes are ſuch, ſaith hee, as reſt not in the doctrine of the Church, but trouble the peace thereof with their contrary opinions and diſputes. But howſoever the ſchiſmatickes here ſpecially ſpoken againſt were heretickes, yet every ſchiſmatick

is

is not ſo, becauſe ſome make a trouble in the Church about circumſtances, for which they are not to be avoided, but to be borne withall, till they outgrow this weakneſſe and become ſtronger. He biddeth him to avoid an heriticke after once or twice admonition: that is, according to ſome, when he hath beene ſometimes dealt withall about his errour, but doth ſtill obſtinately perſiſt therein, ſpend no more time in arguing with him, but thenceforth refuſe altogether ſo to doe, becauſe now there is no hope of his recanting, but that more hurt will redound to others by arguing with him, they being made to thinke that hee hath truth on his ſide, and the rather, becauſe it is the manner of ſuch before ſimple people to inſult, as having the better againſt their oppugners, and their malice alſo doth thus increaſe. According to others, an heriticke is to be avoided in reſpect of familiarity or converſing with him, and this is confirmed by a like place, 2 *Iohn verſ.* 10. By admoniſhing once or twice we are not to underſtand ſo many times only, for *Ambroſe* readeth it, *After the firſt admonition*, but when he ſeemeth to be incorrigible. For ſuch an one is like unto an houſe overthrowne and pulled downe to the ground, ſo as that it can neuer be reedified againe, *being condemned of himſelfe*, that is, becauſe he knoweth that he erreth, but through obſtinacy and malice refuſeth to recant, or as *Ierome* and *Anſelme*, voluntarily excluding himſelfe out of the Church, out of which no ſalvation is to be had, or as *Bulling.* thy forbearing to deale any further with him, being in no part a cauſe of his condemnation, but hee himſelfe being the onely cauſe thereof unto himſelfe.

Ambroſ. Calvin.

Anſelm.

Calvin.

Hieronym. Anſelm. Bullinger.

The fourth part is an invitation of him over to him, when hee ſhould ſend *Artemas* or *Tichicus* to him, the place whither hee would have *Titus* come, was *Nicopolis*, where hée purpoſed to winter, and *Zenas* the lawyer and *Apollo* he biddeth him to ſend thither before, being well provided for, that they might want nothing. *Artemas* and *Tichicus* were two famous teachers abiding then with *Paul*. *Nicopolis* was a City in *Epirus*, taking the name of *Auguſtus* his victory over *Antony* and *Cleopatra*, ſo *Ierome*; but there is another *Nicopolis* in Thracia, of which *Chryſoſtome* underſtandeth it, but moſt follow *Ierome*. Now although the Apoſtle did much deſire *Titus*, yet ſuch was his care of the Cretians, that hee would not have him come over, till that he had ſent ſome other ſupply to that Church in his abſence, as all agree.

Part 4.

Verſ. 12, 13.

Hieronym. Chryſoſt.

Apollo was an eloquent Preacher at Corinth, 1 *Corinth.* 3. it ſeemeth, ſaith *Anſelme*, that hee then was gone from Corinth by reaſon of the diſſentions there, and ſo abode with *Titus* in Creta, but afterwards he returned to Corinth againe. Who *Zenas* was I cannot finde by any, but hee was one expert in expounding the Law. Theſe two he would have ſent before unto him, that when he ſhould ſend to Creta, he might not be deſtitute of a Miniſter. But he biddeth him to provide for them, intimating his owne poverty. And if it ſhould be doubted, whence *Titus* ſhould have wherewithall to furniſh them for this journey, he ſubjoyneth in the next words, *Let ours learne to goe before others in good workes for neceſſary uſes*, which is the fifth part of the Chapter, and may be called a commiſſion to *Titus* to take of the Chriſtians of Creta for the furniſhing of *Apollo* and *Zenas* with neceſſaries. And in ſpeaking of them he calleth them ours, *Let ours learne, &c.* becauſe he had converted them unto Chriſt, and by *Titus* they were further inſtructed in the truth.

Anſelm.

Verſ. 14.

Part 5.

The ſixth part is a paſſage of ſalutations to *Titus* from all that were with *Paul*, and to all the faithfull with *Titus*, whereunto a benediction is annexed, *Grace be with you all. Amen.*

Part 6.

AN EXPOSITION OF THE EPISTLE of Saint PAVL to PHILEMON.

THE PREFACE.

Theodoret.

Philemon was a Phrygian, he dwelt at Coloſſi being a man of noble condition, and in his houſe the faithfull had often meetings, he being alſo very liberall to the poore, ſaith *Theod. Oneſ.* one of his ſervants, having ſtolne ſomething from him fled to Rome, but it fell out ſo, that hearing *Paul* hee was converted and baptized, being much changed from that which hee had beene before; wherefore *Paul* here commendeth him to his maſter againe, and he proved afterwards a famous preacher of the Goſpell, and ſo Biſhop of Epheſus after *Timothy*, as ſaith *Ignatius*, who alſo highly commendeth him: he was afterwards in the time of *Trajan* crowned with martyrdome at Rome. *Theodoret* ſaith, that the houſe of *Philemon* ſtood undemoliſht in Coloſſi in his time. This Epiſtle was written at the time of *Pauls* firſt impriſonment, when hee was now in hope to be releaſed, as appeareth, *verſ.* 22. about *anno* 60. It hath beene thought unworthy by ſome, ſaith *Theodoret*, to be numbred amongſt the canonicall ſcriptures, becauſe it is but ſhort, and intreateth only of familiar matters, but it is indeed, ſaith he, full of divine inſtructions touching the hope that may bee of the converſion of the very worſt, the account that ought to made even of the meaneſt, that are godly, and the band whereby ſervants are tied to their maſters, not being exempt by reaſon of their grace, &c. *Bullinger* admireth this Epiſtle, as exceeding all that any orators have done, for the art and learned brevity wherein it was contrived, and that in a deliberative kinde.

Ignatius Epiſt. ad Epheſ.

Bullinger.

THE

THE EPISTLE

With the Analysis and Sense.

IN this Epistle after the superscription, *Philemon* is praised for his great grace, whereupon the Apostle presuming commendeth *Onesimus* his servant unto him, whom hee sent herewith, using divers arguments to move him to receive this his run-away servant into his favour againe, and then putting him in hope that hee should shortly bee delivered out of prison and come to Colossi, he willeth him to prepare for his entertainment, so concluding with divers salutations.

Of this then there are foure parts: First, a superscription, *vers.* 1, 2, 3. Secondly, a congratulation, *vers.* 4, 5, 6, 7. Thirdly, a petition, *vers.* 8, *&c.* to *vers.* 23. Fourthly, salutations and blessings, *vers.* 23, 24, 25.

Touching the first, hee writeth himselfe not Apostle, but the prisoner of Christ, to move *Philemon* the more in his affection towards him, and towards *Onesimus* for his sake, who in this his afflicted estate had so diligently ministred unto him, and he joyneth with himselfe *Timothy*, that partly for regard unto him *Philemon* might the rather incline to the request following. *To Philemon our beloved and fellow-labourer.* *Anselme* observeth that as here, so in the Epistle to the Philippians, and in that to the Colossians *Timothy* is joyned with *Paul*, intimating that whilest *Timothy* was with him in his first bands at Rome these three Epistles were written, that to the Colossians at the same time with this, and that to the Philippians much about this time also.

Part 1.

Vers. 1, 2, 3.

Anselm.

Some gather from this, that *Philemon* is called *Pauls* fellow labourer, that hee was a preacher of the Gospell: but *Ambrose* holdeth that hee was not, but one that privately endevoured to promote the Gospell, giving hospitality to Preachers and to other faithfull persons. I preferre this of *Ambrose*, because he is spoken of, not as a preacher, but some great man from whom many had refreshing, and in whose house the faithful had their assemblies, which was not a thing usuall with Preachers, they being then poore men. Moreover *Archippus*, by the consent of all, who is next named, was the Minister of that Church, *Coloss.* 4. 17. and it is probable that he lived in the house of *Philemon*, as some say being his sonne, to him also he writeth, and to *Philemons* wife *Apphia*, and to his whole household here called the Church, to make them parties in the same suit, and he calleth *Archip.* his fellow souldier, because it is likely that in standing for the truth with him he had borne the brunts of some persecutions already. Thus *Ambrose* and *Ierome*; yet *Primasius* saith, that *Archippus* was only a Deacon, and that *Epaph.* was the Bishop of the Colossians. The blessing of them with *grace and peace* is usuall in other Epistles also, and therefore needeth not here to be spoken of.

Anselm.
Calvin.
Bulling.
Ambros.

Ambros.
Hieronym.
Primasius.

Part 2.

Touching the second part, hee congratulateth his love and faith in Jesus Christ, and towards all the Saints, saying, *I give thankes to my God, making mention of thee alwayes in my prayers, hearing of thy love and faith, which thou hast towards the Lord Iesus Christ and all his Saints.* Some make a question here, whether the word *alwayes* ought to be referred to praising or to praying; but it is plaine that he alwayes remembred him in his prayers, and so he being a man worthy, he also praised God alwayes for him, as *Anselme* hath it, and *Calvin* is indifferent, whether it bee referred to the one or to the other. The cause for which he praised God in his behalfe was his love and faith towards Christ, &c. Some, because faith is placed after love, and then *towards Christ and his Saints*, thinke that there is a misplacing of these words, it being meant faith

Vers. 4.
Vers. 5.

Anselm.

Calvin.

Calvin.
Bullinger.

Cornel à lapide.

faith and love towards Christ and his Saints. Others againe take the advantage of these words thus ordered, saying, that hereby it is taught, that faith is to be had in Christ, and in the Saints also, and likewise hee is to bee honoured and called upon, and they also. But as I like not that of misplacing, so much lesse can I admit of this consequence. *Chrysostome* and *Ambrose* both doe note that it is here said faith in or towards the Lord Jesus, and towards his Saints. And *Ierome* upon *Exod.* 19. upon these words, the people beleeved God and his servant *Moses*, saith, It is thus set downe to teach, that who so beleeveth in God cannot otherwise receive his faith but by beleeving in his Saints also: for that is not perfect love and faith in God, which is attenuated by hatred and infidelity in his Ministers. But none of the fathers doe hereupon teach with the Jesuite, that the Saints are to be beleeved in, so as that wee may undoubtedly ground upon any thing at any time taught by the Church, as if they did share with Christ in that divine property, most certainely to teach the truth in all things, and touching invocation upon them, they speake not a word. Our faith must bee according to the Apostles direction here, as our love unto them, that is, such as may extend unto them in the fruits thereof which wee bring forth. For hee doth not treat of faith in Christ here, but εἰς Χριστὸν, the love and faith which thou hast unto Christ: but admit that beleeving in Christ and in his Saints is meant, to which it is drawne, yet any of his Ministers indifferently are not to bee understood, but such onely, as as were infallibly guided by the Spirit of God, and they which in teaching kept close to their writings.

Chrysost. *Ambros.*

Hieron. non solùm in Mose, sed in omnibus sanctis ejus audit, ut quicunque credit Deo aliter ejus fidem recipere neqeat, nisi credat & sanctis ejus. Non est enim in Deo perfecta dilectio & fides, quæ in ministros ejus odium & infidelitatem tendatur.

For thus *Anselme*, speaking in the words of *Ierome* used before, saith, hee cannot beleeve in God, that beleeveth not in his Saints, that is, the Preachers and authors of the holy Scriptures. How the Church is to bee beleeved in, see more in my Catechisme. The true sense of these words, according to the same *Anselme*, is this; Hearing of thy love toward Christ and all his Saints, and of thy faith, readily embracing, what hee and his faithfull Ministers guided by his spirit have taught, which he calleth faith given to him and to them, I give God thanks for the same, nothing doubting, but that a man so full of love, will remit in love his servant returning unto him, and one of such faith will accept of a servant now by faith made one with him, and of the same mysticall body. Or more briefly this, thy love towards Christ, and faith in his name, and thy hearty affection towards his faithfull servants, declaring thy true and unfained faith, whereby thou hast passed unto them, having thus an holy union with them, being thy selfe thus made a Saint also. *That the Communion of thy faith may be effectuall in the knowledge of every good thing in you, towards Christ Iesus.* This is the thing for which hee so assiduously prayed in *Philemons* behalfe, although some expound it, as a progresse in the praises of *Philemon*. But it is plainly to bee referred to the praying before mentioned. For although *Philemon* declared his faith by his good workes, yet a confirmation in his so doing was necessary to be prayed for, and therefore I hold with others, that these words containe the argument of his prayer, and this exposition *Anselme* giveth also. The meaning of these words is, that faith may still worke so in the bringing forth of good fruits for the comfort of others, as that there may bee in thee and thy family experimentally every good thing that ought to be in a Christian family, towards Christ and his members, that howsoever faith be a thing latent in the heart, yet hereby it may bee knowne and taken notice of by others. To this effect almost *Calvin*, but that he is inclining to thinke that these words *towards Christ*, would bee better read *in Christ*, forsomuch as all the good, that any man doth is to bee referred to Christ, and it is in him that wee doe it, so likewise *Anselme* and others, following the vulgar latine which readeth it, *in Christ Iesus*. But it is εἰς χριστὸν Ἰησοῦν, and being rendred *towards Christ*, the sense is better, because the good that is done to

Anselm.

Vers. 6.

Anselm.

Calvin. *Cornel. à lapid.* *Theophyl.*

the

the faithful, is done unto Christ. The word *effectuall* in the vulgar latine is evident, which indeed is the end why faith should communicate it selfe unto others in the good effects. Vers. 7. *For we have much joy and comfort in thy love:* the word translated *joy*, is χάριν, signifying commonly grace, but once besides in this place, it signifieth the same with χαρὰν, *viz.* 2 *Corin.* 1. 15. so *Chrysostome, Theophylact, Erasmus, Because the bowels of the Saints are refreshed by thee (brother:)* that is, by the kindnesse, which outwardly thou shewest to the faithfull, their very hearts and soules are cheared, being fully assured of thy unfained affection towards them, and therefore *Onesimus* now being one of the Saints, we doubt not, but as our hearts are cheared in expectation of his being received into favour, so his heart shall be cheared also by thee, at this his returne home againe. Vers. 7. *Chrysost. Theophyl. Erasmus. Ansel. Calvin.* See the same phrase in this sense, vers. 20.

Touching the third part, his petition is double, first at large he desireth forgivenes to *Onesimus*, *vers.* 8, 9, &c. Secondly, he briefly requesteth him to provide shortly for his entertainment, *vers.* 22. *Part 3.*

His petition for *Onesimus* is most effectuall and moving: First, from the premises, he being such a man, as hath beene described, so good, so faithfull, so loving and kinde to all Gods servants, for him aged *Paul* and Christs prisoner (which, as *Calvin* saith, is more than if he had said his Apostle, these sufferings of his being the ensignes, as it were, and ornaments of his Apostleship) for him I say, such a man but in a word to require as great a matter as this, it being convenient, and his duty to doe, might have sufficed to move him, but he requesting it in love, he ought by no meanes to deny, but readily to graunt it unto him. For in denying he must needs thinke, that he should adde unto his miseries in this his persecuted estate, and give him and others cause to conceive otherwise of him than hitherto they had done. Secondly, he moveth him from the singular affection, which he bare towards *Onesimus*, expressed in the title of a sonne, begotten by him unto Christ, his very bowels, so dearly did he esteeme of him, and in the praise which he giveth him, sometime unprofitable, when he played the thiefe and ran away from his master, but now profitable to them both, herein alluding to his name ὀνήσιμος, signifying profitable. Thirdly, he moveth him from this, that he was so profitable unto him, that he would gladly still have kept him with himselfe, but not knowing his masters minde, he, to doe justly, sent him home againe; yet he intimateth so much, as to move *Philemon* to gratifie him by sending him to him againe: for he supplied his part in ministring to him, he said, and he would doe nothing without the consent of *Philemon*, that this good turne, if he would do it, might be voluntary in him and not constained. Fourthly, from the hurt and losse in his departure, abundantly recompenced by his returne, he being now such, as that he might alwayes put his confidence in him, as in a most faithfull servant, so that he was worthy to be used rather as a brother from hence forward. Fifthly, he moveth him from the communion betwixt himselfe and *Philemon*, *If thou esteemest of me, as having part in the communion*, or as *a partner*, for so he called him at the beginning, his fellow labourer, *receive him as me.* I am deare to thee as thy fellow and familiar, let him then, who is as my selfe, be so likewise. Sixthly, he taketh away an objection. *Onesimus* had wronged *Philemon*, but *Paul* promiseth to make restitution, yet putting him in minde, that he ought himselfe unto him, because the state of grace, to which he had attained, was by his ministery, and if *Philemon* were *Pauls*, then the goods of *Philemon* were his also, and by consequence this debt was already paid, which he undertooke for *Onesimus*, giving him this Epistle, as a bill of his hand therefore, as *Ierome* and *Chrysostome*. Seventhly, he moveth him by intreaty in the Lord thus to comfort his bowels. Lastly, by that confidence which he had in his obedience, and readinesse at his motion to doe a greater matter than this.

1 Vers. 8, 9. Vers. 10, 11, 12. Vers. 13, 14. Vers. 15, 16. Vers. 17. Vers. 18, 19. *Hieronym. Chrysost.* Vers. 20.

For

2
Verſ. 21.

For his other requeſt to provide hoſpitality for him, he yeeldeth this as a reaſon, that he hoped ſhortly by their prayers to be delivered from his impriſonment, that he might be at liberty to come to Coloſſi, where *Philemon* dwelt.

Part 4.
Verſ. 23, 24, 25.

For the fourth part of the Epiſtle, he therein ſendeth ſalutations from *Epaphras*, *Marcus*, *Ariſtarchus*, *Demas and Lucas*, and ſo commendeth him to grace. *Demas* after this fell away, 2 *Tim.* 4. 10. who the other foure were, ſee in Saint *Pauls* other Epiſtle written at this time to the *Coloſſ. Chap.* 4. *verſ.* 10, 11, 13.

AN

AN EXPOSITION OF THE EPISTLE of Saint PAVL to the HEBREWES.

THE PREFACE.

WHO wrote this Epistle, and whether it be canonicall Scripture or no, and in what language it was written, hath beene a great question amongst the learned; Some affirming it to have beene the Epistle of *Barnabas*, or of *Luke*, or of *Clement*; and some of *Paul*, as *Ierome* saith; and some being against the authority of it, as *Marcion*, *Arrius*, yea and *Luther*, *Chemnitius*, and the Magdeburgians, because it seemeth to take away all hope from those that sinne; and lastly, some affirming it to have beene written in Hebrew, and some in Greeke. Above all we are to take heed that we hearken not to those that would not have it to be received as canonicall. For this device certainly came from the Devils policy, that thus a tract might be suppressed, which doth more clearly than any set forth Christ the end of the Law, as being the all-sufficient sacrifice alone, and therefore the abolishing of all carnall sacrifices, and other rites and ceremonies of the Law, as being now without any further use, as *Calvin* speaketh. That this Epistle is part of the canonicall Scripture appeareth both by the decrees of Councels, and the consent of the Fathers. The Councell of Carthage the third, *Can.* 47. the Councell of Laodicea, *Can.* 59. *Athanas. in Synops. August. lib.* 2. *de doct. Christ. c.* 8. *Hieronym. Epist. ad Dardanum*, *Origen. Clemens Alex. Euseb. hist. Eccles. lib.* 6. *cap.* 11. & 18. doe all affirme this to be canonicall Scripture. And as *Beza* and *Calvin* say, the Greeke Fathers generally have very anciently stood for it, though more lately it were by the Latins received into the Canon. Touching the Author also and language, wherein it was written, they call it generally, *the Epistle of Paul to the Hebrews*. *Beza* saith, that it is thus called in all copies, but one. And they affirme it to have beene written

Hieronym. Catal. Script. Eccles.

Calvin. Non dubito, quin artificio Satanæ factum fuit, ut illi authoritatem quidam detraherent. Nullus enim ex sacris libris de Christi sacerdotio tam luculenter, unici illius sacrificii vim, dignitatemque tam luculenter extollit, &c.

Beza.

Theodoret.

ten in Hebrew, but translated into Greeke by *Luke*, or *Clement*. And the reason, why he concealed his name, as saith *Theodoret* out of *Clement* in hypotypoſeſi, was becauſe he was not an Apoſtle of the Jewes, but of the Gentiles; and therefore he leaveth that to *Peter* and *Iames*, Apoſtles of the circumciſion, to write themſelves ſo, and becauſe he would not name himſelfe thus, he left out his owne name. And yet he openeth himſelfe moſt plainly to be the Author of this Epiſtle, ſometime ſpeaking of his bands, ſometime willing them to pray, that he might be the ſooner reſtored unto them, and ſometime bidding them to acknowledge his brother *Timothy*, with whom, if he came ſhortly, he ſaith, that he would ſee them, as ſaith *Oecumenius*. I doubt not then, but as *Beza* alſo holdeth, he wrote this Epiſtle, and as *Theodoret* ſaith, whilſt he was the firſt time in priſon at Rome, after that he had written all the reſt of his Epiſtles to divers Cities of the Gentiles; to this *Chryſoſtome* alſo agreeth, and *Baronius*. And there was ſome reaſon, as *Oecumenius* obſerveth, why he ſhould write thus to the Hebrewes, becauſe he had beene traduced amongſt them, to have relapſed to legall ceremonies; therefore to cleare himſelfe in this regard, and to perſwade them that yet adhered thereunto, he wrote this Epiſtle. The reaſon, why ſome have thought it to have beene written by *Luke* or *Clement*, was becauſe the Greeke tranſlation came from one of them, and the reaſon, why *Barnabas* was taken to be the Author, was becauſe it is ſaid to have beene by *Paul* committed unto him, to be divulged in his name, for this made *Tertullian* to affirme it to be the Epiſtle of *Barnabas*. But there is another moſt ſtrong reaſon, that *Paul* was the Author of an Epiſtle to the Hebrewes, taken out, 2 *Pet.* 3. 15. *As our beloved brother Paul wrote unto you*: for this Epiſtle of *Peter*, as alſo his firſt, was to the Hebrewes. Some yeeld another reaſon of his concealing his name, becauſe he was thought to be a Patron of the Gentiles againſt the Jewes in their liberty from the ceremonies of the Law, and ſo an enemy to the Moſaicall Law: and ſome becauſe his name, was hated amongſt the Jewes, and by naming himſelfe he might haply have beene an occaſion of further trouble to the Chriſtians amongſt them: and ſome, becauſe *Paul* was a *Latine* name, and ſo would not have beene acceptable to the Chriſtian Jewes, and if he ſhould have written himſelfe *Saul*, the Gentiles on the other ſide, might have beene offended, as ſuppoſing him to have beene revolted to the Jewes. But I reſt only in the reaſon before rendred by *Theodoret*, taking theſe to be but meere conjectures, neither can they be any reaſons, ſeeing he writeth ſo, as that all men in reading the Epiſtle might eaſily finde *Paul* to have beene the Author of it. *Calvin* will not by any meanes yeeld it to be *Pauls* Epiſtle, or to have beene written in Hebrew, chiefly becauſe he that wrote this, numbreth himſelfe amongſt the Auditors of the Apoſtles, *Chap.* 2, 3. and becauſe the ſtile differeth from that in other Epiſtles, & in Hebrew he ſaith it could not be, becauſe *Ch.* 9. the word διαθήκη could not be tranſlated out of any Hebrew word ſeing the Hebrew Cherith, ברית ſignifieth only *fœdus*, but διαθήκη is of a doubtfull ſignification. And thus alſo ſome others have argued long ago, as *Oecume.* ſaith. But *Beza* anſwereth, that the difference of the ſtile proceedeth from the Interpreter, & that *Paul* ſpeaketh of himſelf, as an auditor together with them, to avoid the envy of his Apoſtleſhip, by a figure called αἰτιολογία, the like to which is, 1 *Pet.* 4. 3. and laſtly touching the word διαθήκη, he ſaith, that it was long agoe uſuall amongſt the Caldeans and Syrians, witneſſe the Jeruſolymitan moſt ancient paraphraſe, wherein it is to be found. And if in the alleaging of any paſſages out of the old Teſtament the ſentence differeth from the Hebrew, it is becauſe the Interpreter therein followed the Septuagint then generally uſed: if it be objected, that he interpreteth Hebrew names by Greeke words, it is to be conceived, that *Paul* did it in Hebrew, as in the name *Melchiſedecke*, by taking it in ſunder *Melchi Sedecke* for arguments ſake from the

Oecumen.
Beza.
Theodoret.
Chryſoſt.
Baron.

Tertull.

Hieron. Catal. ſcriptor.
Clem. Alex.
Beza.

Cornel. à lapide.

Calvin.

Beza.

the annotation of the name. If any had rather still follow *Calvin* and others herein, let him use his discretion, being agreed for the maine thing, that this Epistle is canonicall Scripture, such litigation is not much materiall. For the argument of this Epistle, he proposeth not here, as *Calvin* hath it, to convert men unto Christ, but to instruct such as beleeved in him, touching the excellency of his person even above the Angels, and therefore much more above *Moses*, for whom the Jewes were so zealous, that they might not take any scandall to heare him thus preferred, and the Gospell before the Law, and touching the end now put to the old priesthood with all the appurtenances, sacrifices and other rites of the ceremoniall Law. After which he comforteth them against all sufferings, which they did or should endure for the Gospell. *Calvin.*

CHAP. I.

The Analysis and Sense.

IN this Chapter the Apostle having mentioned Christ the Sonne of God, *vers.* 1. doth apply himselfe wholly to the extolling of him, and the setting forth of the dignity of his person above the very Angels.

More particularly there are two things here done: First, the difference is shewed betwixt the times under the Law, and these under the Gospell; then God spake sundry times and in divers manners by the Prophets, but now by his Sonne, whereby he sheweth, that the Gospell doth excell the Law of *Moses* three manner of wayes: First, because the whole will of God was not then delivered at once, but at sundry times, and not plainly, that all might easily conceive of it, but in divers manners, divers figures and resemblances being used in declaring the same. For the Lord appeared sometime in visions and dreames, sometime by vrim and Thummim, sometime, as the Ancient of dayes, as in *Daniel*, sometime as a flame of fire to *Moses* in Madian, sometime in a chariot drawen by Cherubims, as to *Ezechiel*, sometime as a springing branch, and a boiling pot, as to *Ieremiah*, and sometime upon a throne, as to *Esay*, to this effect almost *Ierome*. And therefore the words used are πολυμερῶς and πολυτρόπως, as if he should have said, that he revealed his will by piecemeale, and accommodating himselfe to men of al sorts, condescending to their weaknesses, for thus *Homer* useth the word in speaking of vlisses, he calleth him πολύτροπον, one that to worke his owne ends turned himselfe into many shapes. Secondly, because the will of God revealed then, is said to have beene *olim*, now, *novissimis diebus*, intimating the imperfection of those revelations, and the perfection of this, they being such, as that still there was an expectation of more touching the will of God to be revealed, but now all things are so brought to light, as that nothing more shall ever be added. Thirdly, because they which taught then, were but Prophets, who saw but darkly, and therefore could teach but darkly, but now the Sonne, who saw all things plainly, hath taught, so that the Prophets and all that have beene before, must give way to him, as the shadow to the body. And from this neither *Calvin*, nor any other, that speake fully here differ, but do in substance say the same. 1 Vers. 1. *Hieronym.*

Secondly, the Sonne of God, Christ Jesus, by whom God speaketh now under the Gospell, is described, first simply, by his creating and inheriting of all the world, being herein the brightnesse of Gods glory, and the Character of his hypostasis: and by his worke of redemption, purging us from our sinnes, and sitting at the right hand of magnificence in the highest places. which because it is a lofty straine and mysticall, I will referre to the Texts following 2 Vers. 2, 3. Vers. 3, 4.

following to be somewhat largely expounded. Secondly, comparatively the Sonne of God is described, as more excellent than the Angels. First, in respect of this his name, the Sonne of God, by which none of the Angels are called: but of him the Lord saith, *Thou art my Sonne, this day have I begotten thee;* and againe, *I will be a Father to him, and he shall be my Sonne.* *Calvin* noteth here, that this comparison is entred upon, because the Jewes gloried in the Law, as given by the ministery of Angels, being given too much to the magnifying of them, thus obscuring Gods glory. The words here used are, he hath inherited a more different name, that is, a name farre differing in excellency from theirs, and this was not at length put upon him, but by an hereditary right he came, even as he was man, to be thus called, being the naturall Sonne of God, and not so called his Sonne as the Angels, because they were made only by the will of God, as *Anselme* speaketh. But this name he attained especially being in heaven, for whilst he lived upon earth, he called himselfe the Sonne of man.

Vers. 4, 5.

Calvin.

Anselm.

Touching the testimonies alleaged: First, *Psal.* 2. 7. *Calvin*, and some others hold this Psalme first and properly to concerne *David*, as a type of Christ, for he might well call himselfe the Sonne of God, because by him specially appointed to rule in himselfe and in his posterity for ever, so as none else ever was, in so much as that in this regard he might have a more excellent name than any other, neither was it any disparagement to the very Angels for him to be herein preferred before them, as he was a type of Christ. For so the high Priest without wronging the Angels was of old a Mediator to expiate sinne, as the Angels were not. Againe, the nations about were subdued unto *David*, but it was a small circuit, over which he ruled in comparison of the ample kingdome of Christ Jesus, herein shadowed out. Thus *Calvin*, and *Bullinger*, and the Rabbines. But others more probably understand this Psalme of Christ only, who is called the Sonne of God by generation, as none else are, whether Princes or Angels. For they are called so, *secundum quid* only, *Psal.* 82. 6. *Ier.* 31. 9. Princes for their office, to rule under God over all. and *Iob* 1. 6. *Psal.* 89. 7. the Angels because they are Spirits, as God is, and immortall. It is very improper, as *Beza* saith, to apply this unto *David*, who though he were a more excellent Sonne of God, than other Princes, yet begotten of God he was not, and a great hyperbole must be admitted to be here, if it be understood of him, *the uttermost parts of the earth for thy possession.* Of Christ then with *Chrysostome*, *Augustine*, *Theophylact*, *Anselme*, &c. I understand that Psalme. But to whether nature these words are to be referred, is still a question. *Augustine*, *Chrysostome*, *Anselme*, *Theophylact*, referre them to the divine. *Athanasius*, *Origen*, *Theodoret*, *Hilary*, &c. to the humane. They that expound it of the humane nature say, *This day I have begotten thee*, is as much as at the time of thy incarnation I begat thee of the virgin *Marry*, and united thee to the person of the word, that thou mightst be my naturall Sonne. They that expound it of the divine nature, will have *this day* understood of eternity, it being a day without beginning, wherein the Sonne was begotten of the Father, and therefore it is not said, I beget, but have begotten thee, lest any should thinke, that there was a time before that the Sonne was begotten. According to this then *hodie* comprehendeth the time past, present, and to come. I thinke, that neither his eternall generation alone, as he is God, nor his temporany generation alone, as he is man, is here meant, but both, I have begotten thee from eternity in respect of thy divinity, and in time, set forth by *hodie*, I have by the overshadowing of my Spirit begotten thee of the virgin *Mary*, according to thy humanity, so as that it may appeare to all the world, that thou art both God and man, and so my most noble Sonne and the Prince of heaven, this being made evident sundry wayes, but especially by thy rising againe from death to life, and ascending up into heaven:

Calvin.
Bullinger.
Rabbini.

Beza.

Chrysost.
Augustin.
Anselm.
Theophylact.
Theodoret.
Hilar.
Origen.

ven: for which cauſe this very paſſage of the Pſalmiſt is applyed by Saint *Peter* to Chriſts reſurrection, *Act.* 1. 33. as if then it were meant he was begotten, when he was moſt mightily declared to be the Sonne of God. To this effect alſo *Beza*. See moreover, *Act.* 17. 31. *Rom.* 1. 4. *Beza.*

For the other teſtimony, *I will be to him a Father, and he ſhall be to me a Sonne*; The maſter of the ſentences and the gloſſe ſay, that this is taken out of *Eſay*, from theſe words, *Behold mine elect Sonne, whom I have choſen.* But the very ſame words that are here uſed, being found, 2 *Sam.* 7. 14. all others generally hold them to be taken from thence. But whether they be ſpoken only of Chriſt, or literally of *Solomon*, myſtically of Chriſt, figured out by *Solomon*, is the queſtion. Some ſay, that they are to be underſtood of Chriſt only, becauſe his kingdome, who is there ſpoken of, is ſaid to be everlaſting and extended over all countries and nations. Others contrariwiſe underſtand them of *Solomon* as the type, and of Chriſt as the antitype, and of theſe ſome maintaine *Solomons* Kingdome to have beene לעולם, everlaſting, as that word is often uſed for a long time in him and his poſterity: For that was ſaid to be ſuch, the end whereof was ſo farre off that it was hidden, as the word ſignifieth: thus *Cornelius a Lapide*. Others applying theſe words unto *Solomon*, the type, affirme thoſe of the perpetuity of this Kingdome to belong to Chriſt onely, as *Calvin*. I hold, as in the teſtimony before alleaged, ſo here, Chriſt Jeſus is myſtically meant, and not *Solomon*, becauſe this ſaying, and that of the everlaſting Kingdome are ſo ſpoken of to one and the ſame perſon, as that they may not be disjoyned, and howſoever the word לעולם be ſometime ſo taken, as hath beene ſaid, yet it doth not appeare, how *Solomons* Kingdome can be ſpoken of, as being over all nations. If it be ſaid, *Solomon* himſelfe applyeth it to his owne perſon, 1 *Reg.* 5. 3. and *David*, 1 *Paralip.* 22. 10. I anſwer, *Solomon* doth not, but onely the words before going, and although *David* in ſpeaking to *Solomon* mentioneth theſe words, yet he may be underſtood, as reciting the whole only of that, which the Lord had ſpoken, leaving the application, and ſo, as when the words were firſt delivered, we may there underſtand them, as tranſcending to a Sonne of *David*, that ſhould be greater than *Solomon*, even Chriſt Jeſus.

Lombard. Gloſ. Eſa. 42. *Lactant. lib.* 4. *c.* 13. *Rupert. l.* 2. *in lib. Reg. c.* 30. *Catharin. Beza. Eucher. Tho. Aquin. Anſelm. Calvin. Cornel. a lapide.*

The ſecond thing, whereby he is proved to be more excellent than the Angels, is in that they are bidden to worſhip him. This is thought by ſome to have beene taken out of *Deut.* 32. 43. but theſe words are not to be found there, and therefore being there in the Septuagints tranſlation, it is to be thought, that they crept in out of ſome other place. They are *Pſal.* 97. 7. *Worſhip him all yee Gods*; here, *worſhip him all yee Angels*, by the word אלוהים *Angels* being ſet forth in that place, as all conſent. And the word מלאכים is not uſed there, which properly ſignifieth Angels, but אלוהים anſwering more aptly to idols called אלילים in the Verſe before going. Thus the ſame word is uſed againe, *Chap.* 2. *verſ.* 7. and not only Angels, but Judges are ſet forth by this name אלוהים, becauſe Angels and they, as Gods deputies, have power upon earth. Now there is nothing ſpoken in that Pſalme of Gods firſt begotten expreſly, and therefore it may be doubted how this can be applyed unto him, which may ſeeme rather to be ſpoken of God himſelfe. But I anſwer, as alſo others doe, that the Pſalme is propheticall, deſcribing Chriſts Kingdome and dignity, when he ſhould come into the world, and take our nature upon him. For firſt it is ſaid, *The Lord hath reigned*, that is, the Meſſiah, by ſubduing nations and Kingdomes to his faith; *wherefore let the earth rejoice and the Iſlands*, that is, the Gentiles, amongſt whom his dominion is ſet up, &c. And therefore this is fitly applied here unto Chriſt. But it is ſaid, *When he bringeth in his firſt begotten into the world, he ſaith, &c.* what time is meant by this? *Anſw.* Doubtleſſe the time of his incarnation, and being made manifeſt in the fleſh to the world, 1 *Tim.* 3. 16. Thus *Chryſoſtome, Ambroſe.* Verſ. 6. *Theodoret. Euthym.* *Calvin. Beza.* *Chryſoſt. Ambroſ.*

Theophyl.

broſe, Theophylact, Oecumenius: but whereas they underſtand alſo his being begotten from eternity, when he filled all things and the whole world with his preſence, it is plaine, that no ſuch thing is meant, becaule Chriſt as he is man, and not as he is God, is here ſo highly extolled.

3

Verſ. 7.
Verſ. 8.
Vatablus.
Calvin.
Beza.
Auguſt.
Gregor. hom. 34. in Evang.

Thirdly, he is proved more excellent than the Angels, by ſhewing what is ſaid of them, and what of him: of them, *making his Angels Spirits, and his Miniſters a flame of fire:* of him, *Thy Throne (O God) is for ever and ever and ever*, &c. That of the Angels is, *Pſal.* 104. 4. in expounding which words, ſome ſay, that the meaning is, he maketh Spirits his Angels or Meſſengers, and a flame of fire his Miniſters, that is, the winds ſet forth by Spirits, and lightening ſet forth by a flame of fire, or he maketh Spirits his Meſſengers, that is, the Cherubim, which are called the wings of the winds, *Pſal.* 18. 10. and the flame of fire, that is, the Seraphim, *Eſa.* 6. 1. his Miniſters, as *Beza* hath it in the ſecond place. Others read the words, as they lye in order, and ſo expound them, holding that otherwiſe the ſubject is confounded with the predicate, which ought not to be, ſeeing Angels, and not Spirits, be the ſubject here, and Spirits the predicate, forſomuch as the argument is about Angels. Thus the Caldee Paraphraſt, which maketh his Angels ſwift, as the winds, and his Miniſters ſtrong, as the fire, and Septuagint, turning it thus, argue that it ſhould be underſtood ſo. yet Saint *Auguſtine*, who is followed by *Anſelme* and others, yeeld a reaſon why it ſhould not be underſtood ſo, ſaying, they are alwayes Spirits ſtanding before God, but Angels then onely to be called, when they are ſent by him, wherefore they being firſt Spirits, and then made Angels, it is to be held, that he meaneth, that he maketh theſe Spirits his Angels or Meſſengers, and not contrariwiſe. Let the reader conſider and follow which expoſition pleaſeth him beſt. For my owne part, conſidering the placing of the words, and that thus a good ſenſe may be given of them, I preferre that of the Caldee. For this is a great praiſe of the Angels, that they are ſo ſwift to doe Gods will, and ſo powerfull, piercing and unreſiſtible as the fire flame. And *Theodoret* and *Euthymius*, ſpeaking upon this, ſay, that they have more agility and penetrating vertue, and are more pure than the very flame of fire. And if it be expounded the other way, there will be none other commendation of them, but that God maketh them his meſſengers, which is no more but what their name implyeth. The firſt word, *to the Angels he ſaith*, is to be underſtood thus, *of the Angels he ſaith*, the word לְ in Hebrew admitting this interpretation, as well as *to*.

Cald Paraphr. Qui facit nuncios ſuos veloces, ſicut Spiritus, & miniſtros ſuos fortes, ſicut ignis. Auguſt. in pſ. 103

Theodoret.
Euthym.

Verſ. 8.
Beza.

That of the Sonne is, *Pſal.* 45. 7. Some Rabbins of the Jewes, ſaith *Beza*, will have *Solomon* meant here, to avoid the argument that is brought to prove Chriſts divinity, but forſomuch as he that is ſpoken of, is called God, and his Kingdome is ſaid to endure for ever, which things cannot be applied to *Salomon*, it is plaine, that not he, but a greater, the Meſſiah that was to come, is meant there. And therefore others even of the Rabbins, and the more learned, ſaith *Cornelius a Lapide*, refute that. Yet *Calvin* and *Vatablus* will have this Pſalme to *Solomon*, as a type, but more amply fulfilled in Chriſt. The reaſons, why it cannot be ſo underſtood, are both becauſe he is called God, as no one perſon but God indeed is, although Princes together and Angels are called Gods, and becauſe the word *for ever* is not ſingle לְעוֹלָם, but לְעוֹלָם וָעֶד for ever and ever, which alwayes ſetteth forth eternity, howſoever being ſingle, it ſometime ſetteth forth a long time only: and laſtly, becauſe he ſpeaketh of his children, whereas all *Solomons* off-ſpring almoſt that reigned after him were wicked. It is properly therefore to be underſtood of Chriſt, as *Auguſtine* and *Anſelme*, &c. ſeeme to take it, there being ſome alluſion only to the marriage of *Solomon* with *Pharaohs* daughter. *The ſcepter of thy Kingdome is a righteous ſcepter:* that is, the enſigne of thy Kingdome wherby thou ruleſt, is right and ſtraight to guide and governe

Calvin.
Vatablus.

thy

thy ſubjects rightly. Man, ſaith *Auguſtine*, ſeeketh a kingdome himſelfe, and to make his will his ſcepter, and ſo not to bring it to Gods will, but Gods will unto his, but this ſcepter is crooked, Chriſts ſcepter is right, and therefore our will muſt bee brought to that which cannot bee bent, but if our will be not rectified thereby, this ſcepter will breake us in peeces.

Aug. in Pſ 44. Directũ ſceptrũ regni eſt, diuitiæ & honores curæ erant, ſi-bi ea gaudebat cupiebat, voluntatem ſuam Deo non ſubdebant, &c.

Thou haſt loved righteouſneſſe and hated iniquity, wherefore God, thy God hath anointed thee with the oyle of gladneſſe above thy fellowes. Becauſe he had ſpoken of his ſcepter, as a ſcepter of righteouſneſſe, this is added to ſhew that it is rightly ſo called. *Wherefore*, or for this cauſe, or that thou mighteſt bee ſuch, *God hath anointed thee*, that is, God the father hath anointed thee (O God the ſon) *With the oyle of gladneſſe*, that is, with the ſpirit, which was when he was begotten of the virgin *Mary* by the overſhadowing of the holy Ghoſt, having thenceforth the ſpirit, which is the ſpirit of comfort and joy without meaſure, and therefore hee is ſaid to have beene anoynted herewith above his fellowes, becauſe none of the Prophets or Apoſtles, who were joyned with the Lord in fellowſhip, by reaſon of their office, and none of the faithful, who are his brethren by grace, have ever beene thus made partakers of the holy Ghoſt. Moreover oyle was uſed to anoint Kings, and therefore figuratively Gods making of him a King above all Kings is hereby ſet forth; to this effect *Anſelme*, and *Thomas Aquinas*. Some will have theſe words, *God thy God*, to be both of the nominative caſe; but *Ierome* and *Euſebius* alſo are for the vocative in the firſt, and this is moſt agreeable, becauſe the ſon is ſpoken to in all theſe paſſages. Some againe by the anointing with the oyle of gladneſſe underſtand heavenly glory, to which hee was advanced, but then it is mentioned as a reward of his righteouſneſſe. Anointing is ſpoken of in alluſion to his name, Chriſt, or *Meſſiah*, ſignifying anointed, and therefore I thinke it beſt to underſtand this anointing, as is before ſaid, ſeeing hee was even in his conception Chriſt, or anointed, and ſtayed not to bee ſuch, till his glorification in heaven.

Anſelm. Thom. Aquin. Hieronym. Euſeb. l. 4. demonſt. c. 15.

Hieronym.

Fourthly, Chriſt is proved more excellent than the Angels, becauſe hee is everlaſting, and the Creator of heaven and earth, which ſhall decay, but hee ſhall abide ſtill for ever. For hereby his divinity further appeareth, and ſo that hee is Lord of the Angels, becauſe hee is eternall without beginning and end, and without change, whereas all other things are mutable, yea, the very heavens, that is, the viſible heavens, which ſhall be full of fire, and then ſhall be renued to a greater brightneſſe, as *Anſelme* ſpeaketh, even as a garment being turned that was old before, ſeemeth now to be new, as *Chryſoſtome*, *Theophylact*, *&c.* The place from whence this is taken, is *Pſalm.* 102. 26. which may ſeeme to be altogether miſapplyed, it being a prayer directed unto God, and no mention of Chriſt made therein. But there are ſome paſſages that doe plainely point at Chriſts kingdome, as *verſ.* 15. *So the heathen ſhall feare thy name, and all the Kings of the earth thy glory*; *and likewiſe*, *verſ.* 19, 20, 21, 22. and therefore it is aptly applyed unto Chriſt in this place, thus alſo *Calvin.* *Thomas Aquinas* hath another way to make it agree unto Chriſt, *Thou (O Lord) in the beginning haſt made, &c.* that is, thou (*O God the Father*) by thy Sonne, which is the beginning, haſt made the earth and the heavens, but this is forced, the other moſt genuine.

4 Verſ. 10, 11, 12.

Anſelm. Chryſoſt. Theophyl.

Calvin.

Th. Aquin.

Laſtly, Chriſt is proved to excell the Angels, becauſe he is ſet on the right hand of God till his enemies be made his footſtoole; but the Angels are only miniſtring ſpirits ſent out for to miniſter to ſuch as ſhall inherit ſalvation. This of the Sonne is, *Pſalm.* 110. of which ſee *Matth.* 22. 24. and whereas a period may ſeeme to be put to his ſitting on the right hand of God, when his enemies are all ſubdued, ſee 1 *Corinth.* 15. 25. and 28. For the Angels miniſtring to the elect, and whether every one hath a particular Angell, ſee *Matthew* 18. 10.

5 Verſ 13, 14.

Verſ.

Text 169. Vers. 2,3. *Whom he hath made the heire of all things, by whom alſo hee made the world, Who being the brightneſſe of his glory, and the character of his hypoſtaſis, upholding all things by the word of his power, having by himſelfe purged our ſinnes, ſitteth on the right hand of Maieſty in the higheſt.*

Anſelm. TO ſet forth the excellency of Chriſt Jeſus, the Apoſtle doth firſt ſpeake of his humane nature, and then of his divine. Of his humane, thus he ſaith, hee is *made heire of all things*, becauſe all nations are his Kingdome, being bound to beleeve in his name, and to obey his Goſpel, and thus after the great worke of our redemption finiſhed he ſitteth downe at Gods right hand reſting from all his labour. Of his divine nature hee ſaith, *being the brightneſſe of his glory, &c.* that is, rightly hath hee beene exalted thus in his humanity, becauſe he is in his divinity coeternal and coequal to God the father. *The brightneſſe of his glory* he is called, becauſe light of light, as the light of the Sunne is of the Sunne, being equall in antiquity thereunto. For as it cannot bee in nature that the Sunne ſhould bee without light, or the fire without heat, ſo the father could never be without the Sonne his wiſdome: againe as the Sunne is not from the light, or fire from the heat, but heat commeth from the fire, and light from the Sunne, ſo the father is not from the ſonne, but the ſonne from the father, and laſtly as the light doth manifeſt that whereof it is the light, and is ſubſtantially therein, and that in it, ſo the Sonne doth manifeſt the Father, being alſo ſubſtantially in the father, and the father in him. And therefore it is further added, being the character, or *expreſſe image of his ſubſtance*, or hypoſtaſis, that is, not of any thing onely exteriour in him, but the forme and image of his ſubſtance, being as great as the father, and of ſuch ſubſtance, as he is, and therefore conſubſtantiall with the father, and not coeternall onely. And this Image of the Father he appeared to be, when he revealed the father, ſo farre as it is poſſible for us to know of him, by manifeſting himſelfe unto us. For he that ſeeth me, ſaith he, ſeeth the father. *Vpholding all things by the word of his power*; that is, ſuſteining them that they fall not, but continue in that place and order, wherein they were made by his moſt mighty command, and not by any hard labour.

Calvin. Chriſt is ſaid to have beene made the heire of all things, that wee might learne from hence, in what need we ſtand of him, and therefore by faith ſeeke to bee joined unto him, having otherwiſe no lawfull poſſeſſion, either earthly or heavenly. Hee hath the inheritance of all given him, as he is man, but yet worthily, becauſe, as God hee made all. God indeed at the firſt gave man all things, as his inheritance, but being alienated from him by ſinne hee was againe deprived of all, and is not reſtored but by Chriſt. *Being the brightneſſe of his glory, &c.* theſe things are not ſpoken of Chriſt onely in reſpect of his divinity, but the firſt two properly belonging to his divinity, the reſt belongeth alſo to his humane nature. In that hee is called *the brightneſſe of his glory, and the engraven image of his ſubſtance*, it is meant that we cannot ſee or know the father any other way but by him. He is then brightneſſe to enlighten us, and an image to expreſſe whatſoever is in the father. The world is in darkeneſſe in all parts without him, becauſe without the ſight or knowledge of the father, who onely is light, there can bee nothing but darkeneſſe, but through the ſonne we come to be inlightened to know the father. *The character of his ſubſtance*, hee is not ſo well ſaid to bee, as of his perſon, which is rather ſet forth by the word hypoſtaſis, and ſo the orthodox fathers uſe the word, acknowledging every where a threefold hypoſtaſis, but one οὐσία or eſſence, and therefore *Hilar.* alwaies tranſlateth hypoſtaſis, perſon. Otherwiſe he ſhould be ſaid to be the image of that which hee indeed is, forſomuch as the ſubſtance of the father and of the ſon is one and the ſame, which were abſurd: but the image

of

of his person hee may rightly be called, because whatsoever is in the father to be knowne by us, may be knowne through him.

The scope of this place is not to set forth the Trinity in it selfe, but how Christ hath beene exhibited unto us to bee seene, and the Father in him, yet the heresie of *Arrius* and *Sabellius* may sufficiently be confuted hence, because Christ is plainly taught to bee God, and two *hypostases* are here set forth, or distinct persons. *Bearing up all things by the word of his power, having purged us, &c.* Here are two things propounded, which are all the arguments handled in the ensuing whole Epistle. First, the dignity of Christs person: Secondly, the cessation of sacrifices, forsomuch as by Christ himselfe onely wee are purged from all our sinnes. Hee is said to sit at the right hand of God, because hee hath all majesty and glory in high places, that is, as it were upon an high exalted throne, so that there is no reason for us the lesse to respect him, because he is gone from hence, and we doe not now see him, but the more, because he is gone but into farre greater glory.

Other Expositors although they differ in words, yet in effect they speake the same with one of these. *Mayer.*

The doubts of this place are first, how Christ is said to bee made the heire of all things? About this it is agreed, that this is spoken, as he is man, because as God hee is together with the father Lord of all. If the question bee further, in what sense hee is said to have beene made heire of all, and whether now since his incarnation none other have any inheritance in heaven or in earth, but hee and they that are by faith joyned unto him? The answer of *Calvin* is true, no man commeth to have any right to inherit any thing, being dispossessed by sin in the fall of *Adam*, but by Christ. Such as are without Christ, doe indeed hold worldly possessions and that rightly, they being given unto them by our heavenly father, so that none may take them away from them, but it doth singularly belong to Christ and to his members to bee right heires and inheritors of all, that is, setledly to possesse the Countrey, wherein they are planted, because it is for sinne and infidelity that the natives of any countrey are cast out, and to get into their possession all countries and nations, through the preaching of the Gospell, being made one Monarchy of Christ Jesus; and lastly, to possesse the most glorious and ever enduring kingdome of heaven. *Quest. 1.* *Calvin.* Christ and Christians heires of all how.

Secondly, how it is said, that by Christ the world was made? To this it is answered, that Christ as God, together with the father, created the whole world. *Quest. 2.*

Thirdly, in what sense he is said to be the brightnesse of his glory, and the ingraven forme of his *hypostasis*? *Ans.* Other Expositors generally with *Ans.* refer this to his divinity, but *Beza*, because that must needs be here meant, whereby we come to know the father by the son, and this is not by his divinity, but by his humanity referreth it to his humanity. For in the Son taking flesh God is revealed unto us, and not in his naked divinity, which is able to swallow up any that shal thus consider of him. The infinitnesse and omnipotent majesty of God, and his love towards man was most evidently seene in Christ incarnate, and therefore he may thus be rightly called the splendor of his glory. And the character of his hypostasis he expoundeth likewise, the ingraven forme of his person, and not the image, as the vulgar latine hath it, because it is a word comming of χαράσσειν, to ingrave an image, or similitude not being so much, but a more darke shadowing out of any thing. So that in him the countenance of God is seene now, not as of a severe Judge, but as of a most kinde and mercifull father. And hee saith, that *hypostasis* is better translated person, than substance, although the same thing bee meant hereby, to distinguish betwixt substance and essence, which by many are taken for one and the same. Thus *Beza*. I thinke that it may bee understood both wayes, being in respect of his divinity the brightnesse of his glory, &c. that is, as *Quest. 3.* *Beza.*

Anselme hath said already, coeternall and coequall with the father, and toward a light of this light, and a most expresse image of this infinite substance, this omnipotency, justice, and mercy, which hath beene more declared and seene in him taking our nature, working miracles, and dying for us, than ever it was or could bee seene otherwise. For take him as man onely, and hee is no such brightnesse; take him as God onely, and to us he is not such brightnesse, but howsoever hee bee such, it is a thing so exceeding our capacity, that wee cannot apprehend it. But according to both, as *Tertull.* saith, he hath shewed himselfe the vicar of the father, by whom the father might both bee seene in his deeds, heard in his speeches, and knowne in the sonne, administring the deeds and words of the father, hee whom wee have heard speaking and seene working, being in his divine nature one with the father, and so their speeches and actions the same. Thus in the Nicene Creed the sonne is said to be light of light, and *Thomas Aquinas* saith, that by light wisdome being understood, hee is rightly so called, because hee is the wisdome of the father, and by him the wisdome of God, as the bright beames of that light is revealed unto us. Touching these words, *The ingraven forme or character of his hypostasis:* An image, saith *Thomas Aquinas*, differeth from a similitude in this, that a similitude is a representation of a thing onely in shew, but an image of the kinde of thing represented; according to the first, a picture upon a wall representeth a man; according to the other, his sonne, as it is said of *Adam*, that hee begat a sonne in his owne image, that is, of like substance to himselfe. But this holdeth not alwayes, howsoever the ingraven forme or image here named, is thus the image of the father. As *Anselme*, so *Ierome* expoundeth *hypostasis* substance, or *ousia* essence, and *Epiphanius haref.* 69. and the word doth indeed signifie substance, and therefore if wee reade it so, it may have a good sense, the sonne is the ingraven image of Gods substance, or essence, because hee is the same, as he is the brightnesse of his light, neither if the sense be given thus, can it bee inferred, that then there should bee two essences, no more than by the comparison before going: yet *Chrysostome*, *Theodoret*, *Theophylact*, *Beza* and *Basil* are for that translation of *person*, followed by *Calvin*. For the clearing of other things here, enough hath beene said already by my Authors produced, neither have any other Expositors any thing in sense different therefrom.

Tertul adversus Praxeam. Vicarium patris se Christus ostendit, per quem & videretur pater in factis, audiretur in verbis, & cognosceretur in filio verba & facta patris administrante.

Th. Aquin.

Hieronym. Epiph.

Chrysost. Theodoret. Theophylact. Beza. Basil. Epist. 43.

Note. Here is that, which may effectually invite every man to come unto Christ, because to doe so is to come unto God, to the light, to one all-sufficient to expiate all our sinnes, and to restore our inheriting right unto us which wee lost in *Adam*, and to lift us up to glory. So that all which doe not truly beleeve in him, are in darknesse, strangers from God, bound in their sinnes, and farre from being heires to any thing that is good here, or in the world to come.

Note. Note againe, that the onely safe looking into the divine nature is onely by and through Christ, as in him, and by his teaching the same hath beene declared. For if wee might without danger wade otherwise into this abysse of knowledge, wee should not have had him propounded as Gods expresse image, that by the helpe hereof wee might attaine to the understanding of this great mystery.

CHAP.

CHAP. II.

The Analysis and Sense.

IN this Chapter the Apostle, going upon the ground laid in the former, *viz.* the dignity of Christs person, exhorteth to beleeve in, and to obey him, threatning most severe punishments to them that doe not, because the word spoken by the Angels being disobeyed goeth not unpunished, and therefore much lesse that which is spoken by Christ Jesus, to whom all the world is subject. If it bee said that hee was made lower than the Angels in his suffering, hee answereth, that this is true indeed, but hee was thus but in the way to an higher exaltation, together with many sonnes, whom he so gained and brought to salvation. And because hee had named them sonnes, and thus Christs brethren, hee proveth them to bee such, both by the sayings that went of him and by his incarnation.

This Chapter then is wholly exhortatory, here being first the thing unto which we are exhorted, *viz.* to hearken unto, that is, to beleeve and obey, and to be affected with that which Christ the most glorious Sonne of the most glorious Father hath taught, upon paine of being more sorely punished, if we doe not, than for neglecting the word spoken by the Angels, because that which Christ taught was seconded with signes and miracles, and the comming downe of the holy Ghost. *Therefore wee ought more diligently to take heed to the things which wee have heard, lest at any time wee let them slip*, the word is παραρυώμεν, we let them run out of our mindes, as water doth out of a riven vessell, which is, when we doe not hold them fast to be seasoned and sanctified hereby, thus all Expositos generally. *For if the word spoken by Angels was firme, and every transgression &c.* that is, if the Law given to *Moses* by the Ministery of Angels might not be transgressed, but every transgression or disobedience thereunto was from time to time severely punished (for the law is said to have beene given by the Angels, *Galat.* 3.19. and for the punishments, see *Exod.* 32.28. *Numb.* 25.4.9. *Numb.* 15,35. *&c.*) *How shall wee escape if wee neglect so great salvation, which having begun to be spoken by Christ, hath beene confirmed unto us by those that heard him, &c.* Hee calleth the salvation promised to beleevers in the Gospell *so great salvation* in opposition to the temporall things promised in the Law, because now, not outward blessings, but an heavenly inheritance is promised. And this hee saith, Christ the Sonne of God himselfe, and not any man began first to preach, that all might reverently embrace it, and then his Apostles who heard him, by whom hee saith, it hath beene founded forth unto us, that is, to you, that since have heard it; for it is a thing indifferent to use the first or second person plurall, for the second, as 1 *Cor.* 10.7,8,9,10. thus *Beza*, or it may be said, that concealing here that revelation which he had from Christ, he is content to speak of that only which he heard by the Apostles that lived with the Lord, whom also they had heard; but yet the next words may be understood of his having these things from the Lord also, *The Lord witnessing together by signes, &c.* thus *Oecumenius*, or else according to others, *unto us*, is to be understood unto our times, unto the people that live now. I preferre the first, not denying but that *Pauls* owne further hearing of these things by others Apostles may be here meant also.

Part 1.

Vers. 1,2,3,4.

Vers. 1.

Vers. 2.

Vers. 3.

Oecumen.

Beza.

Oecumenius.

Secondly, here is a proofe of the great danger before spoken of, wherein they should bee that did not with all diligence hearken to the Gospell, propounding eternall life and salvation to beleevers: *vers.* 5. *For hee hath not subjected to the Angels the world to come, of which we speake; But one hath testified saying, what is man, &c.* that is, although hee gave the Law by the ministery of Angels, making them subject to sore punishments that transgressed it, yet

Part 2.

Vers. 5.

Piscator. Theodoret. Lyran.

that eternall glory which shall afterwards bee revealed, is not in their power to dispose of, neither can it be attained to by the law administred by them, but onely by Christ Jesus. For which hee bringeth a proofe out of *Psalm.* 8. commenting upon that part, where it is said, that God made man little lesse than the Angels, referring this to Christs passion, *vers.* 6, 7, 8, 9. of which I will speake againe in the Text following. And if Christ be so great a Lord, that he hath dominion over all things, and hath indeed power to dispose of that happinesse of the world to come, they that neglect his teaching shall bee most worthy of greater punishments than such as in times past neglected to live according to the Law.

Part 3. Thirdly, upon occasion of that in the Psalme, *Thou hast made him little lesse than the Angels*, having spoken of his suffering death, he maketh an apology

Vers. 10. therefore, shewing that the Christ might well doe thus. *For it became him by whom are all things, and for whom are all things, by sufferings to make perfect the captaine of their salvation, bringing many children unto glory*, that is, it was a thing very fit and well agreeing with God the Father, of whom all things are, and for the glorifying of whom all serve, that he might bring many men unto glory, to which hee had in his eternall decree preordeined them, to make his Son Christ Jesus a perfect author of salvation unto them by many sufferings, thus by the eldest sonne or brother, saving the younger children or brethren, who could not otherwise have beene saved, forsomuch as through sinne all were vessels of wrath, and so without bearing the punishment there could have beene no deliverance, and then Gods election should have beene frustrated, and the case of man should have beene worse than the case of the very beast. To this effect *Anselme*. Others make a distinction betwixt, *For whom, and by whom are all things*, as if by the first were meant the Father, by the other the Sonne: but they are both plainly referred to the same person. Touching the perfecting of the captaine of our salvation, they say also, that this is spoken, not as though hee were ever imperfect, but his love and kindnesse did most perfectly appeare then, when hee suffered for us. Others render the word, *To sanctifie the captaine of our salvation*, that is, to initiate him or bring him to that most glorious estate in heaven, by sufferings, as the rights to be performed in installing in heavenly glory, so that his abasement did not any way argue one vile, but most honourable, and in undergoing such sufferings making a very entrance upon the greatest honour and glory, and in this sense it may be taken, the word perfect being retained, howsoever the word sanctifying being immediately used upon this, *vers.* 11. doth argue, as *Calvin* standeth for it, that to perfect and to sanctifie here are all one. Wee may see here, what little cause there is for any faithfull person to bee grieved or ashamed of corporall sufferings and abasements, because they are not indeed abasements, but sanctifications tending to the highest preferment in heaven.

Anselm. *Oecumen.* *Calvin.* *Beza.* *Theophyl.* *Note.*

It became God himselfe well enough thus to sanctifie his owne naturall sonne, neither did hee herein make him stoope to any thing, unbefitting his royall Majesty. For thus he was both consecrated the prince of life, and others become sanctified through him also, that so there might be an union betwixt him and them, as they are all of one, *viz.* God, alike serving for the glory of

Vers. 11. his name, to which effect it is added, *For hee that sanctifieth and they that are sanctified are all of one.* Now that Christ and all the faithfull, who are sanctified by him, are of one, and so children together of the same father, he further proveth in that he saith, *He is not ashamed to call them brethren*, alleaging passages

Vers. 12, 13. of Scripture for this purpose, *vers.* 12, 13. the first *Psalm.* 22. 13. *I will declare thy name unto my brethren, &c.* for the argument of that Psalme being of Christ maketh it plaine, that this is spoken of him, and his singing of an hymn amongst his Disciples, after the institution of the Lords Supper, is particularly remembred, as a fulfilling of this *Oecumen.* The next place, *Psalm.* 18. 3. *I*

will

will put my truſt in him, is firſt ſpoken of the Prophet, but myſtically of Chriſt, whom part of that Pſalme alſo, *viz. verſ.* 44, 45. doth properly concerne Chriſt, and this doth aptly prove his being made leſſe before ſpoken of, *viz.* a creature, a man, ſeeing to fly for ſuccour to the Creator belongeth to the creature. Laſtly, *Eſa.* 8. 18. *Behold I and the children which thou haſt given me*, this *Eſay* ſpeaketh of himſelfe the Miniſter and of his Diſciples, but becauſe Chriſt is the head of all Prophets and Miniſters, it is fitly applyed to him. Thus *Beza*. The firſt of theſe *Calvin* expoundeth likewiſe. But *Pſalm.* 18. 3. he ſaith muſt needs be yeelded to have beene ſet forth by *David* in the perſon of Chriſt, becauſe the amplitude of *Davids* kingdome was not ſo great, as is there ſpoken of, neither did the nations voluntarily ſubmit unto him, but compelled by the ſword. Now this is brought alſo as an argument, that hee and we are one, and of a like humane condition, becauſe not God, but man truſteth in God, and flyeth to him for ſuccour. And for that, *Eſa.* 8. hee differeth not, but ſheweth more fully the reaſon why that place is alſo applyed unto Chriſt, *viz.* becauſe the caſe handled is like to the caſe in Chriſt his time, there were but few that would embrace his preaching, and it was ſpoken of the time of the returne from the Babyloniſh captivity, which is alwaies ſet forth, as figuring out our deliverance by Chriſt Jeſus. The fathers ſpeake nothing for the apt alleaging of theſe places.

Beza. Calvin.

One contrary to the current of other writers ſaith, that *Eſa.* 8. 17. is more probably the ſecond place alleaged here, and not *Pſalm.* 18. becauſe although the words be ſomewhat differing, *I will wait upon the Lord*, yet in the Septuagint they are, *I will put my truſt in him*, and that place is properly ſpoken of Chriſt whoſe name is *Emanuel*, *verſ.* 8. and who is the rocke of offence, *verſ.* 14. *&c.* and in the next words, *Here am I and the children which thou haſt given mee*, hee ſpeaketh as a type of Chriſt, meaning that as hee and other Prophets and faithfull Miniſters were contemned, ſo ſhould Chriſt bee and his Diſciples: thus alſo *Origen, Baſil, Cyril. in Eſa.* 8.

Cornel. à lapid.

Origen. Baſil. Cyril.

Let the reader conſider and referre it as hee thinketh beſt. In expounding theſe things I ſubſcribe to *Calvin*. Having by teſtimonies hitherto proved Chriſts union with us in the ſame nature, he further inſiſteth upon his ſuffering death before mentioned alſo, which may bee the fourth part, *verſ.* 14. *Forſomuch as the children are partakers of fleſh and bloud, he took part with them, that by death he might aboliſh him that had the power of death, &c.* concluding with the neceſſity which there was, that it ſhould be ſo, that he might be a merciſull and faithfull high Prieſt to expiate our ſins, being moved by his compaſſion ſo to doe, becauſe by ſuffering hee came to have experience, what it is to ſuffer, *v.* 17, 18. The meaning of theſe words is, forſomuch as the children before ſpoken of, whom God hath predeſtined unto glory, were men conſiſting of fleſh and bloud, and of a paſſible nature, Chriſt tooke the ſame nature upon him, that herein he might ſuffer death, and in ſuffering overcome the Devil, and deſtroy him, which is by deſtroying his Empire or power to make men ſin, & by ſinning to come into the number of his damned crew, appointed unto everlaſting death. For thus the devill is ſaid to have power of death by *Anſ.* & others, and thus to have beene deſtroyed, although in reſpect of his ſubſtance, hee remaineth ſtill. *And to deliver them that for feare of death were in bondage*, that is, who in regard of their ſinnes were taken with the horrour of everlaſting deſtruction after this life ended, making them thus to be as it were in continuall bondage, ſith horrour and feare is of bondſlaves: thus *Oecumenius, Theophylact, &c.* Now from this feare the faithfull are delivered, becauſe that which is terrible in dying, hath beene borne by Chriſt, hee hath undergone thoſe fearefull puniſhments due to our ſinnes, and he that in this regard hath not attained to bee comfortable in dying, hath little profited by the Goſpell, ſaith *Calvin*. The Popiſh doctrine teaching a purgatory fire to bee endured after death,

Part 4. Verſ. 14.

Anſelm.

Oecumen. Theophyl. Calvin.

death, and uncertainty in reſpect of a mans deliverance is plainly oppoſite to this. *Anſelme*, by bondage here ſpoken of, will have the bondage of the ceremoniall Law underſtood, but it is plainly a bondage through feare of death, and not any ſuch bondage that is here meant. Such as have lived in times paſt in heatheniſme, have divers of them ſhewed the truth of this, in that when they have meditated upon death, they have ſpoken as full of dread and terror, as *Adrian* the Emperour, who ſaid thus unto his ſoule; O little wandring flattering ſoule, the gueſt and companion of the body, into what places ſhalt thou goe now, pale, riged, and naked? And *Ariſtotle* ſaid, I came naked into this world, I have lived miſerably, and die doubtfull whither I ſhall goe, but thou the being of beings, and cauſe of cauſes, have mercy upon me. But through Chriſt taking fleſh, the caſe is altered to the faithfull, as we may ſee in the example of Saint *Paul*, ſaying, *I deſire to be diſſolved and to be with Chriſt, which is beſt of all.* Neither could wee otherwiſe have beene in a comfortable expectation of eve laſting life after death, as Saint *Auguſtine* teacheth, ſaying, Even as the milke paſſeth not but by the fleſh to feed the little one that cannot eat bread: ſo unleſſe the wiſdome of God, which is the bread of Angels, had deined to come to men in the fleſh, none could have come to contemplate the divinity of the Word. Becauſe then the light could not be comprehended of darkneſſe, the light it ſelfe did undergoe the mortality of darkneſſe, and by the ſimilitude of the fleſh of ſinne, gave the participation of the true light.

Spartianus in vita Adriani O animula vagula blandula, hoſpes comeſque corporis, quæ nunc abibis in loca pallidula, rigida, nudula?

Ariſtotle.

Auguſt. Sentent. 262. Sicut lac non tranſit niſi per carnem, ut parvulum paſcat, qui panem edere nequit, ſic niſi ſapientia Dei, quæ pariter eſt Angelorum, ad homines per carnem venire dignaretur, &c.

Verſ. 16.

Beza.

That which followeth, *He taketh not at any time the Angels, but the ſeed of Abraham*; is plaine, he tooke not the nature of Angels to him, but (as was ſaid before) *hee did partake of fleſh and bloud*; he tooke mans nature, and not that in generall, but of *Abrahams* ſeed, becauſe ſuch only as bee of the faith of *Abraham*, and not all men ſhall bee ſaved by him. Whereas the preſent tenſe is uſed, it is a thing ordinary amongſt the Hebrewes to uſe the preter and preſent tenſe promiſcuouſly. *Wherefore it behoved him in all things to be like unto the brethren, that he might become a mercifull and faithfull high Prieſt, &c.* that is, in all things but in ſinne, *Chap. 4. 15.* that is, in having a true humane nature ſubject to endure and to feele paine, and ſmart, and griefe, and to be affected with it; and ſuch he muſt needs bee, that *hee might be a mercifull and faithfull high Prieſt to expiate the ſinnes of the people*; *mercifull*, as is expreſſed in the next verſe, by having a fellow feeling of our miſeries: for howſoever without humbling himſelfe thus he knoweth to have compaſſion, yet feeling and experimentally knowing mens miſeries by enduring them, he is ſaid to know to be the more tenderly affected: and *faithfull*; that is, ſuch an high Prieſt, as with all fidelity doth that whereby wee may have deliverance from all our ſinnes, which is in offering up himſelfe to death for us, an act all-ſufficient to expiate the ſinnes of the whole world, ſo that we may undoubtedly relye upon him for deliverance from all wickednesſe.

Verſ. 17.

Verſ. 18.

Eraſmus.

Calvin.

Beza.

For in that he himſelfe hath ſuffered being tempted, he can helpe thoſe that are tempted. *Eraſmus* and *Calvin* reade it, *in that it hapned to him to be tempted*; but the word *πεπονθεν* ſignifieth properly *hee hath ſuffered*, and therefore to reade it ſo as *Beza* and others doe is more genuine, and hereby are expreſſed the paſſions of all his temptations, through thoſe things that were done and offered unto him by the Devill and his curſed inſtruments. This word *he can*, or *is able*, is further ſet forth *Chap. 5. 2.* he is prone or inclinable, and ſo it is expounded by *Theophylact*. Yea *Chryſoſtome* expoundeth it of his power, becauſe hee had before ſhewed him to bee apt and prone to compaſſionate and helpe the miſerable, and ſuch an one as would faithfully doe it; that there might be nothing left out for which we might doubt of being holpen by him, he addeth this of his power and ſufficiency. But I

Theophyl. Chryſoſt.

reſt

reſt in the former, becauſe theſe words are added, as a reaſon of that which had beene ſaid of him before in reſpect of his becomming a mortall man as we are, and the ſame word is uſed againe, *Chap.5. 2.* ſo as that it cannot be taken in any other but in this ſenſe.

Let this then bee a comfort to every faithfull perſon groning under the burthen of any miſery, how great ſoever, to thinke that the Sonne of God himſelfe, of whoſe power to ſuccour him he needeth not to doubt, is affected herewith, as if he were likewiſe preſſed, whether the thing that troubleth him be his great and heinous ſinnes, or any outward calamity in what kinde ſoever. *Note.*

Verſ. 6, 7, &c. *One hath teſtified in a certaine place, ſaying, what is man, that thou art mindfull of him? or the ſonne of man, that thou viſiteſt him? Thou haſt made him little leſſe than the Angels, &c.* *Text 170.*

HE nameth not him out of whoſe writings he taketh this, becauſe they had the Pſalmes perfectly in their memory, and upon this hee inſiſteth the rather, becauſe *David* who ſpake thus, was of great authority amongſt them. *Who is man?* every ſonne of man is man, but every man is not that Sonne of man; the man here meant is earthly, the Sonne of man heavenly; the one ſevered from God, the other preſent with God; and therefore he is ſaid to be mindfull of the one as being ſet a far off, but the other he viſiteth, whom being preſent he maketh illuſtrious with his countenance; but yet he ſaith, *Thou haſt made him little leſſe than the Angels*, for the infirmity of his fleſh, and for the humility of his paſſion; but hee addeth, *Thou haſt crowned him with glory and dignity*, for the glory wherewith hee was glorified when hee raiſed him from the dead and lifted him up to Heaven. Or elſe it may bee all underſtood, as ſpoken of Chriſt the Sonne of man, for every one elſe is *filius hominum*, becauſe he commeth of man and woman; but Chriſt onely *filius hominis*, becauſe he came of a woman alone, *viz.* the bleſſed Virgin *Mary*. If man in the firſt place be referred to earthly man, the meaning is, what is fraile and ſinfull man, that thou thinkeſt upon him to forgive him his ſinnes? If to Chriſt all bee referred, how great and how wonderfull a thing is the Mediator of God and men, the man Jeſus Chriſt, that thou thinkeſt upon him living in this world to keepe him free from all ſinne? or what glorious thing is the Sonne of man, being borne of a woman, that thou viſiteſt him to raiſe him up to life, thus like a Phyſician that viſiteth a ſicke patient, curing him of every infirmity and diſeaſe. *Thou haſt made him little leſſe*, that is, being conſubſtantiall and coeternall with thee, thou haſt abaſed him, when he came in the forme of a ſervant and ſuffered death, yet hee was but a little more abaſed than the Angels, becauſe without ſinne. For hee was leſſe than the Angels, through the humility of his carnall generation, but not for his humane nature: becauſe an humane ſoule, if it bee without ſinne, being Gods Image, is equall to the Angels. Now this place is brought, not to ſhew directly that all things are ſubjected unto Chriſt, but what degrees of merit there were in him, whereby he came to have all in ſubjection. *Thou haſt crowned him with glory and honour*; *with glory*, in reſpect of the ſoule; and *with honour*, in reſpect of the body. For in the ſoule there are three things; reaſon, ſenſification, and vegetation; in reſpect of the firſt, he receiued nothing in his glorification, becauſe he had no more knowledge or love; but in reſpect of vegetation he received, for that the ſoule did now ſo vegetate the body, as that it was no more ſubject to corruption; and in reſpect of ſenſification, that nothing could hold his body any more, neither could it ſuffer any trouble, ſo did he make it to joyne together all the ſenſes thereof. *Anſelm.*

Or elſe by *glory*, underſtand his triumph, by *honour*, his ſitting together with

with the Father; or by *glory*, the clarity of immortality; by *honour*, the bowing of all knees unto him. *Thou haſt ſet him over the workes of thine hands*; that is, over all things earthly and heavenly, men and Angels, who are ſaid to bee ſet at his feet, becauſe no way comparable to him. And if he be ſo great, we muſt feare more to neglect his word than that of the Angels. For in applying this, hee ſheweth that all things are to bee underſtood to be ſubjected to him, without excepting any. Now this is partly fulfilled already, in that ſo many doe voluntarily ſubmit unto him, but it ſhall be fully accompliſhed at the laſt day, when all ſhall be inforced to ſtand to his doome; here we ſee only the voluntary ſubjection of beleevers, there we ſhall ſee the involuntary dejection of the proud. A great part of that which was foretold, hath beene evidently fulfilled, and therefore by faith we beleeve the accompliſhment of all.

His voluntariam tantum credentium in eum videmus ſubjectionem, ſed in futuro videbimus in vitam dejectionem ſuperborum. Mayer. Auguſtin.

This of *Anſelme* is in effect the ſame with that which Saint *Auguſtine* hath upon *Pſalme* 8. from whence theſe words are taken. But upon that Pſalme *Auguſtine* proceedeth to Beaſts, and Oxen, and Sheep, &c. by enumerating which, it may ſeeme that the Pſalmiſt meant no ſubjection of Angels or of men, but of earthly creatures; touching which he ſaith, that if according to the Apoſtles application here, we hold that all things created without exception are there taught to bee ſubjected unto Chriſt, then by thoſe creatures holy ſoules are to be underderſtood both of men and Angels, who yeeld the fruit of innocency, and labour earthly men to make them ſpiritually fruitfull. But divers other Expoſitors underſtand that Pſalme as ſpoken of man in generall, in way of admiring Gods goodneſſe towards him, being ſo poore and fraile a creature, to give him the dominion over other things in this world, and becauſe Chriſt is the chiefe amongſt men, of him above all in particular. For the Pſalmiſt ſeemeth plainly to take the words here uſed by him, out of *Gen.* 1. 26. *Calvin* ſaith, that all theſe things being at the firſt ſubjected unto *Adam*, he by ſinning loſt this right of dominion, but it is in Chriſt againe reſtored unto his; man ſince the corruption of nature, not being ſuch as is in that Pſalme deſcribed, but only being againe ſanctified by Chriſt, ſo that Chriſt the head, together with the faithfull his members, may well bee underſtood there, and it is firly applied here unto him. And in this ſenſe he ſaith, that he ſubjected not the world to come to the Angels, but unto Chriſt, not meaning the world at the time of the reſurrection, but the world renued ſo ſince the preaching of the Goſpell, as that it may ſeeme to be another world.

Nazianzen. Theodoret. Euſeb. Apollinaris in Pſal. 8. Calvin.

Ob. But if this be underſtood of Chriſt, the words are wreſted from the meaning of the Pſalmiſt, becauſe theſe words, *a little leſſe*, are here ſpoken of as ſignifying for a ſhort time; and *thou haſt crowned him with honour*, of Chriſts reſurrection; whereas in the Pſalme a degree ſomewhat lower, wherein man was ſet, is meant, and his honour in his Lordſhip held over the creatures in this world.

Sol. But the Apoſtle reſpected not ſo much the meaning of the Pſalmiſt herein, as to make uſe of the words for his preſent purpoſe.

Ob. But *David* in reckoning up the things ſubjected unto Chriſt, ſaith, *Sheepe and Oxen*, &c. and therefore the Apoſtle extending it to all things, ſeemeth to goe beyond that which was meant there.

Sol. Although Angels and heavenly things are not mentioned, yet they may be underſtood thus, not only haſt thou ſubjected heavenly things unto him, but even the creatures in this world.

Beza. Thus *Calvin*, with whom *Beza* alſo agreeth, holding that this is ſpoken of Chriſt and his members in the world renued by the Goſpell, being already fulfilled in him, and to be fulfilled in us afterwards. I ſubſcribe unto them that expound that Pſalme, as meant firſt of man in generall, and then, but chiefly

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of the chiefe man that ever lived, Christ Jesus, as in the admirable making of whom Gods glory did most appeare. For these things were indeed subjected unto man at the first, but having fallen, his dominion was much impaired, so that since Christ is the only man that hath it perfectly and absolutely. Thus *Chrysostome, Hierome, Theodoret, Theophylact, &c.* and his dominion over the beasts appeared, in that hee rode to Jerusalem upon an Asse-Colt not reluctting, and over the fishes, in that a fish served with money to pay tribute, bringing it out of the Sea in the mouth, and in that many fishes at his command came into the net. It is to be held then, as I take it, that *David* in the Spirit foreseeing the Lordship of the second man Christ, as also respecting that of the first man *Adam* in the state of innocency, brake out into this admiration, and therefore he mentioneth both man and the son of man; the man *Adam*, made little lesse than the Angels, in regard of his body taken out of the earth, for in soule he was equall unto them, and more honour he had, in that all things were for his service, and hee was a kinde of Lord over them; and the Sonne of man, Christ Jesus, made little lesse, or for a little time lesse, by his humiliation and passion, but soone after crowned with honour and glory in soule and body at the time of his resurrection and ascention into Heaven, all things being subjected under his feet, not onely according to the enumeration there made, but because they were only some, and the first words are more large; touching all things, it is to be understood, as that requireth for which this testimony is brought, of all things in this world, and in that which is to come, a few of which only here the Psalmist was content to reckon up as subject to sense whereof those times were capable; and the rest to omit, as apprehended only by faith, and left to be revealed in the time of the Gospell by such as had the Spirit to expound the Psalmes, as he had to indite them. In that the Apostle addeth, wee see not all things yet subjected unto him, but yet we have seene him abased and glorified, the meaning is, as hath beene already shewed, one part of his glorification we have seene in his Resurrection, Ascention, and the honour in many Countries of the world done unto him, even Kings and Princes vailing their bonnets at his name; but that full subjection both of the faithfull and infidels, of devils and damned spirits, which shall be at the last day, we doe not yet see, but by faith beleeve. This allegation, as *Oecumenius* hath it, may seeme at the first to make against that for which it is propounded, because he speaketh of the Son of man being made lesse than the Angels: but it is thus ordered to answer an objection, and to take occasion to speake of his passion, as he doth immediatly after. That straine of *Augustine*, by these creatures understanding soules, then hath no place here, and either thus, or as the Popes Parasites doe to expound it of him, which is here spoken of man, by Sheepe and Oxen understanding the faithfull, by other beasts infidels, by fowles the soules in Heaven, by fishes those in purgatory, is meerely nugatory, and, if this liberty might be taken in expounding holy Scripture, a ground to pervert every thing and to make it of uncertaine sense. Touching the world to come, expounded by *Calvin* and *Beza* of the Evangelicall times, I can see no reason for it, sith it may well beare another sense, as hath beene shewed. And if the exposition rested upon be considered, we shall not need to acknowledge that the Apostle went in any thing from the meaning of the Psalmist, because the honour both of the first and second man is here meant.

Chrysost. Hieronym. Theodoret.

Oecumenius.

CHAP. III.

The Analyſis and Senſe.

IN this Chapter, becauſe he had before called Chriſt an high Prieſt, hee exhorteth them by this name to acknowledge him, comparing him with *Moſes*, and threatning ſuch as would not beleeve in him by the example of thoſe that hardened their hearts in the wilderneſſe, and ſo were deſtroyed in the daies of *Moſes*.

The parts of this Chapter then are three; firſt, an exhortation to imbrace and to cleave unto the faith of Chriſt. Secondly, an argumentation from his worthineſſe, he being faithfull as *Moſes*, and more worthy. Thirdly, a dehortation from hardening the heart, inforced by the judgements upon the Jewes, hardening their hearts in the wilderneſſe,

Part 1. Touching the firſt, *verſ.* 1. *Wherefore (holy brethren) partakers of the heavenly calling, conſider the Apoſtle and high Prieſt of our profeſſion, Chriſt Ieſus*; that is, let not your affection to *Moſes* be any hinderance unto you in comming to Chriſt, but conſider, as he was an Apoſtle of old, delegated of God to declare his will unto you, and *Aaron* the chiefe Prieſt to offer ſacrifices, and to pray, and expiate the ſinnes of the people, ſo Chriſt Jeſus is now ſent amongſt you as Gods Legat and his high Prieſt, who hath inſtructed you in the Chriſtian Religion or Profeſſion, and therefore paſſing from *Moſes* and *Aaron* as types, come now to him as the Anti-type. For becauſe *Moſes* was an Apoſtle, as it were, ſent of God, and *Aaron* the high Prieſt, being to compare Chriſt with them, he giveth him theſe titles; to this effect almoſt, *Theodoret*, *Theophylact*, *Oecumenius*. But *Anſelme* expoundeth it, conſider that we confeſſe Chriſt our Apoſtle, and Teacher, high Prieſt, and Saviour; and *Calvin* ſeemeth to expound it likewiſe, for ſo much as he ſaith, by profeſſion, here is meant faith, which is not but in Chriſt. The difference is little, he meaneth that they ſhould not ſleight, but carefully attend to that which is taught touching Chriſt to be moved thereby to faith and obedience, this being a thing unto which they were called, and hee being the Doctor and high Prieſt of this faith.

Theodoret. *Theophylact.* *Oecumen.* *Anſelm.* *Calvin.*

Part 2. Touching the ſecond, *verſ.* 2, 3, 4, 5, 6. *Being faithfull to him that made him, even as Moſes in all his houſe. For he is more worthy of honour than Moſes, &c.* He argueth from a compariſon made with *Moſes*, to ſtirre up to attend diligently unto Chriſt. For they held, that what *Moſes* had written was diligently to be conſidered, but Chriſt, he ſaith, was faithfull as *Moſes*, yea more worthy to be hearkened unto, becauſe of greater excellency that was in him than in *Moſes*. By the houſe the Church of God is to be underſtood, in all which he is ſaid to bee faithfull, to intimate that they are not of the Church who doe not acknowledge Chriſt, as *Calvin* noteth; and this ought to be a motive to make every one attend unto Chriſt, for that he is a Doctor of the Church by God appointed, and executeth this office faithfully, teaching nothing but what he hath from him. Leaving his high Prieſt-hood for a time, he proſecuteth firſt his Apoſtolicall or Doctorall office only. By two things he proveth Chriſt more excellent than *Moſes*: firſt, in that he was the builder of the Church, the houſe of God, but *Moſes* onely a member of this houſe; for in ſaying, that he which buildeth an houſe hath more honour than the houſe, he meaneth, than they, or any of them of whom this building, that is, the Church conſiſteth; and ſo than *Moſes*, though a moſt excellent part of this building. Thus *Chryſoſtome*, *Theodoret*. For that Chriſt is the builder, he ſheweth *v.* 4. *He that built all things is God*; Chriſt is God the Son, by whom the world was made, as was ſhewed before, and therefore the

Calvin.

Verſ. 2.

Verſ. 3.

Chryſoſt.

Verſ. 4.

the builder, the Church more eſpecially. *Calvin* reſtreineth this of all things to the Church, but the ſpeech ſeemeth to be more generall, under all things the Church alſo being underſtood. Secondly, he proveth Chriſt more excellent than *Moſes*, becauſe *Moſes* was but a ſervant, he a Sonne, and ſo *Moſes* declared onely the things ſpoken to him, but the Sonne is together with the Father, the Author of thoſe ſpeeches and lawes; and then both to make manifeſt what he meant by the houſe, and to affect them the more, that they might cleave conſtantly to the Lord and not grow remiſſe, hee addeth, *Whoſe houſe we are, if we hold faſt the confidence and hope of rejoycing to the end.* The word tranſlated *confidence*, is παῤῥησία, liberty, freedome, or boldneſſe in ſtanding for the faith in the time of perſecution, the hope of rejoycing is the comfort which through hope we have and expreſſe when we are perſecuted, even glorying to ſuffer for the true faith. Verſ. 5,6.

So that not any faith or profeſſion of the Chriſtian Religion will ſuffice, but that which putteth into us ſpirit and life, ſo that we are not daunted or diſcouraged by any thing. *Note.*

Touching the third part, *verſ.* 7, 8, &c. to the end of the Chapter. The thing from which he here dehorteth, is hardening of the heart, and to move them the more to take heed of this, hee firſt ſetteth forth the danger in the example of their forefathers in the wilderneſſe, *verſ.* 7, 8, 9, 10, 11. Secondly, he applyeth all unto them, ſhewing what was the way to be hardened, *verſ.* 12, 13, 14. and how they might be preſerved here-from. Thirdly, he further confirmeth the danger that is in being hardened by ſinne and unbeleefe, *verſ.* 15, 16, 17, 18, 19. *Part* 3.

For the firſt, *Wherefore, as ſaith the holy Ghoſt, to day if yee will heare his voice, harden not your hearts, as in the provocation*, &c. This admonition is taken out of *Pſalme* 95. being compoſed, as it ſeemeth, to ſtirre up at ſolemne meetings to praiſe God and to be obedient unto his teaching. And it is fitly applyed here, for ſo much as he hath already declared Chriſt to bee God, to heare whoſe voice it is there exhorted. And hee doth well oppoſe hearing of Gods voice againſt hardening of the heart, becauſe to live in diſobedience to Gods Word, is to take a courſe to harden the heart, that nothing can enter into it to bring it to a better ſtate; the words *provocation* and *temptation*, are in the Hebrew מסה and מריבה the very words uſed at the waters of ſtrife, *Exod.* 17. and therefore howſoever all their temptings of God for 40. yeares together are meant, yet more particularly as a chiefe one, that murmuring at that time when they complained ſo much for the want of water. Upon this and the like occaſions God gave them many experiments of his might, juſtice, and mercifull providence, forty yeares together, yet they profited not hereby. Wherefore *He ſware in his wrath that they ſhould not enter into his reſt*; that is, not then firſt, when they tempted him at the waters of *Meribah*, but long before at the returne of the ſpies, *Numb.* 14. the ſenſe then is, becauſe not onely at thoſe waters, but by murmuring and ſinning againſt me at divers other times, for the ſpace of forty whole yeares they ſeemed to be incorrigible; I ſware, *If they ſhould enter into my reſt*, a defective ſpeech, there being left to be underſtood, *I am not God*, or not juſt. By *reſt* the land of Canaan is meant, where after much trouble and ſorrow indured in Ægypt, and travell in the wilderneſſe, God had promiſed reſt and a ſetled habitation to his, and therefore it is called his reſt, becauſe promiſed and freely given by him. And he doth aptly mention their fathers provoking of him, becauſe they did beare themſelves ſo much upon their fathers to doe as they had done. But here it is ſhewed, that they who would not periſh with their forefathers, are not to bee moved by their example to goe on in a ſinfull courſe of life any way. *Motive* 1. Verſ. 7, 8, &c. *Calvin.* *Note.*

For the ſecond, hee exhorteth upon the premiſes, to take heed *that there* *Motive* 2. Verſ. 12, 13, 14.

be not an evill heart of unbeleefe to depart from the living God, but to exhort one another, &c. unbeleefe maketh the evill and hard heart, againſt which warning is here ſo ſeriouſly given in this place, and therefore this is ſpecially impugned. For when any doe thus reject the faith of Chriſt, they goe from the living God which he is, and ſo make themſelves uncapable of life, which is at his diſpoſe. *Whilſt it is called to day*; this *hodie*, or to day, is by *Chryſoſtome*, *Theophylact*, &c. expounded of the time of this life; the *hodie* of their fathers was whilſt they lived. *Moſes* exhorting them to ſerve and obey God; their *hodie* was then when he wrote thus unto them. This is true, but not all which is hereby meant, therefore with *Calvin* and *Beza*, I hold that the preſent time of grace being offered in the preaching of the Word, is alſo to be underſtood, as if he had ſaid, whilſt yee have the light defer not this exhortative duty, and therefore even now performe it, becauſe if ye doe not, and put not ſinne away now, either the light ſhall be taken from you, or being prevented by death, ye ſhall periſh in your ſinnes, or elſe by accuſtoming your ſelves to ſinne, ye ſhall grow obdurate through Gods juſt judgement, and ſo be excluded from all true comfort. *That none of you be hardned through the deceit of ſinne*; that is, leſt if yee ſuffer your hearts to be taken up with delight in ſinne, ye be hardened againſt, and contemne, and ſet light by all preaching and exhortation. *For wee have beene made partakers of Chriſt, if we hold firme unto the end the beginning of ſubſiſtence*; the vulgar Latine readeth it, *The beginning of ſubſtance*: *Calvin* and our new tranſlation, *The beginning of confidence*: *Beza*, *The beginning whereby we are ſuſtained*; by a Periphraſis, but the word being ὑπόστασις, *ſubſiſtence*, or that which holdeth up, it is moſt agreeable to render it hereby. Some, as *Calvin* ſaith, hold that hereby is intimated, that without faith a man is nothing but vanity, and then he firſt beginneth to be ſubſtantiall when he beleeveth. He himſelfe expoundeth it of that which maketh firme, underſtanding hereby faith alſo, becauſe faith is that which maketh us firme and ſtable in the midſt of all adverſities, when we expect certainly a future reward in Heaven. *Chryſoſtome*, *Theodoret*, *Theophylact*, and *Oecumenius* ſay, that faith is thus called, becauſe hereby we come to ſubſiſt in a ſpirituall and divine ſubſtance, thus being made partakers of the divine nature, when wee are hereby regenerate and made new creatures. I think that Chriſt may beſt be underſtood here, with whom he beginneth the verſe, and who is before called ὑπόστασις, *Chap.* 1. and thus the meaning will be, then are we partakers of Chriſt indeed, if having imbraced him by faith we cleave conſtantly unto him, having his teaching alwaies before our eyes, to ſtudy and ſtrive to be guided hereby all the daies of our life, and he varieth the word, having ſaid *Chriſt*, ſaying, *The beginning of ſubſiſtence*; to intimate that they onely doe rightly entertaine him, not that they are ſecure in reſpect of their ſalvation, ſeeing they doe beleeve, but that propound it as a taske to be continually travelled in, to keepe their ſtanding and to live as Chriſtians ought to doe, becauſe to ſlake our care in this regard is to fall off whilſt wee are but beginning to ſtand: And to this the Syriacke Interpreter ſeemeth to direct his expoſition, ſaying, then are we partakers of Chriſt indeed, if from the beginning we hold this ὑπόστασις firme.

Chryſoſt. Theophyl.

Calvin. Beza.

Verſ. 14. *Calvin. Beza.*

Chryſoſt. Theodoret. Theophyl. Oecumen.

Syrus. ἐαν δὲ ἀρχὴν τῆς ὑποστάσεως ταύτης βεβαίαν κρατήσωμεν.

Motive 3. Verſ. 15, 16, 17, &c.

For the third, he argueth out of the words of the Pſalme before recited, that ſinne and infidelity ſhall cut off all from the everlaſting reſt in Heaven that are infected herewith. In *that hee ſaith*, *To day if yee will heare his voice harden not your hearts, as in the day of provocation*, &c. His argument lyeth thus: What befell your fathers, ye may juſtly looke ſhall befall you, if ye doe as they did; but that by ſaying in the Pſalme it is plaine, that ſome of them by ſinning, and not beleeving, were debarred from ever entring into the land of promiſe, for their provoking of God hereby is there mentioned;

mentioned; *ergo*, if yee ſinne likewiſe, ye ſhall have the like judgement. The premiſes are in this Chapter, the concluſion in the beginning of the next.

CHAP. IV.

The Analyſis and Senſe.

IN this Chapter, upon the ground layed before of their fore-fathers being excluded out of the promiſed land for their unbeleefe and wickedneſſe, the Apoſtle ſeeketh to ſtrike terror into them, their children, admoniſhing them to be warned by their harmes, leſt they by doing as their Fathers did, be excluded out of the everlaſting reſt, as they were out of Canaan, the place appointed for Gods people to reſt in in this world. And therefore he proveth that there was ſuch a reſt yet to come, ſeeking to move them the more by the conſideration of the powerfull operating of the word of God, wherein this is ſet forth; and becauſe our high Prieſt Jeſus, who was ſometime afflicted as we are, doth now reſt this reſt in Heaven, being ready to helpe us unto it alſo if we conſtantly cleave to him.

The parts of this Chapter then are foure: firſt, an admonition, to beware that we ſhut not out our ſelves from the reſt of God, *verſ.* 1, 2, 3. Secondly, a probation, that there is a reſt yet to be expected, *verſ.* 4, 5, 6, &c. to *verſ.* 12. Thirdly, a probation that there will be danger of being cut off from it, if all care and diligence be not uſed to attaine unto it, *verſ.* 12, 13. Fourthly, an exhortation therefore to cleave faſt unto Chriſt and to the truth ſet forth by him, that we in him may have the comfort of this reſt, *verſ.* 14, 15, 16.

Touching the firſt, *Let us feare therefore, leſt the promiſe of entring into his reſt being left, any of you ſhould ſeeme to be deprived, &c.* And here againe is firſt the thing touching which they are admoniſhed, in this firſt verſe. Secondly, a proofe of the danger, for which they had need to beware, *verſ.* 2. Thirdly, a declaration of the reſt into which wee expect to enter, *verſ.* 3. For the firſt, the admonition is to take heed, by forſaking the truth, of forſaking and making themſelves uncapable of the eternall reſt in Heaven. Our new tranſlation rendreth the words ſomewhat different from all other tranſlations. *Let us take heed, leſt there being a promiſe left of entring*, &c. but the word *left* is plainly to bee referred unto unfaithfull men, leaving or making themſelves uncapable of the good promiſed by their ſinnes. *Part* 1. Verſ. 1. 1

For the ſecond, *Wee have had the Goſpell preached unto us as well as they, but the word which they heard profited them not, not being mixed with faith*; that is, as they had the glad tidings ſounded forth amongſt them that God would give unto them the land of Canaan, where they might reſt perpetually, after that they had a long time beene turmoiled with an hard ſervitude, and tedious travell in the wilderneſſe; ſo the glad tidings of reſting in Heaven by Chriſt hath beene ſounded in our eares. But as that Goſpell or glad tidings which they heard profited them not, by reaſon of the want of faith in their hearts, ſo that they periſhed in the wilderneſſe, and never came to poſſeſſe that land notwithſtanding; in like manner, if there be any amongſt us that holdeth not, and liveth not according to the preſent Evangelizing, no good ſhall redound unto his ſoule hereby, but hee ſhall periſh notwithſtanding everlaſtingly in hell. Thus *Anſelme*. *Calvin* expoundeth it, *We have had the promiſe preached unto us*; but I ſee no reaſon to goe from the proper ſignification of the word. The Goſpell was alwaies one and the ſame, as Chriſt is *the ſame yeſterday, and to day, and for ever*; they had therefore the Goſpell myſtically under the joyfull word brought unto them of poſſeſſing the ſweet Country of Canaan, a type of Heaven, we 2 Verſ. 2. *Anſelm.*

we more plainly. *But the word profited them not, not being mixed with faith,* in ſome Greeke Copies it is συγκεκραμένους, they not being mixed or joyned by faith unto *Caleb* and *Ioſhua*, when the ſpies returned from ſearching the land. Thus *Chryſoſtome* and *Theophylact*. But the other reading is more generall, *The word heard was not mixed with faith*; and ſoundeth to better ſenſe, becauſe of the words following, *in thoſe that heard it*. It is a plaine Metaphor taken from wine mixed with water, and ſo making one ſubſtance, for thus the word preached and faith muſt be mixed together in the heart, that it may be one perfect ſubſtantiall bread of life. To this effect *Beza*, but he readeth it, *Tempered with faith*.

Chryſoſt. *Theophyl.*

3 Verſ. 3. For the third, *For we that beleeve enter into the reſt, as he hath ſaid, therefore I have ſworne in my wrath, if they ſhall enter into my reſt, the workes yet being perfected from the laying of the foundation of the world.* Here the *reſt* into which we expect to enter is further explained, *viz.* not to be that which is not now to be had in Canaan, for the time of that entring was paſt long agoe, but another reſt ſpoken of long before that reſt promiſed, *viz.* at the creation, ſuch a reſt as whereby God reſted in Heaven, ſince that he finiſhed the workes of creation. But becauſe theſe words be intricate, and it is difficult to ſhew how from the *Pſalme* 95. the Apoſtle could paſſe to this, I will reſerve them to a further handling in the following Text.

Part 2. Verſ. 4. Touching the probation, that there is a reſt yet to be expected by Gods people. *For he hath ſaid, In a certaine place of the ſeventh day in this manner,* &c. This is proved by comparing two places together, in either of which a reſting is mentioned, and this in the Pſalme being ſet forth long after that *Ioſhuah* had given to the children of Iſrael poſſeſſion of the land of Canaan, wherewith yet the people of *Davids* time were to be affected, maketh it plaine that there muſt needs be another reſt to come, which is in Heaven, to all true faithfull perſons. But of this alſo, becauſe it ſo hangeth together with *verſ.* 3. ſee more in the Text following.

Part 3. Verſ. 12,13. Touching the probation of the danger in being remiſſe; *For the word of God is lively and operative, and ſharper than any two edged ſword, &c.* the meaning is, the word ſpoken of before, *verſ.* 2. whereby the Lord doth ſeeke to ſtirre us up to beleeve, and to be conſtant in the faith and in holy obedience alwaies, is ſo piercing, as that if any thinke to neglect it inwardly, putting their truſt in this, that they doe outwardly imbrace and profeſſe the truth, hoping to be hereby borne out, and that their ſecret wickedneſſe ſhall never be diſcovered, they are farre deceived, becauſe the Word is a ſearching Word, and God the Author of it ſuch, as that nothing can bee hidden from him, but every mans inward and moſt ſecret corruption is moſt manifeſt, and accordingly he ſhall be ſure to be rewarded at the laſt day. But becauſe there are different expoſitions upon this, ſee more of it in the Texts following.

Part 4. Verſ. 14,15,16. Touching the exhortation. *Having therefore a great high Prieſt entred into heaven. Let us hold faſt our profeſſion. For we have not an high Prieſt, that cannot Sympathize with our infirmities,* &c. This exhortation is inferred upon that which he ſaid before, touching a reſt in heaven, yet to be expected by all the faithfull, and already entred upon by ſome, eſpecially by the head of us all, Chriſt Jeſus, *verſ.* 10. For if he our high Prieſt be now in ſweet reſt in heaven, there is enough herein to move us to conſtancy in cleaving to him, and living according to his holy doctrine, which we profeſſe, for that we may be ſure to follow him thither, there being no ſinne or unworthineſſe, that can hinder, becauſe he is the propitiation for them all. Thus *Anſelme*. But *Calvin* ſomewhat otherwiſe, we ſhall derogate from an high Prieſt in heaven, the very Sonne of God, if without wavering we continue not conſtant in the faith which we have received, becauſe we ſhall thus call his doctrine in queſtion, whether it be true. I preferre the former, as better agreeing with the

Anſelm. *Calvin.*

next words. And ſo theſe words ſeeme to be a concluſion of the exhortation begun, *Chap.* 3.1. where the ſame word *profeſſion* is uſed, and the word *high Prieſt*, as the word Apoſtle, or Doctor ſent of God. And he falleth here upon the word high Prieſt, becauſe now he meaneth to proſecute that which concerned his high prieſthood, as he had hitherto done his Apoſtleſhip or doctorall office. Touching the next words, *verſ.* 15. therein he reflecteth yet a little more backe to that, *Chap.* 2. *verſ.* 17, 18. where he began to deſcribe this our high Prieſt by his compaſſion, that his concluding of this argument might herein alſo anſwer to the beginning. And theſe words are aptly added to comfort thoſe, that in regard of their ſinnes might feare that they ſhould never follow Chriſt into Heaven, or which in regard of their adverſities might thinke, that they were not regarded of God. For he is affected towards us with compaſſion in both theſe reſpects, having by experience found, what it is to be burthened with ſinne, when he ſtood in our ſtead, to endure the whole burthen by ſuffering, being moſt free from ſinne yet in himſelfe, and what it is to be oppreſſed with miſeries, when he was ſo much exerciſed herewith. *Wherefore let us come with boldneſſe to the throne of grace*, &c. that is, by prayer and true repentance ſeeking the remiſſion of our ſinnes, and ſtrength to lead a new life, which is to finde timely helpe, the time of this life being the time thus to doe, and to thinke to doe thus afterwards, to thinke to doe ſo out of ſeaſon, which will not profit. And this is ſpoken with reſpect to that of *to day* mentioned, *Chap.* 3.13. To this effect alſo *Anſelme.*

Verſ. 3,4. *For we that beleeve enter into reſt, as he hath ſaid, as he hath ſworne, if they ſhall enter into my reſt, the workes yet being perfected from the laying of the foundation of the world. For he hath ſaid in a certaine place concerning the ſeventh, and God reſted the ſeventh day*, &c. *Text* 171.

THeſe words are added to prove, that the word which they heard did not profit them, becauſe they were prevented from entring into reſt, and that by reaſon of the want of faith, becauſe now by faith the everlaſting reſt, figured out by that, is attained unto. For as they entred not into reſt through unbeleefe, ſo we by faith doe enter in. And becauſe he had ſpoken of a reſt foretold, he ſheweth when and how it was foretold, *viz.* before the Law, at the time of the creation, under the Law, and under grace: the firſt reſt was that of the ſeventh day; the ſecond in Paleſtina, the land of promiſe; the third in heaven, whereof the two former were figures. And to prove the reſt of the ſeventh day, and that it prefigured a further reſt to come, he alleageth the words of the hiſtory in Geneſis. *The ſeventh day God reſted from all his workes.* For in that immediatly after the making of man, theſe words were added, it is plaine, that the reſting of man, who was laſt made, was meant hereby. For, as *Auguſtine* ſaith, God was not weary, ſo that he had need to reſt in regard of his great labour, but in thoſe words he hath promiſed reſt to thee labouring: or becauſe he made all things very good, and then it is ſaid, he reſted, &c. thou mayſt underſtand alſo, that after thy good workes thou ſhalt reſt, and reſt without end. There then was the firſt mention made of reſting, and the ſecond in that ſpeech of reſting in Canaan, the figure of the future reſt in heaven. Now whereas having repeated the threat againe, *if they ſhall enter into my reſt*, he inferreth, *it remaineth then that ſome enter into it*, this, which is thus inferred, muſt needs be yeelded to, becauſe the threatening of not entring were of no force, unleſſe ſome did enter. Some therefore doe enter, but they to whom it was preached at the firſt, entred not, wherefore, as was neceſſary, another time hath beene appointed, or under the deſignation of the reſt in the land of Canaan, figured out by *David* a long time after their comming into that land, the reſt by grace under the Goſpell hath beene ſet forth.

Anſelm.

Auguſt. ſerm. de 10. cordis. Non fatigatus eſt Deus, ut diceretur, requievit ab operibus ſuis, ſed in illo verbo tibi laboranti requiem promiſit, vel quia fecit omnia valde bona, & ſicut dicitur, requievit, intelligas etiam, te poſt bona opera requieturum & ſine fine requieturum.

forth. And this, to expresse the excellency of it, he by and by calleth *Sabbatismus*, and not rest onely, that is, a time of joy and festivity that cannot be expressed, which shall be for evermore. *For he that hath entred into his rest, hath rested from his workes, as God did from his*: that is, the people of God before spoken of shall rest for ever in heaven, when they have done those good workes, for which God set them here, as God after his workes ended resteth everlastingly, for the day of that rest hath none evening, as it is said of all the other dayes, that they had.

Mayer. Other Expositors agree in the substance of that which is here set forth, but in labouring to make it plaine, some expresse themselves one way, and some another, so that to set more downe severally were but to make a confusion. Briefly therefore to explaine all. These words, *For we that beleeve, enter into rest*, will fitly agree with those going before, *vers.* 2. if we adde, to make way for the explanation, *but the word preached hath profited us*; we have been preached unto, as they, but the word profited not them, because not mixed with faith, but us it hath profited, for we beleeving come hereby to enter into rest although they did not, according to the oath sworne, which is in these words set forth, *as I sware in my wrath, if they shall enter into my rest*. But what doth he meane to speake by *David* of entring into his rest, when as it is plaine, that he rested from all workes of creation ever since the beginning of the world, when these workes were all finished, beginning upon the seventh, which was the day after, and hallowing and appointing it to be kept with rest by all his people for a memoriall thereof, how could they have beene said to enter into this rest out of the wildernesse, if they had not hardened their hearts, which was so long before observed, and which even they that fell in the wildernesse did observe? *Answer.* The holy Scriptures doe not speake only of one rest, but as there was a rest of the seventh day therein mentioned, so there was a rest in the promised land, and from that which is said touching it, we may rightly inferre, that there is a third rest, which is the rest and tranquility of the soule entred upon by faith, justifying us, and procuring unto us peace with God, which shall be perfected hereafter in heaven, and of this rest both that of the seventh day and in Canaan may well be counted types and figures. And this is in effect the reasoning of the Apostle, from these words, *The workes being done from the creation of the world, vers.* 3. to the end of the tenth verse. Or we may thus more particularly paraphrase upon every thing in order. These words, *And also of the workes done from the beginning of the world*, (for thus καὶ τῶν is rendred in the vulgar Latine, *& etiam*, which *Beza* himselfe acknowledgeth cannot be reproved) seeme to me to have reference to the first words of the Verse, *We that beleeve enter into rest*, the next words comming in by a parenthesis. And it is as if he had said, we enter into rest indeed, but it is into the rest, not which God promised in Canaan, but the rest which was alluded to, when God had finished the great workes of creation, resting thereupon, and appointing a rest to be kept every seventh day, of which rest mention is made, *Gen.* 2. 2. and this is a spirituall and heavenly rest, exceeding that in Canaan. For in Gods being said to rest, there must needs, as hath beene already shewed, be an alluding to a most joyfull rest to be had by man, seeing he was never weary, neither had he need of rest. And as this rest

Vers. 4. was under the figure of the rest of the seventh day spoken of at the first, so it was againe spoken of under the figure of the rest in the promised land, from which God threatened to exclude your forefathers for their unbeleefe. In which speech it is most plaine, that whether yee respect those, that never entred into Canaan, or those that after entred; another rest was intimated by the Prophet *David*, which must needs be the rest, in regard of which I exhort

Vers. 5, 6. you to perseverance in the truth. For in that to such as hardened there hearts it was threatened, that they should not enter into his rest, it is apparent that there

there is a reſt, called the reſt of God, into which ſome ſhall enter, or elſe it were no puniſhment for them to be excluded out of it. But this was not fulfilled either in the diſobedient, to whom it was preached, as all know, nor yet in others, a yonger generation, that after entred into the poſſeſſion of Canaan, according to the full meaning, becauſe if in them it had beene fulfilled, he would not ſo long after *Ioſuah* have ſpoken of a time as yet to come by the name of *to day*, as he doth in that 95. Pſalme. Therefore there is another reſt after both theſe, which is by Chriſt, a very ſabbatiſme, or moſt joyfull reſting of Gods people in a comfortable expectation of future bleſſedneſſe in heaven, where this ſabbatiſme ſhall be perfected and continue for ever. For herein ſtandeth the entring into his reſt hitherto ſpoken of, in that he which entreth hereinto by Chriſt, doth after that he is fully come to this ſabbatiſme in heaven, reſt from all his travell, and toyle, and labour in this world, and from ſinne alſo everlaſtingly, even as was figured out by that, which was ſaid touching God reſting the ſeventh day from all his workes. Wherefore, there being undoubtedly ſuch a reſt by the faithfull to be expected, who ſhall yet beleeve truly and perſiſt in the truth unto the end, let us all doe our endevour, that we may partake of it, and not by falling away into infidelity be cut off from it, according to the foregoing example of our forefathers. *Calvin* and *Beza*, *Oecumenius*, &c. read καίτοι, as in our Engliſh tranſlation, *although*, as if he had ſaid, although he prepared a reſt for his from the beginning of the world, which was intimated, when he reſted upon the ſeventh day, the workes of creation being all finiſhed, ſo that although he threatened, that they ſhould not enter into his reſt, yet his mentioning of a reſt was not in vaine. But the ſenſe already given ſeemeth to be better, and more agreeable to the words: We that beleeve have entred into the reſt, yea even that reſt figured out at the beginning, when all his workes being finiſhed, God is ſaid to have reſted. In the vulgar Latine, *verſ.* 3. it is, *We that beleeve ſhall enter into reſt*, herein going from the Greeke, which is in the preſent tenſe, but we doe indeed now enter, as hath beene ſhewed. In other things here there is no difference, but all Expoſitors ſpeake almoſt to the ſame effect.

Verſ. 7,8.

Verſ. 9

Verſ. 10.

Verſ. 11.

Calvin.
Beza.
Oecumen.
Piſcator.
Verſ. 3.

See here a moſt forcible motive to become truly faithfull, and forſaking all errour to cleave conſtantly to the truth, we doe thus come to a ſtate of reſt, to a ſabbatiſme, a feſtivall and joyfull time, which is begun here by the comfort of the holy Ghoſt, and perfected hereafter in Heaven, whereas to live in wickedneſſe, or in a corrupt faith, is to be cut off from all true peace, reſt, and comfort for ever.

Note.

Verſ. 12, 13. *For the word of God is lively and operative, and ſharper than any two edged ſword, paſſing to the diviſion of the ſoule and of the Spirit, of the joints, and of the marrow*, &c,

Text 172.

THE meaning of theſe words is, that Gods dealing with us by the voice of his word is moſt earneſt, ſo as that all our inward parts ſhould be affected with it. And thus it is indeed with the faithfull, the word, as a ſword, cutteth and killeth in them the old man, that they may become a ſacrifice unto God: but whether it pierceth thus into the hearts of the wicked, may be doubted, becauſe they are hard, neither doth any thing taught enter into them to affect them. Yet indeed it is thus penetrating to them, becauſe oft times it filleth them with feare and trouble for their ſinnes, although it may ſeeme to be otherwiſe by their outward appearance, which is merry and laughing, but it is a Sardonian laughing, like to the girning of a mad dog, and biting the chaine wherewith he is tyed. Howſoever it be not ſo with all, yet in it owne nature the word of God is alwayes ſuch, the preaching of it is not a beating of the aire, but full of energy and life to the convicting of mens conſciences, being arreigned before it, as before a Judge, ſo

Calvin.

that all had need to be affected herewith, and to be with reverence towards it.

Ob. If it be demanded, whether by the word the preaching of the Law, or of the Gospell is here to be understood?

Sol. Some answer, because it is spoken of, as full of terrour, that the doctrine of the Law is meant: but is not the same spoken of the Gospell, being called the sweet savour, as of life, so of death unto death, and whersoever the godly are comforted therein, the wicked being threatened with judgement? I doe therefore understand by the word here all preaching in generall. For God would hereby stirre us up to reverence the preaching even of a mortall and weake man, whose doctrine we are otherwise apt to contemne. Some will have this elogy of the word restrained to the word sounded inwardly to the heart, but certainly it is the word outwardly preached, which is thus commended, as elsewhere to be the power of God, and the wisdome of God, not for any vertue which is in the tongue, or utterance of the Preacher, but for the vertue comming from the holy Ghost alone, by whose working together it is made such. The word is said to be lively, in respect of men: the soule, betwixt which and the Spirit, it is said to divide, is the seat of the affections, the Spirit the seat of the understanding. So these words are used, 1 *Thess.* 5. 23. and *Esa.* 26. 9. The word then is said to divide betweene the soule and the spirit, because it examineth and searcheth into the thoughts, the will and all the desires: by the joints understand that which is most hard in man to be pierced into: by the marrow, that which lyeth most hid, for there is no such thing, but the word pierceth into it, and discovereth it: and it is called *the Iudge of the thoughts*, because it bringeth the minde, as it were, out of a labyrinth, wherein it was before intangled, into the light of knowledge, and discovereth the most secret sinnes of the wicked, piercing their soules therefore, as it appeareth even in this, that they doe impugne and speake against the Preacher. *Neither is there any creature hidden*, &c. this *neither* hath the force of *for*, these words being a reason of the piercing power of the word of God, because God, whose it is, searcheth into all things, and his word is the instrument wherby: *with whom yee have to doe*, the words; πρὸς ὃν ὑμῖν ὁ λόγος are better rendred thus, than *to whom we have speech*. This should stirre us up to reverence the word, because in hearing of it we have not to doe with a mortall man, but the immortall God.

Vers 13.

Anselm. These words doe serve to inforce the caveat against unbeleefe, given *vers.* 11. or to stirre us up the more with diligence to enter into Gods rest. Christ the word of God hath life in himselfe, and energy to quicken all that cleave constantly unto him, therefore doubt not, but persevering in his faith yee shall live at rest in heaven. He also liveth to judge and condemne those that fall away by unbeleefe. And to the end that he may then give a true judgement, he doth so see into all mens hearts, as that he can tell, who are indeed faithfull, and who not, being armed with power to take revenge accordingly upon unbeleevers. He is more piercing with his eyes, than any preaching of the word, which is set forth by a two-edged sword, because it intreateth of things temporall, and of things eternall, in both which it doth acutely prove what it saith, and divideth him from the world, whom it smiteth. But the Sonne of God is more piercing, *dividing betweene the soule and the spirit*, the soule, whereby we live as beasts doe, and the spirit, whereby we understand, knowing well, how the sensitive or intelligible faculties are exercised. He also divideth betweene the joints of the soule, that is, the affections and understandings of divers ages, which in man doe differ, when he is a childe, when a young man, and when old, being yet knit together as by joints: and *betweene the marrowes*, that is, the things that are more subtle and recondit in the heart. He also *knoweth the thoughts and intentions of the heart*: that is, whether a man doth any thing with a good or ill intent, and these words serve further

to

to explaine the former, of the joints of thoughts; and the marrowes of intentions. *Neither is any thing hid from his eyes, to whom we muſt have ſpeech.*: that is, to whom we muſt give an account at the day of judgement of all even our very thoughts.

The Fathers generally, and *Thomas Aquinas*, *Gorran*, and our *Bullinger* alſo expound theſe words, as *Anſelme:* but *Beza*, *Piſcator*, and others of our ſide with *Calvin*. I ſubſcribe to that of *Calvin*, becauſe, howſoever Chriſt be ſet forth by Saint *Iohn* by this title, *the word*, yet in this Epiſtle being often ſpoken of he is never thus intituled, but either Jeſus Chriſt, or the brightneſſe of glory, or our Apoſtle, or high Prieſt, and therefore it is not probable, that here whilſt he is ſpeaking of the word preached, hearkened or not hearkened unto, and the danger of not hearkening to it, he ſhould ſuddenly inſert ſomething under this title touching Chriſt. Moreover theſe words, if we expound *the word of God* here, according to the literall meaning, as *verſ.* 2. without any forcing may have a very good conſtruction, and aptly be made to cohere with the former, thus: Let us take heed, that we periſh not for want of beleeving the word, being deprived of inward reſt and peace here, and ſhut out from the eternall reſt hereafter. For the word of God is full of life and power, piercing into the ſecrets of the heart, and filling with terrours and feares ſuch as obey it not, and therefore there is none expecting of reſt and quiet in the conſcience for ſuch as doe not with a firme faith and due obedience receive it. To this effect alſo *Piſcator*. For the further explication of particular paſſages, the metaphor taken from a ſword is borrowed from *Eſa.* 49. 2. *Pſal.* 45. 4. 6. and the word is ſaid to be ſharper, than any two edged ſword, becauſe ſuch a ſword cutteth moſt of any other, both in the going in, and in the comming out. *Auguſtine* will have it ſo called, becauſe of the two Teſtaments. *Hugo de Sancto Victore* hath a notable ſaying, whereby he doth both briefly and fully expreſſe the words here uſed, *lively, powerfull, and piercing*. It is ſaid to be lively, that thou mayſt beleeve it; effectuall, that thou mayſt hope; and piercing, that thou mayſt feare. It is lively in the precepts and prohibitions; effectuall in the promiſes and comminations; piercing in the judgements and condemnations. Becauſe then the word of God is lively, we muſt beleeve that to be true which he promiſeth; becauſe it is effectuall, that he will performe his promiſes; becauſe it is piercing and cannot be deceived, we muſt grieve that we have offended him, and take heed of offending any more. For the queſtions moved and reſolved by *Calvin*. I make no doubt, but the word preached is here meant, and the whole word, and that it hath theſe effects in any heart, although in many it prevaileth not being hardened by a cuſtome of ſinning. For howſoever every one, yea the moſt deboſht ſinner feeleth and knoweth at ſometime, or other theſe effects, when he is hearing of the word, as *Felix* trembled, when *Paul* preached before him of temperance, righteouſneſſe, and the judgement to come. For the further proſecution of this metaphor, *dividing betwixt the ſoule and the ſpirit*, &c. I ſubſcribe alſo to *Calvin*. For the next words, *Verſ.* 13. *Neither is there any thing hid from his eyes*, &c. By reaſon of this it hath beene, that the former words have beene ſo generally expounded of Chriſt. But as *Piſcator* well obſerveth, this is another argument to move us to a ſincere and ſtudious care indeed to perſiſt in the truth, without any hypocriſie or truſting to an outward ſhew, leſt doing otherwiſe, we periſh and be cut off from the foreſaid reſt. For there is no halting before God, but every one is well knowne by him, what he is, and muſt make account to fare accordingly. The next words Πρὸς ὃν ἡμῖν λόγος may better be rendred, as they are by ſome, *before whom the word commeth to us*, that is, with reference to whom the word is preached unto us, or to whom the word preached amongſt us, ſet forth by ſuch effects, *verſ.* 12. belongeth, becauſe it is his, and commeth from him. And if theſe

Mayer.

Piſcator.

Auguſt. lib. 20. de Civit. Dei. c. 12.

Hugo Moral. in Ioel 3. Vivus eſt ſermo Dei ut credas; efficax ut ſpere; penetrabilis ut timeas. Vivus eſt in præceptis & prohibitionibus; efficax in promiſſis & comminationibus; penetrabilis in judiciis & damnationibus; &c.

Piſcator.

words be expounded thus, as they may well be, it is plaine, that the Sonne of God, who is God, was not ſpoken of under the title of *the word of God*, but the doctrine of that word, and the preaching of it. Howſoever, the adding of theſe words doe ſhew, that another is meant in this verſe, and another, *verſ.* 12. a like phraſe is uſed, *Chap.* 2. *v.* 10.

Note. See, how worthy of all reverence the word of God is, when it is preached by the meaneſt man, and heard by the greateſt Prince. It is a Judge and Controller ſet over his ſoule and ſpirit, neither can he ever have true comfort, but by the benefit hereof, being reverently heard and in all things obeyed.

CHAP. V.

The Analyſis and Senſe.

IN this Chapter the Apoſtle ſheweth a reaſon of that which he had ſaid before touching the ſympathy, which is in our high Prieſt, Chriſt Jeſus, whereby he hath a fellow feeling together with us of miſeries, becauſe he was made of the ſame mould, and was a fraile and weake man, as we are. The high Prieſt appointed by the Law from time to time was ever ſuch, and his appointment was of God: ſo likewiſe, he ſheweth, was that of Chriſt, of whom ſpeaking a little more, he cutteth off himſelfe, becauſe of their ignorance and inability to conceive of ſo deepe myſteries.

The Parts of this Chapter then are two: Firſt, a proofe, that Chriſt is our high Prieſt, expiating our ſinnes, and reconciling God unto us, *verſ.* 1, 2, 3, &c. to *verſ.* 11. Secondly, an intimation of much myſticall matter, which there is to be ſpoken touching him, with a taxation of their ignorance, making them uncapable hereof, *verſ.* 11, 12, 13, 14.

Part 1. Touching the firſt, Chriſt is proved to be our true high Prieſt by comparing the high Prieſt under the Law and him together, and that in three things. Firſt, that high Prieſt was a man ſet to doe ſacrifice for ſinne, and in token of his humane nature, he had like infirmities to thoſe of other men, being thus made fit to ſympathize with them. Secondly, he offered not onely for the ſinnes of the people, but for his owne ſinnes alſo. Thirdly, he tooke not this honour upon him, but being by God appointed unto it, *verſ.* 1, 2, 3, 4. In applying theſe to Chriſt, he firſt beginneth with the laſt, ſo Chriſt was by God appointed our high Prieſt, *verſ.* 5, 6. Secondly, he was a true man, fraile and weake as we are, and therefore one that being in danger of death cryed out unto God to ſave him, *verſ.* 7, 8. Thirdly, he ſacrificed himſelfe for our ſinnes, procuring to us eternall ſalvation, *verſ.* 9, 10. *Calvin* diſtinguiſheth the points of compare here into five. Firſt, the high Prieſt is taken from amongſt men. Secondly, he executeth a publike office for all the people. Thirdly, he commeth not empty before God to pacifie him, but with gifts and ſacrifices. Fourthly, he is not without ſuch infirmities, as we have. Fifthly, he taketh not this office upon him, but is by God appointed unto it.

Calvin. But I comprehend both the firſt in one, and becauſe the fourth is implied, in that he is ſaid to be a man, I comprehend it under the firſt alſo. But who ſo pleaſeth may goe upon five, becauſe in ſo many there is ſomewhat in Chriſt anſwerable. Firſt, the high Prieſt ſucceſſively was a man, as others were, becauſe the majeſty of God is ſo great, that we could not come acceptably unto him, unleſſe we were preſented unto him in his perſon, and in him we could not come to God, unleſſe he were a man. And that he might be fit to preſent us, he muſt not be one of the common ſort, but one ſelected and choſen, and ſo more excellent than others of his brethren. Secondly, he executed a pub-

like

like office for all his brethren being ſet over them in things pertaining to God: For we of our ſelves are prophane, and can have nothing to doe with the things of God, but by the mediation of the Prieſt, ſet for this purpoſe to execute this holy office of worſhipping God for us and in our ſtead. Thirdly, he came before God with *gifts and ſacrifices*, by gifts being underſtood all other offerings, by ſacrifices thoſe that were made for the expiation of ſinne. Thus Expoſitors generally. For the high Prieſt himſelfe could not doe the people this good, unleſſe he had come with ſacrifices. Fourthly, by being infirme as other men, he commeth to be like affected in praying and offering ſacrifices for their ſinnes, becauſe he offereth together for his owne ſinnes. The words are μετροπαθεῖν τοῖς ἀγνοοῦσιν, &c. that is, as *Theophylact* turneth it, and *Calvin* underſtandeth it, who can ſympathize, or have compaſſion upon the ignorant, who can carry himſelfe gently towards them, not deſpiſing the ignorant offender, or being angry with him, and out of patience for his errours, but one that ſheweth himſelfe courteous and pitifull, conſidering, that he alſo is ſubject to erre and to offend. Fifthly, the high Prieſt was appointed of God to this office, and did not ſet up himſelfe, as *Corah*, *Dathan*, and *Abiram* would have done. In applying theſe unto Chriſt, firſt, he beginneth with the laſt, that he was likewiſe called to the honour of being our high Prieſt now under the new Teſtament, and that he did not ſeeke to ſet up himſelfe. *He glorified not himſelfe*, he alwayes ſought to promote the glory of the Father, and ſo not he, but the Father glorified him, and put the dignity of this perpetuall high Prieſthood upon him. And with this it was neceſſary to begin in ſpeaking of Chriſt, becauſe an high Prieſt being before appointed, it might juſtly be queſtioned, how another could be made? To this an anſwer here may be gathered, that high Prieſt after *Aaron* was appointed but for a time, this for ever, ſo that he having finiſht the courſe to him appointed, had an end put unto his Prieſthood, and thus there is place for this everlaſting high Prieſt to come on. But of the ceſſation of that high prieſthood he diſputeth more afterwards. The places brought to prove, that God made Chriſt an high Prieſt are two: firſt, *Pſal.* 2. 7. *Thou art my Sonne, this day have I begotten thee.* For, as *Ierome* noteth, long before *Moſes* and *Aaron*, the firſt borne of every family was a Prieſt unto God, and offered ſacrifices by the rite of nations ever ſince *Noah*, as, he ſaith, the Hebrewes taught, and therefore Chriſt being the firſt borne of God, and ſo above all other firſt borne, he muſt needs be an excellent high Prieſt. The other place is *Pſal.* 110. 4. *Thou art a Prieſt for ever after the order of Melchiſedecke.* for that this is ſpoken by God the Father unto God the Sonne, is plaine, *verſ.* 1. *The Lord ſaid unto my Lord.* Of *Melchiſedecke* we ſhall have a more fit occaſion to ſpeake afterwards. Secondly, he leaveth that of his publike office in things pertaining to God to be conſidered in this ſetting of him forth to be an high Prieſt. For the high Prieſt muſt alwayes be a publike perſon, mediating, betwixt God and the people, and were it not for the mediating of this our high Prieſt Jeſus Chriſt, we could never come unto God with comfort. Thirdly, his humane nature is intimated, in that he ſaith, *In the dayes of his fleſh, verſ.* 7. ſo that he was a man conſiſting of fleſh and bloud as we doe, and ſuch it was neceſſary, that he ſhould be, becauſe our high Prieſt, who was to ſtand for us to Godward, muſt not be an Angell, but a man. Fourthly, his being ſubject to infirmities, as we are, that by the experience of our infirmities he might be the more fit to compaſſionate us in our errours and failings, is ſet forth, where it is ſaid, *He offered prayers and ſupplications to him that could ſave him from death, with ſtrong crying and teares.* This was done in the garden, when he was in his agony, *Theodoret*, *Oecumenius*, *Anſelme*, &c. for there although his ſweating of bloud onely be remembred, yet it is not to be doubted, but that he wept abundantly alſo. But *Ambroſe* referreth it

Hieronym. Epiſt. 126. ad Evagrium.

Anſelm Oecumen. Theodoret. Ambroſ.

it to his crying out upon the croſſe a little before that he gave up the Ghoſt. Surely both are to be underſtood. And this his praying and crying is here commemorated, to ſhew that he was compaſſed with humane infirmities, as we are, in that apprehending before the paſſion which he was to undergoe, he was affected with ſo much griefe and ſorrow for it, and prayed ſo earneſtly, if it had beene poſſible, that he might have beene delivered from it. For further reſolving of the difficulties ariſing here, how Chriſt come to be ſo much affected, when he was to dye, how he could pray ſo much to be preſerved from death, and what feare it was, which he is ſaid to have had, *he was heard in that which he feared*, ſee the Text following. Fifthly, that Chriſt came not without a ſacrifice, is alſo ſet forth, both in this mentioning of his
Verſ. 8. praying, and in that he further ſaith, *Being a Sonne he learned obedience in that which he ſuffered*, &c. For his prayers were offered up, not ſo much for himſelfe, as for us, that we might be delivered from ſinne and death, to expreſſe which he added, *Not my will (O Father) but thy will be done*: that is, that I may voluntarily drinke this cup, and my faithfull people may be delivered from ſinne and from everlaſting death. And what elſe was his filiall obedience, but his ſuffering of death upon the croſſe for us, ſo that he came with gifts and ſacrifice, prayers for us, and by offering himſelfe unto death, to expiate our ſinnes. In all theſe things then he was a right high Prieſt, but whereas the old high Prieſt offered for his owne ſinnes, as for the ſinnes of the people, Chriſt offered only for ours, being in all things without ſinne in himſelfe, yet apt to compaſſionate ſinners, in that he did beare their puniſhments, being in his ſufferings handled like one of them. And whereas the high prieſthood then was temporany, this of Chriſt is everlaſting.

Part 2. Touching the ſecond, in ſhewing, how Chriſt is a Prieſt for ever after the order of *Melchiſedecke*, he ſaith, he hath much to ſay, and that which is hard to be underſtood, by them being ſo weake in underſtanding of divine myſteries, as that he compareth them unto babes, and the doctrine, wherewith they had need to be fed withall, unto milke, whereas to entreat of ſuch myſteries, is to propound ſtrong meat; which he ſpeaketh not, as purpoſing to paſſe this myſtery over in ſilence, but to ſtirre them up the more to deſire to learne and to ſee into it. And therefore after this digreſſion begun here, and continued throughout *Chap.* 6. he returneth againe to his matter propounded
Verſ. 12. touching *Melchiſedecke*. As here ſo 1 *Corin.* 3. 1, 2. milke and ſtrong meat
Verſ. 13. were ſpoken of before. But what meaneth he by ſaying, *That he that uſeth milke, is unskilfull in the Word of righteouſneſſe?* Some anſwer, that he is unskilfull of the word or doctrine taught touching perfect righteouſneſſe and
Theophyl. holineſſe: others, that he is uncapable of juſtification, which is to be expe-
Anſelm. cted from Chriſts divinity, or that he can never attaine to the ſincere knowledge of Chriſt, perfection herein being in this place called righteouſneſſe,
Calvin. and ſo the doctrine of the Goſpell is unfruitfull to him. He ſeemeth to me by *the word of righteouſneſſe* to ſet forth the doctrine of the Goſpell, not partially, but perfectly and fully ſet forth even in the greateſt ſecrets thereof, ſuch as this is about the high prieſthood of Chriſt, being therefore thus called; becauſe by underſtanding and faithfully beleeving this, to ſeeke to be juſtified only by Chriſt, and not by legall obſervances, is indeed to attaine to juſtification. *Now he that partaketh of milke*, that is, not every one, that heareth eaſie doctrine touching the firſt principles, for all muſt begin with theſe, but he that ſetteth downe his reſt here, and regardeth not to proceed any further than a rude and ignorant perſon, who knoweth ſome few generall things onely touching Chriſtianity, ſuch an one is unskilfull of the doctrine of the Goſpell, ſo as that he can never looke to be ſaved hereby. The perfect are thoſe that be oppoſed to theſe babes. See *Phil.* 3. 15.

Verſ.

Vers. 7. *Who in the dayes of his flesh offering up prayers and supplications to him, that could save him from death, and with a strong cry and teares, being heard in that which he feared.* Text 173.

THis place is full of obscurity both because it is said *in the dayes of his flesh*; was there a time when Christ had flesh, but hath he now none? and because he is said to have earnestly prayed to be delivered from death; did he come into the world to this end to dye, and yet would he have eschewed it? And because he is said to have beene heard, how is this verified, when as he did after that he had prayed thus, yet suffer death notwithstanding? And lastly, what feare it was, wherewith Christ feared, when he was about to dye, whether indeed he feared to be overcome of the pangs which he was to endure, after the manner of one despairing? *Mayer.*

To the first it is generally answered, that by the dayes of his flesh the time of his mortality is to be understood, when he had his infirmities, and was affected herewith, as we mortall men are: so that it doth not hence follow, that he hath no flesh now, but no such flesh subject to death and to infirmities, because of mortall, at his rising againe his body became immortall and glorious. For that he had flesh and bloud, when he was risen, appeareth by that saying, *A Spirit hath not flesh and bones, as yee see me to have.* 1

To the second, he desired to be delivered from suffering death, not because he would not have died; for he saith, *I lay downe my life for my sheepe*; but forsomuch as he was a man, and so when he saw that he should forthwith be publikely scorned and mocked, buffeted and spitted upon, scourged and put to the cursed and cruell death of the crosse, he bewrayed the infirmity of a man, by being heavy and troubled to thinke upon it, by praying and that with teares and earnest crying out, which the Syriake setteth forth by the געהא, *mugierit*, roared out, and *Bullinger* noteth, that he is not only said to have offered prayers, but ἱκετηρίας, prayers with hands stretched out in the most earnest manner. And in these his prayers he besought the Father to deliver him from death, being yet resolved, according to the decree of the holy Trinity, that his humane nature should suffer for our sinnes, and accordingly concluding his prayes, *Not my will (O Father) but thy will be done*, that is, seeing it is by divine decree appointed, that I should suffer this death, I pray rather, that I may suffer it and that all, which doe or shall beleeve in my name, may hereby be delivered from all their sinnes, and from eternall damnation. His earnest praying to him, that could save him from death then was an argument, that he was not without sense of the pangs of death and other despights which he endured, but had indeed the sense of them, being therewith affected with griefe and passion, as he which is most apprehensive, and sensible of deadly passions, by which it appeareth, that he was, as the old high Priest compassed about with the infirmities of man, for which cause this is here so punctually mentioned. *Calvin* speaketh almost to this effect, and *Beza*. But the Fathers generally, and *Bullinger* following them, say only in generall, that he offered these prayers not so much for himselfe, as for us his members, that we might be delivered from sinne, and from everlasting death, which seemeth to me not sufficiently to set forth the Apostles meaning. It is true, that his purpose is here to shew, that as the high Priest after *Aarons* order offered prayers, and sacrificed for the sinnes of the people, set forth by his gifts and sacrifices, wherewith he was said to come before God, *vers.* 1. so Christ our high Priest offered his gifts, *viz.* prayers and supplications for us, and sacrificed himselfe, as it followeth, *vers.* 8, 9. but how these words doe set forth thus much, they leave unexplained. He did it then in praying that the cup might passe from him, &c. and in crying out, *My God, my God, why hast* 2 *Syrus. Bullinger. Calvin. Beza. Bullinger.*

haſt thou forſaken me: by mingling together with ſeeking his owne preſervation, the ſeeking of our ſalvation much more. And thus, as the Prieſt offered for his owne ſinnes, and the ſinnes of the people, *verſ.* 3. ſo Chriſt being without all ſinne, offered yet as if he had beene one of us ſinfull men, firſt for himſelfe, ſeeking to him that was able to ſave him from death, and then for us all.

3 And thus the third doubt commeth withall to be reſolved, he was heard in that which he mainly deſired and prayed for, *viz.* for his people, their ſinnes being thus remitted, and the feare of everlaſting death being by this meanes taken away from them, ſo that even fraile and weake man hath beene able ſince to endure any cruell death for Chriſt his ſake, without being daunted or diſmaied at it.

4 For the fourth, the words tranſlated, *In that which hee feared,* are ἀπὸ τῆς εὐλαβείας, in the vulgar Latine tranſlated, *Pro ſua reverentia,* that is, as *Anſelme* hath it out of *Chryſoſtome* and other Ancients, for that reverence which was due to him, as being the Sonne of God, or for the reverence which hee gave to the Father, or elſe for his great piety, in that meerely out of charity he ſuffered death for us. Thus alſo *Bullinger. Calvin,* and *Beza,* and others read it, *being heard in that which he feared.* And *Beza* alleageth a moſt ancient Latine Copy, wherein it is thus read in great letters, *Et exauditus a metu:* and the Syriacke conſenting in the rendring of it by feare, and *Nazianzen* numbring this amongſt Chriſts infirmities, *viz.* τὸ εὐλαβές. Moreover he produceth ſome paſſages, wherein εὐλαβεῖα is put for feare. as *Act.* 23. 10. and *Pericles,* ſaith *Plutarch,* περὶ τὸν λόγον ὢν εὐλαβής, was timerous in ſpeaking. In *Sophocles* theſe words are uſed εὐλαβοῦμαι πεσεῖν, I feare to fall, &c. And againſt that of reverence he excepteth, becauſe it is ἀπὸ, and ſo doth not ſet forth that whereby he attained to a deliverance, for then it ſhould have beene ἐκ or διὰ. But on the contrary ſide it is alleaged, that εὐλαβεία is commonly taken for a godly feare, whereby a man doth reverence God, as *Chap.* 12. 28. *Luke* 2. 25. *Act.* 2. 5. *Chap.* 8. 2. and that ἀπὸ is put for *pro* in divers places, as *Act.* 12. 14. *Luc.* 22. 45. *Luc.* 24. 41, &c. and that it is thus rendred by *Chryſoſtome, Theophylact, Theodoret, Ambroſe, Oecumenius, Anſelme,* and by all the orthodox. And hitherto of the contention about the ſignification of the phraſe. *Calvin* and *Beza* proceeding to expreſſe further, what feare it was from which Chriſt was delivered, ſay that it was not onely of ignominies, and the pangs of the bodily death, but alſo of the wrath of God due for our ſinnes, all which he was then to undergoe, and did begin to feele, when he prayed and cryed out ſo, but they ſay that the feare which he had of this was not the feare of deſpaire, as in men that are in deſperation, for he ſtill truſted to be delivered, and therefore doth not deſire to be confirmed, but that the cup might paſſe from him. Others on the contrary ſide deny, that this is to be admitted, becauſe who ſo affirmeth Chriſt to have ſuffered all the wrath of God due to our ſinnes, and which the damned ſuffer, cannot but withall affirme him to have beene in deſperation, and ſo in a great ſinne, ſith this is one part of their torments, and therefore they aſcribe all that paſſion in his minde both before, and at the time of his execution to humane infirmity in him, when he apprehended and felt thoſe paſſions, that he endured. I will not diſpute this queſtion, or determin it here, becauſe I have done that already, *Matth.* 26. But for the phraſe, I am not fully ſatisfied either in the one expoſition or in the other. For touching feare, it is not a thing here ſpoken of, but his comming before God in an anſwerable manner to that of the high Prieſt of old with gifts and ſacrifices: againe for reverence, if it be taken for the reverence borne to him by the Father, or for the dignity of his perſon, he being worthy to be heard, it will be as unanſwerable to the premiſes, and the meaning of the word will not be ſufficiently expreſſed, and the

Anſelm.

Bullinger. Calvin. Beza.

Nazianz. de filio Conc. 2.

the right uſe of the prepoſition ἀπὸ will bee gone from, and ſo will it alſo, if it be taken *for his piety*. I doe therefore rather thinke that by the word εὐλαβείας he meaneth all, which hee was before ſaid to have done in the dayes of his fleſh, his offering prayers and ſupplications ſo inforced, not onely for himſelfe, but for us all, like a moſt devout and faithfull high Prieſt, and thus the words may rather bee rendred, *being heard out of his devotion*, being in the execution of this publike office hee prevailed, and this is no ſmall comfort to us, to know that he is not onely our high Prieſt, but hath effected a perfect expiation of all our ſinnes, as immediately followeth, for the further explication of this, *verſ.* 8,9. *And being a ſonne he learned obedience in that which hee ſuffered, &c.* that is, not becauſe he then firſt knew to obey, but becauſe hee felt how hard and grievous things were to bee borne in obeying, that wee might ſubmit unto God in all our ſufferings, how great ſoever they be. And he learned obedience in ſuffering, in that being troubled before at the pangs approaching, and there being in him a reluctation againſt death, yet he now after his agony and praying willingly ſubmitted himſelfe. And this, ſaith *Bullinger*, is added, leſt in ſaying that he was heard for his reverence in the former verſe, it ſhould ſeeme doubtfull, whether he did then ſuffer death for us. *Anſelm.* *Calvin.* *Bulling.*

Note, that who ſo would pray to be heard in the time of his diſtreſſe ought to come to God onely, and not to any other: for when Chriſt, who is our patterne did thus, he was heard and prevailed in his deſires. *Note.*

CHAP. VI.

The Analyſis and Senſe.

IN this Chapter the Apoſtle exhorteth to enſue the knowledge of deepe myſteries in the chriſtian faith before ſpoken of, and not by incury and negligence to come to that paſſe, that they ſhall need to begin their Chriſtian courſe againe, as when they were firſt converted, ſhewing the danger if they ſhould ſo doe. Then hee maketh an apology for his ſpeaking thus ſeverely unto them, that it was out of a deſire of their perfection, and that they might enjoy Gods promiſes, which he ſheweth are on his part moſt certaine, as being confirmed by oath, and therefore to hope hereupon is to caſt anchor as it were in heaven, whither Chriſt our high Prieſt after the order of *Melchiſedecke* is gone before.

Of this Chapter then there are two parts: firſt, an exhortation to aſpire after more perfection of knowledge, *verſ.* 1, 2, *&c.* to *verſ.* 9. Secondly, an apology for ſpeaking ſo terribly to them to inforce this his exhortation, *verſ.* 9, *&c.* to the end of the Chapter.

Touching the firſt, hee doth herein firſt remove that which might hinder from the purſuit of ſo deepe knowledge, *viz.* ſticking at the doctrine of the firſt rudiments of the Chriſtian religion, theſe hee willeth now ſhould be pretermitted by them, (who had ſo long agoe beene throughly inſtructed herein) not to bee forgotten, or no more thought upon, for even catecheticall points, which be of the foundation, muſt alwayes be kept in minde, and therefore it is good for all ſometimes to bee exerciſed herein, but not to make them their *ultima meta*, or furtheſt bound, as who ſhould ſay, they cared for no more knowledge. And in willing the pretermiſſion of theſe, hee firſt uſeth generall words, *Leaving the word of the beginning of Chriſt*, that is, pretermitting the initiall doctrine touching the Chriſtian religion, or that which is firſt taught to the catechumeni, and then hee ſheweth particularly, what this initiall doctrine was, *viz.* *Of repentance from dead workes, faith in God the doctrine of baptiſmes, and of the laying on of hands, of the reſurrection of the dead, and of* *Part* 1. 1 *Verſ.* 1. *Verſ.* 2.

the judgement to come. Of which I will ſpeake more largely in the Texts following.

2 Secondly, he exhorteth to an increaſe and growth in knowledge, and conſequently in grace, that they might no more bee babes, but ſuch perfect ones as were ſpoken of in the former Chapter. *Let us be carried on to perfection*, and as he exhorteth, he promiſeth by Gods grace to doe, *verſ.* 3.

3 Verſ. 4, 5, 6. Thirdly, he preſſeth this exhortation upon them from the conſideration of the danger in continuing as babes, without ſtriving hereafter, *viz.* to doe thus were in effect to fall away from the Chriſtian religion, and ſo to come to ſuch an eſtate, as that it would be impoſſible to attaine to theſe beginnings againe by repentance, &c.

4 Verſ. 7, 8. Fourthly, he proveth this by a ſimilitude taken from ground, which bringeth forth briars and thornes, that which *drinking in the raine bringeth forth herbs meet for ſuch as dreſſe it*, being bleſſed of God, but this accurſed. Touching his exhortation, it may ſeeme not to bee rightly inferred upon the premiſes, *Chap.* 5. where hee had ſaid that they were babes in knowledge: but it is inferred very rightly, ſeeing this was a ſhame for them, therefore ſaith hee, let us aſpire to be of the number of the perfect ones, that we may no more bee upbraided with ignorance. Let us acuate our deſires both to underſtand theſe deepe things touching *Melchiſedecke*, and to walke as men in Chriſt, wiſely, and godlily. Verſ. 3. *And this will we doe if God permitteth.* Some referre theſe words to the doctrine of the beginning, as if hee had ſaid, and this which I now pretermit, I will notwithſtanding handle, when I have done with that which is more myſticall, as indeed hee doth, *viz.* treating of repentance, *Chap.* 10. of faith, *Chap.* 11, 12. and of the reſurrection alſo. But moſt Expoſitors apply them to the perfection before ſpoken of, and to this perfection will wee bend our courſe, God aſſiſting us, without whom we can do nothing, and this is beſt. *Anſelm. Theophyl. Piſcator.* Touching the argument brought to preſſe this exhortation, ſee more in the Texts following. Onely here I will ſay thus much, that theſe words being made diverſly by divers to cohere with the former, yet none ſpeake ſo fully, as to ſatisfie hereabout. Verſ. 4, 5. *Anſelme* expoundeth them thus. Let us bee in the number of perfect ones, and being ſuch, beware of relapſing, for then it will be impoſſible, &c. *Th. Aquin.* *Thomas Aquinas* and *Piſcator* thus, We will paſſe on to more perfect and deeper matter, if God will make it fruitfull in you to live accordingly. For if being ſo inſtructed yee doe not, but apoſtatize after this from the truth, it will be impoſſible, &c. others ſpeake onely generally, giving little light into this coherence. It ſeemeth to mee that theſe words are plainly a reaſon of that, *verſ.* 2. as if hee had ſaid; Let us not ſtand ſtill at the firſt beginnings of Chriſtianity, ſuch as is the doctrine of repentance, &c. not regarding to attaine to a greater knowledge in the myſteries of the Goſpell, but let us ſeeke to bee more perfect, increaſing in knowledge and grace, for there will otherwiſe bee danger of falling quite away; they which have beene inlightened, as ye have beene, &c. if they fall from this, as there will bee danger that they ſhall, if they beare a remiſſe and negligent minde, cannot againe bee renued by repentance, the ſame word *repentance* being uſed here againe, that was the firſt, *verſ.* 2. whereby it appeareth that this ſpeech hath reference to that.

Verſ. 7, 8. Touching the ſimilitude. *For the earth that drinketh in the raine often comming upon it, and bringeth forth graſſe apt for thoſe that till it, is bleſſed of God:* that is, as ground being tilled, ſowne, and watered, if it be good, ſo as that a plentifull crop thereof may at harveſt time bee expected, yeeldeth firſt corne in the graſſe, and ſo groweth continually till it be ripe; ſo ye ought to be continually increaſing, ſeeing yee have beene tilled and watered by the preaching of the Goſpell, yee ought to grow daily in knowledge and in grace, that ſo it may appeare, that yee are good Chriſtians, and the bleſſed of God. For as the ground,

ground, which contrariwiſe, after the coſt and labour of the husbandman beſtowed upon it, doth not ſpring into graſſe of corne, but into thiſtles and briars, is baſe ground, and accurſed of God, that which it beareth being fit for nothing, but for the husbandman to ſet fire upon it: ſo if ye be remiſſe for increaſing in knowledge and ſanctity, God having beſtowed ſuch coſt upon you, yea, yee bring forth contrariwiſe evill fruits, the briars and thornes of wickednesſe, as they commonly doe, who thrive not under the word, it is a fearefull ſigne, that ye are reprobates and accurſed of God, and through a ſpirituall curſe upon your ſouls in ſuch an eſtate as that ye can expect no redemption, but to be horribly tormented in the fire of hell for evermore. To this effect *Calvin.* And to this *Anſelme* agreeth, but that by briars he underſtandeth greater ſinnes, and by thornes leſſer; and whereas it is ſaid, that ſuch ground *is neere to curſing*, he ſaith, that this is ſpoken to ſhew that it is not yet accurſed, but yet there may be repentance and ſo an eſcape. But thus it ſhould bee contradictory to that which went before, where it is ſaid to be impoſſible for ſuch to be renued by repentance, and therefore to *be neere to curſing*, is rather to be neere the hearing of that ſentence, *Goe ye curſed into hell fire*, which ſhall certainly ere long follow upon reprobates and apoſtataes, to whom onely all that is here ſo terribly ſpoken belongeth.

Calvin.
Anſelm.

Touching the ſecond part, in making apology for that which hath beene thus minatorily ſpoken, he firſt ſheweth, that he conceived better of them, and that they were no reprobates, but ſuch as hee hoped ſhould be ſaved. *But wee are perſwaded better things of you (beloved) and ſuch as have ſalvation, &c.*

Part 2.
Verſ 9, 10.

This hee ſaith, that hee might not make them deſperate, but ſtill give them hope, it being no way for the Preacher to doe good upon his auditors, onely to thunder terribly againſt their ſinnes, and not to put them in hope of forgiveneſſe, and recovering from this dangerous eſtate. His meaning is, I have ſpoken thus to draw you from your ſinnes, and to make you the more wary, for feare of falling into a dangerous eſtate. I ſay not thus thinking, that yee are ſuch, but fearing leſt you ſhould bee ſuch, I terrifie you with words, that yee bee not made to grieve indeed, thus *Anſelme*, and *Ierome*. Hee ſaw them in danger of falling into this eſtate through their remiſſeneſſe, but yet he hoped better things of them, that they ſhould not prove reprobates but be ſaved, becauſe God, ſaith he, *is not unjuſt to forget your labour and worke of love, which ye have ſhewed to his name, having miniſtred to the Saints, and now miniſtring*. He groundeth hereupon the grace which they had to doe good to the poore, that God would not ſuffer them to fall thus, that their eſtate could not againe be repaired. The popiſh gather from hence the merit of good workes, holding that they merit the grace of perſeverance, and finally a reward in heaven, and to this purpoſe is this place applied by the Councell of Trent. For that which in juſtice belongeth to any man is a thing merited by him, but to have the grace to perſevere to ſalvation, and not to fall to bee damned, doth in juſtice belong to ſuch as doe good workes, for God ſhould bee otherwiſe unjuſt. *ergo, &c.*

Note.

Anſelm. Hæc loquutus ſum, ut vos a peccatis retraherem, & deſperationis metu facerem cautiores. Non hoc dico putando voſeſſe tales, ſed timendo ne ſitis tales terreo verbis, ne ipſe re deleatis.

To this *Calvin* anſwereth, that it is not the purpoſe of this place to teach, what is the cauſe of our ſalvation, but in what comfort they may bee for the perfecting of the worke of grace, who have it begun in them, whereof love and charity to the poore is a token and ſigne, and therefore it cannot hence bee argued to prove that good workes are meritorious; but onely, that in whomſoever God ſeeth true grace, being wrought in the heart by his holy ſpirit, he cannot but as hee is a juſt and righteous God, uphold ſuch from falling away unto perdition, not for any merit in them, but becauſe juſtice requireth, that he ſhould perfect the good worke which he hath begun, as elſewhere it is ſaid, *Hee that hath begun this good worke in you will perfect it*. That any man then doth any good deeds it is of God who giveth the grace thus to doe;

Calvin.

Phil. 1. 6.

doe, and in that hee bindeth himselfe by promise to remunerate these good deeds, it is of his grace onely in Jesus Christ, for the respect that hee hath to his owne worke wrought in the heart of him that doth them. For God, as Saint *Augustine* saith, hath made himselfe a debter unto us, not by receiving any thing from us, but by promising all things liberally unto us. So that his former minatory denunciation was made, that hereby they might bee kept from falling away, by being thus stirred up to a greater study of growing towards perfection. Now hee saith, their love to the Lord was shewed by their constant ministring to the Saints. not that we ought not to extend our charity to any poore, but to such onely: For we must doe good to all, but specially to those of the household of faith.

August. Deus se nobis debitorem fecit, non aliquid accipiendo, sed omnia liberaliter promittendo.

2 Vers. 11, 12.

Secondly, hee declareth the end of his being thus seemingly harsh in his foregoing hard censures. *We desire that every one of you shew the same diligence unto a full assurance of hope to the end. That yee bee not children but imitators of them that by faith and patience inherit the promises.* By the same diligence, hee meaneth the same diligence, which they used in ministring to the Saints, and in doing good workes. For howsoever they were to be praised and comforted for their charitie, yet they were as duly to be admonished about that wherein they were defective, *viz.* the labouring for a more sound and perfect faith through which they might be in the more sure hope of salvation. For the faith of such as are ignorant of the mysteries of the Gospell is imperfect, and in danger to bee corrupted by errour, as the experience of those times did teach, when they beleeved in Christ, but withall cleaved still to the ceremoniall law. A full and perfect faith therefore is as earnestly to be laboured for, as to expresse charity; these two must goe together in all that would have the full assurance of hope to enjoy Gods promises. And he calleth faith the full assurance of hope here, because of the comfort that is therein, and to distinguish it from a false faith, which is often without hope, but this never. And to this full assurance hee seeketh to bring them, that they may not bee like children, not able to endure any thing, but like stout champions bearing the brunts of all persecutions, as other worthy servants of God in former ages have beene, and have thus attained to the blessing promised. To this effect also *Calvin* and *Piscator*. But *Anselme*, *Bullinger*, and others expound the same diligence of that, which they had formerly used in doing good works, for herein say they, he desired they should hold out unto the end, that thus they might have full assurance, &c. I preferre the former, and the words and matter in hand doe seeme rather to direct unto it.

Calvin. *Piscator.* *Anselm.* *Bullinger.*

3 Vers. 13, &c.

Thirdly, because hee had mentioned ancient examples for their imitation, and of such as attained the promises, after that they had with patience long waited, by faith overcomming all difficulties that might have put them off from beleeving, he instanceth in one particular, in the example of *Abraham*, the father of the faithfull, as being most famous of all others. *For to Abraham God making the promise, because he had no greater to sweare by, he sware by himselfe, &c.* The meaning is, that a full assurance of hope may bee had of the blessing promised, is plaine from the example of *Abraham*, so that wee may well with patience beare any thing, untill it be accomplished. For as hee was fully assured by faith of that which God promised, and waiting for the accomplishment thereof with the patient bearing of many things, at length obtained it: so may wee be assured by faith also, and thus bee armed with patience in the midst of all adversities, and finally obtaine the greatest blessing promised to the faithfull. But *Abraham* was fully assured: for God sware by himselfe to multiply him exceedingly, and when hee had a long time waited with patience, not being discouraged at his owne and *Sarahs* sterility for many years, even till that in humane reason they were past all hope of having children, hee had to his great joy that promise accomplished unto him, after that

that hee had alſo gone through many dangers of his liſe, and finally his ſeed being more multiplied, hee in them came to poſſeſſe the promiſed land, having borne his peregrine life with all patience, having not till then any of thoſe poſſeſſions. That *Abraham* having an oath from God was fully aſſured, hee proveth, becauſe an oath made by man is a band of aſſurance, and therefore much more an oath made by God: it is an argument *a minore*. That as *Abraham* was by faith aſſured, ſo wee may bee aſſured alſo, he proveth, becauſe God in making promiſe to *Abraham* of an excellent poſſeſſion, under the type whereof heaven was promiſed to all the faithfull, of whom hee is called the Father, did ratifie it by a double band, his word, and his oath, wherein it is impoſſible that hee ſhould lye. And being aſſured hee ſheweth, that wee ſhall well beare any adverſities in this world, becauſe now we have hope, whereby wee are held ſtrongly in the port of everlaſting tranquillity, as a ſhip held by a moſt ſtrong anchor in the midſt of boiſtrous winds and raging billowes of the ſea. For as the anchor is caſt in the port, neere the firme land, whereby the ſhip is already as it were upon the ſafe ſhore, becauſe in the anchor thereof it is there, ſo our hope being fixed in heaven, of which the Arke was anciently a type, is ſaid to bee entred already into the inner part of the Tabernacle, and ſo we are, as if now ſafe upon the ſame ſhoare, not onely for that our hope is entred, but alſo our forerunner and high Prieſt Chriſt Jeſus, by whoſe mediation wee ſhall undoubtedly have God ſo propitious and favourable towards us, as that hee will admit of us into the ſame place alſo. Divers Expoſitors, ſpeake diverſly in labouring to cleare theſe paſſages, but this is moſt plaine and perſpicuous, neither doe any differ much herefrom. According to that which hath beene ſaid then, here is a reaſon to prove that a certaine aſſurance of ſalvation may be by the faithfull now attained unto. And in handling this, firſt the ground of it is laid, *verſ.*13,14,15,16,17,18. Secondly, it is ſhewed, to hold unto us, *verſ.* 18,19, 29. The ground is the aſſurance that *Abraham* had by Gods oath added to his promiſe, and experimentally verified. And here againe this ground is firſt laid, *verſ.*13,14,15. Secondly, proved, *verſ.*16,17,18. Touching the ſecond, it is ſhewed to hold unto us, becauſe by this confirming of our father *Abraham*, we his children may have ſtrong conſolation, ſo many as have the hope before ſpoken of, our hope being as an anchor and ſo as firmly acertaining us of future ſalvation, as if wee did already poſſeſſe it. And here againe is firſt repeated that whereby wee are aſſured, *viz.* hope, *verſ.* 18. Secondly, the nature, and heaven-piercing vertue of this hope is ſet forth under the metaphor of an anchor, *ver.*19. Thirdly, becauſe heaven under the name of the type, the inner part of the Arke is mentioned, hee taketh occaſion to fall into his matter touching Chriſt, being our high Prieſt after the order of *Melchiſedecke*, from which he had hitherto digreſſed, becauſe as the high Prieſt went into the holy of holies, ſo Chriſt entred heaven, there to mediate for us, where we by hope have entred alſo, *verſ.*20.

1

2

Verſ. 1, 2. *Not laying againe the foundation of repentance from dead workes, and of faith in God, of the doctrine of baptiſmes, and of laying on of hands, of the reſurrection of the dead, and of the judgement to come.* *Text* 174.

THeſe things are rightly called the foundation, and in that order wherein they are here placed; for firſt men are taught to repent them of their ſins, then to beleeve in Jeſus Chriſt; after that to be baptized, than to preſent themſelves to the Prieſts, that by the impoſition of their hands they may receive the holy Ghoſt, and having proceeded thus far, not to doubt of the reſurrection of the dead, but that they ſhall live againe & come to judgement, when every one ſhall receive according to his deeds, whether they bee good or evill. And in forbidding to lay this foundation againe, his meaning is, that they ſhould take *Oecumen.*

take heed that they did not live remiſly, thinking that if they ſhould fall, yet by Baptiſme they might be reſtored againe, being baptized over anew, and having the holy Ghoſt againe beſtowed upon them by the impoſition of hands. For this he ſheweth afterwards cannot poſſible be. Thus *Gennadius* in *Oecumenius*. But *Photius* ſpeaking alſo to the ſame effect about theſe principles, maketh a fourefold diſtinction; of the beginning of the elementary doctrine, of the Elements, of perfection in theſe Elements, and of the greateſt perfection which is to be attained to in this world. The beginning is to renounce the Devill by true repentance, to beleeve in God, to be baptized, and to receive the holy Ghoſt by the impoſition of hands, to beleeve the reſurrection of the dead, and the judgement to come: the Elements themſelves are, to beleeve that Chriſt hath ſuffered for us, that he hath undertaken our ſinnes, that he is our high Prieſt, and hath procured unto us eternall life: Perfection in theſe Elements, and under the higheſt perfection which is here to be attained unto, is to proceed in vertue, and in the ſuffering of afflictions, perſecutions, and tentations: The ſupreme perfection is the exact perception of the Theology touching Chriſt, as much as man can bee capable of.

Anſelm. He layeth againe the foundation of repentance, who hath ſo repented him of his ſinnes that he returneth to the committing of the ſame againe, having thus need to lay this foundation anew. And the ſinnes for which repentance is, are called dead workes, either becauſe there is in them no life of grace, or elſe becauſe all, even the beſt workes of men, turning wicked are dead and decayed, neither is any ſuch thing had in remembrance any more before the Lord, *Ezech.* 18. He layeth the foundation of faith againe, that having held it ſufficient unto ſalvation, without carnall obſervances of the Law, beginneth now to languiſh, and to neglect this his hold. Hee layeth againe the foundation of Baptiſmes, who doth not thinke his being once baptized of vertue to waſh away all his ſinnes, but that there is need of further purgation by carnall rites; and he ſpeaketh of Baptiſmes in the plurall number, becauſe there is, as the Baptiſme of water, ſo the Baptiſme of teares, and the Baptiſme of blood in martyrdome. Hee layeth againe the foundation of the impoſition of hands, who doth not beleeve that he receiveth the holy Ghoſt, and is confirmed by the impoſition of the Biſhops hands, without carnall obſervances. And laſtly, he layeth againe the foundation of the reſurrection of the dead, and of the judgement to come, who doth not beleeve that by vertue of Chriſts reſurrection our dead bodies ſhall be raiſed againe and live eternally without obſerving the ceremonies of the Law: for to beleeve that through faith in Chriſt, without theſe rites, we ſhall attaine to a joyfull reſurrection at the day of judgement, is to lay a foundation of the reſurrection; to hold otherwiſe is to be without a foundation, and ſo ſuch as have need to lay one. And he calleth all theſe a foundation, becauſe hereupon the building of a good and godly life is erected and ſet up.

Calvin. It ſeemeth that there was a forme of catechizing in uſe in the Church before the writing of this Epiſtle, unto which it is here alluded, conſiſting of certaine heads or points, which were theſe. But what meaneth he to call the doctrine of repentance and of faith, the beginning of the Chriſtian doctrine, ſpeaking of it as to be laid aſide, when as the whole doctrine of the Goſpell, wherein we muſt labour all our life, conſiſteth but of theſe two, *Repent* and *Beleeve*? I anſwer, that the beginning of repentance only is hereby meant, and not the whole doctrine thereof, in which we muſt be continually exerciſed as long as we live, and therefore he ſaith not only repentance, but *repentance from the dead workes of ſinne.* All ſinfull workes indeed are dead workes, becauſe they cauſe death, and come from the ſpirituall death of the ſoule, but properly that repentance which was upon their

firſt

firſt converſion, was termed repentance from dead workes, and not that repentance which the regenerate have need of afterwards for their ſinnes, which they have ſince their converſion fallen into. So likewiſe by faith, he meaneth no more but the ſhort abridgement of the articles of faith, whereof he reckoneth up ſome here. For when any were preſented to the Church that were of age to bee baptized, they were asked whether they did beleeve the reſurrection of the dead, &c. Now he ſpeaketh againſt the laying of the foundation againe in theſe and the like points, not that the foundation is at any time to be neglected, but not wholly and only to be intended; as if a man being about to build an houſe ſhould ſpend all his time about the foundation, never proceeding to build thereupon. For as this were ridiculous, ſo is it to be alwaies in the alphabet of Chriſtian doctrine, and not to ſtrive after the increaſe of knowledge, it were to labour unprofitably in this building.

Touching the doctrine of baptiſmes, &c. I thinke that theſe words, *The doctrine of Baptiſmes, and of the impoſition of hands,* ſhould come in with a parentheſis, as if the words had beene all ordered thus, *Not laying againe the foundation of repentance, of faith, of the reſurrection of the dead, &c. which is the doctrine of baptiſmes and of impoſition of hands.* For if it be not thus read, the ſame thing muſt be yeelded to be twice repeated; for what is the doctrine of baptiſme, but of Repentance, of Faith, and of the Reſurrection, &c. And Baptiſmes are named in the plurall number in regard of the divers times of baptizing, and not, as *Chryſoſtome* would have it, in regard of their aboliſhing their firſt baptiſme by returning to the firſt principles againe. The impoſition of hands is joyned with Baptiſme, becauſe as there were ſome baptized that were of age, *viz.* ſtrangers converted; ſo the infants of beleevers were baptized, the one ſort being catechiſed before their baptiſme, and then followed the ſeale of baptiſme, the other after, when they were growne up, and then followed the ſymboll of impoſing of hands, not thus, as by another Sacrament to beſtow the holy Ghoſt, for this derogateth from Baptiſme, but this was a rite of praying, as *Auguſtine* ſaith, to confirme the profeſſion of faith made by thoſe that had beene before baptized. And thus it is ſtill to be reteined, but not as it is ſuperſtitiouſly abuſed.

The doubts of this place are, firſt, what hee meaneth by *not laying againe the foundation*; I am not of their minde, who expound it onely of laying the foundation by teaching and learning the firſt principles; for as others have it, we may well underſtand both this, and leading the life ſo, as as that our firſt repentance and baptiſme may not bee fruſtrated, as if there might be made a new beginning againe, and if it be thus taken, thoſe words of *verſ.* 4. will follow fitly, to ſhew the vaine hopes of thoſe that in ſo doing yet hope to recover. *Mayer.*

Secondly, how many may we hence gather, are the firſt principles of Religion, with which all are to be acquainted? *Calvin*, whom *Piſcator* followeth, reduceth all to foure, but that *Piſcator* maketh them foure yet namely three. The Fathers generally, and *Bullinger*, and our *Perkins*, hold according to the number here ſet downe, that there are ſix. And for their order, ſee *Gennadius* in *Oecumenius* before. They that would have but foure, are inforced to alter the courſe of the words, as if theſe were the points wherein they were required to be expert, that come to be baptized, and to receive the impoſition of hands. I confeſſe, if the words had beene ſo placed, the ſenſe would have fallen ſo very fitly, but being otherwiſe ordered, it ſeemeth a kinde of forcing of the Text to expound them ſo. For the objection, that if they be expounded as ſo many particulars, there muſt needs be yeelded to be a repetition. I anſwer, it followeth not, for the doctrine touching

a *Calvin. Piſcator. Bulling. Perkins.*

ching Baptiſme, and of the impoſition of hands, are diſtinct things as well as the other foure, wherewith it is neceſſary that they which come to be baptized ſhould be acquainted alſo.

3 Thirdly, what is meant by each of theſe? *Anſw.* Touching the firſt and ſecond, fifth and ſixth, there is no difference. The doctrine of repentance is that which ſetteth forth the odiouſneſſe of ſin, and therefore the Lawes and commandements of God directing againſt it, and what is to bee done that a man may be truly penitent. The doctrine of faith is that which teacheth to beleeve in God the Father, in Jeſus Chriſt, in the holy Ghoſt, and which teacheth to beleeve a myſticall union and communion betwixt all the faithfull in Chriſt, and the forgiveneſſe of ſinnes. That of the reſurrection and of the judgement to come teacheth, that although the body after death be laid into the grave, yet it ſhall riſe againe, and that there is a time ſet for this, the great day of judgement, when they that have done good ſhall enter into life, they that have done evill into condemnation. But for the third, touching Baptiſmes, and the fourth, touching impoſition of hands, there is great difference. For ſome hold, that by Baptiſmes, one Baptiſme onely is to bee underſtood, but at ſundry times miniſtered; ſome three Baptiſmes, that are ſo called, *Flaminis*, *Fluminis*, *Sanguinis*; ſome, that the ſpeech is accommodated to the preſent occaſion, becauſe the laying againe of this foundation is ſpoken of, and being once miniſtered, and ſuch as in their conceit might bee miniſtered againe, whereby they might recover their eſtate of grace loſt by ſinne, he might well in naming of this, ſay, *The doctrine of Baptiſmes*; ſome, that the Iewiſh illuſtrations or waſhings are alluded to, as if by the doctrine of Baptiſmes were meant that which teacheth the ceſſation of them, and the uſe of one baptizing onely inſtituted by Chriſt, whereby they were all aboliſhed. Thus *Bullinger*, and *Oecumenius*, not much differing, ſaith, that they thought, according to the cuſtome of often waſhings amongſt the Jewes, ſo they might be often baptized and thus made the more holy. To that of *Bullinger* I ſubſcribe, becauſe he might well ſay Baptiſmes in the plurall number, ſeeing they were to be taught the abolition of thoſe Baptiſmes, and thus alſo he calleth them, *Chap.* 9. 10. Laſtly, for the impoſition of hands, all that I have ſeene underſtand it of the impoſition upon ſuch as have beene baptized; onely *Bullinger* expoundeth it of the impoſition of hands in ordaining Miniſters. But for that I can ſee no reaſon why it ſhould be made a principle for every one to learne; beſides, it being annexed unto Baptiſme here in the capitulation, it is moſt plainly an appurtenance thereof. Of laying on of the Apoſtles hands, and ſo beſtowing the holy Ghoſt, wee reade in divers places, and it ſeemeth that it was an order conſtantly ſetled by them in the Church, that ſuch as in their infancy had beene baptized, ſhould afterwards (giving account of their faith) when they had diſcretion, be confirmed by the Biſhop laying on his hands, as a ſigne that they were true beleevers and partakers of the holy Ghoſt, God being alſo then called upon for the ſame by prayer.

Note. This would be conſidered of, both that youth may be inſtructed what is further needfull for them in this regard, and that Biſhops require thoſe of their Dioceſſes to be brought to be examined, and to have this holy right further performed unto them. For if this bee one thing in the foundation, what a great over-ſight is it to neglect it, and what ignorance doe they bewray that count it ſuperſtition? Let the popiſh ſuperſtition be removed, and let the rite be reſtored, ſaith *Calvin*, and ſo let us all ſay.

The doctrine of Baptiſmes.

Calvin.
Photius.
Chryſoſt.

Bullinger.
Oecumenius.

The impoſition of hands.

Verſ.

Verſ.4,5. *For it is impoſſible that they which have beene once inlightened and taſted of the heavenly gift, and have beene partakers of the holy Ghoſt, and have taſted of the good word of God, and of the powers of the world to come: if they fall away, ſhould bee renued againe, &c.*

BEcauſe I ſhould be too large, if I ſhould bring in divers Expoſitors ſpeaking upon this difficult place, I will ſpare that labour, and only examine the doubts that offer themſelves here, ſetting forth the ſumme of that which each Expoſitor ſpeaketh, and ſo reject the more improbable, and conclude with the moſt probable. The firſt doubt is, what the Apoſtle meaneth by this variety, *They which have beene once inlightened, &c.* *Bullinger* ſaith, that one and the ſame thing only is meant, but ſet forth by ſuch variety, *per endiaden.* For what is it to be enlightened, but to taſte of the heavenly gift? and what is this, but the holy Ghoſt? and what is it to taſte of the word, but hereby to attaine the Spirit? and what are the powers to come but heavenly happineſſe, of which wee have a taſte in the word when we beleeve the ſame? *Calvin* ſpeaketh alſo to the ſame effect, for hee ſaith, that by all this variety the knowledge of the Goſpell only is ſet forth; it is called illumination, becauſe men being blinde before are hereby enlightened; the heavenly gift, becauſe that which we partake of in Chriſt exceedeth all worldly things; the partaking of the holy Ghoſt, becauſe this knowledge is wrought in us by the Spirit; the taſte of the word of God, becauſe of the ſweetneſſe that is in the hearing of it; and the taſte of the vertues to come, becauſe hereby we are admitted into Heaven already as it were, to ſee and to have the comfort of thoſe joyes. *Piſcator* ſaith, that hereby the benefits of God towards them are ſet forth; firſt, illumination; ſecondly, a taſte of Gods favour and of the heavenly joyes, being amplified by a cooperating cauſe, the Spirit, and an Inſtrumentall, the word of God; that if they ſhould Apoſtatize, by their ill requiting of God therefore, it might appeare how juſtly they were for ever rejected. *Anſelme* by inlightning, underſtandeth the light of faith; by the heavenly gift, the forgiveneſſe of ſinnes attained to in Baptiſme; and that the partaking of the holy Ghoſt ſetteth forth the gifts of tongues, and of curing miraculouſly, which gifts were given by the impoſition of hands; and by taſting the Word, feeling Chriſt the Word of the Father ſweet and comfortable, or the Word preached; and by the taſte of the powers to come, the apprehending before in the minde the reſurrection and glorious eſtate then of the ſoule and body, and what brightneſſe and vertue they ſhall then be endued withall. *Oecumenius, Thomas Aquinas,* and others, by inlightening underſtand that in Baptiſme, wherein alſo the heavenly gift is received; and the partaking of the holy Ghoſt they refer to the impoſition of hands; and the taſte of the Word, to the doctrine of Chriſt; and the vertues of the world to come, to the power cauſing all to riſe againe and to come to judgement at the laſt day.

Mayer. *Bullinger.* *Calvin.* *Piſcator.* *Anſelm.* *Oecumen.* *Th. Aquin.*

He that will may follow any of theſe, but to me theſe five doe ſeeme ſo fitly to anſwer to five things before ſpoken of in the foundation, that I thinke the moſt genuine expoſition muſt needs be by them. When a man repenteth him of his ſinnes, it is becauſe he is inlightened to ſee his miſerable eſtate by ſinne; when he beleeveth, he hath an heavenly gift beſtowed upon him; when he is baptized rightly, and hath hands laid upon him, hee receiveth the holy Ghoſt; and when in hearing of the reſurrection and judgement to come, he is reſolved touching the happy reuniting of the ſoule to the body, that both body and ſoule may live in bliſſe for ever; he taſteth the Word to be good and ſweet, and his preſent apprehending of that eſtate by faith raviſheth him with ſuch joy, as if the power that ſhall worke then theſe

great wonders were already in action, and therefore there is a vertue from the conſideration hereof, piercing the heart ſo, as that all care and conſcience is uſed alwaies in all things, becauſe at that time accounts muſt be given of all that we have done in the fleſh, whether it be good or evill. Againſt the other expoſitions of theſe particulars I will ſay nothing, but ſeeing this falleth in moſt fitly with the premiſes, let the Reader conſider whether theſe things are not rather thus to be expounded.

Secondly, what is meant by falling away, and by ſaying that it is impoſſible to renued? Doth any part of the Goſpell tend to make any deſperate, how wicked and ſinfull ſoever? Nay, is it not the purpoſe of the Apoſtle in a great part of this Epiſtle to comfort ſinners being penitent, by teaching the expiation of all ſinne by Chriſt our high Prieſt? And if ſo, what expoſition is to be given hereof? Divers ſeeke to reſolve this diverſly, and it did exerciſe the Fathers much in the time of *Donatus*, who tooke the advantage of this place to uphold his error, that ſuch as had fallen away in the time of perſecution could not be ſaved: and therefore he would not upon any penitencie have them received into the Church againe. Some, *viz.* the weſterne Biſhops, rejected the whole Epiſtle for this, and they amongſt whom the authority of it was ſtill ſacred, did ſome ſeeke to reſolve it by expounding theſe words, *it is impoſſible*; by theſe it is a moſt difficult thing, and ſome by expounding Repentance, of that which is in Baptiſme, as if the meaning were, that they cannot be rebaptized, as they fondly thought that they might have beene. But the firſt is farre from the ſignification of the word, and for the other, to affirme it impoſſible to iterate that repentance which is an appendix of Baptiſme, would be ſo farre from terrifying from ſinne, as that a way would thus have beene opened to any kinde of ſinne.

Calvin. Thus *Calvin*, who alſo expoundeth it of a totall falling away, according to the particulars here mentioned, by forſaking the Word, the Light, and the Spirit, and the care of the future reckoning to be made, which is in effect to renounce God and Jeſus Chriſt, and ſo to ſinne againſt the holy Ghoſt. Thus

Beza. *Anſelm.* alſo *Beza*; and *Anſelme* doth largely ſpeake to the ſame effect, ſhewing that by falling away, no particular ſinne into which a godly man may fall through infirmity is meant; but ſuch a falling away, as that of an honourer of Chriſt and of his Word, and a reverencer of the future judgement, one turneth a derider, and mocker, and contemner of ſuch doctrine and things,

Piſcator. as alſo *Piſcator* ſpeaketh. Now in this caſe, he ſaith, it is impoſſible to bee renued, becauſe they will not, their hearts are now ſo ſet upon ſinne, as that they are averſe from all hearing of turning. *Thomas Aquinas, Gorran, Ribera, Cornelius à Lapide*, and others, are for that expoſition, *it is impoſſible*;

Thom. Aquin. *Gorran.* *Ribera.* that is, a thing that rarely and hardly hapneth, and they urge for it that ſaying, *It is impoſſible for a rich man to be ſaved*; which yet the Lord ſheweth

Matth. 19. was a thing poſſible with God, but there is not the like reaſon of that and of this here, for there he ſpeaketh not of being turned by repentance, but of being ſaved, which it was impoſſible for any rich man being proud and covetous to attaine unto; but in ſaying thus, it is not denyed but that God can turne him humble and heavenly, and ſo he may be ſaved: but here he ſaith, it

Chryſoſt. *Theodoret.* *Theophylact.* *Oecumen.* *Haimo.* *Sedulius.* *Primaſius.* is impoſſible that they ſhould bee renued by repentance, the way to life is damned up againſt them that they can never enter. All the ancient Fathers almoſt are for that of repentance in Baptiſme, that they which goe from the foundation, conſiſting of Repentance, Faith, Baptiſme, &c. cannot make a new beginning hereby, turning *Catechumeni* the ſecond time, and ſo being baptized over againe, and therefore this place is commonly urged by them againſt the iterating of Baptiſme. And this they prove, firſt, becauſe being renued by repentance, here anſwereth to repentance, the firſt thing named in the foundation. Secondly, becauſe in our being firſt received into the Church

Ambroſ. de panit. lib. 2. cap. 2. *Hieron lib. 2. contra Iovin.* *Aug. in Rom. init.*

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by Baptiſme there is a repreſentation of the ſhedding of Chriſts blood upon the Croſſe, wherefore he that is baptized, is ſaid ſymbolically to be crucified with Chriſt, unto which the words following doe moſt aptly anſwer, *Crucifying againe unto themſelves the Sonne of God*; as if hee ſhould have ſaid, if they might begin anew, they ſhould againe crucifie Chriſt, as it were. The authority of theſe worthies ſhould move me much, but that the ſame thing being ſpoken of againe in other words, *Chap.* 10. 26. it is there made plaine, that ſuch Apoſtataes as be here ſpoken of cannot poſſibly returne and be ſaved. For *if we ſinne willingly*, ſaith he, *after the knowledge of the truth received, there remaineth no more ſacrifice for ſinne*, &c. ſo that they cannot only not begin againe, and bee the ſecond time baptized, but they are ever excluded from Gods grace. But indeed there is little difference betwixt this tenet of the Fathers and that of *Calvin*, becauſe this implyeth that, for if they cannot begin againe, as *Cateehumeni*, recovering the grace from which they have fallen, what is this elſe in effect but that they cannot repent, and be renued to ſuch an eſtate as to be ſaved? Only they doe not expreſſe ſo much about the falling away here meant, wherein I ſubſcribe to *Calvin*, who alſo ſaith, that to deſire to turne is a certaine ſigne of one that hath not thus fallen. *Bullinger* hath a ſingular expoſition upon this, *viz.* that a caſe is put here for terrors ſake, which never hapneth; as if hee had ſaid, if any being enlightned, &c. falleth away, which yet cannot be, it is impoſſible that he ſhould be renued, becauſe he ſuppoſeth theſe words to bee a deſcription of one truly in the ſtate of grace, who can never fall away in ſuch manner, and this he confirmeth by the words following, *But I am perſwaded better things of you*, &c. And this hee ſeemeth to have from *Ierome*, who from the ſame conſideration ſaith, that theſe things are not ſpoken to teach but to terrifie, and by terrifying to keepe them from falling away. This howſoever I have ſometime approved, yet conſidering that it is not neceſſary to underſtand in this deſcription any other but a Chriſtian in outward profeſſion (for even ſuch may be ſaid to be partakers of the holy Ghoſt, in reſpect of the gifts thereof, to propheſie and to ſpeake with tongues, &c.) I rather now aſſent to thoſe that underſtand this as a caſe which ſometime hapneth to thoſe that are not well rooted and grounded: for being fallen away, and becomming enemies to the truth, which they ſometime imbraced, none are ſo deſpightfull againſt it as they, neither hath it ever beene ſeene that any ſuch hath turned againe by repentance, neither can it be imagined how they ſhould, becauſe they have utterly quenched the Spirit, never to be kindled in their hearts more. For although the Spirit bee quenched much, and brought to a weake eſtate in the heart by falling into any great ſinne, yet being unwillingly committed through infirmity, that remainder of the Spirit often ſtirreth againe and worketh ſo, as that by repentance this ſinne is done away, yet it is never ſo with wilfull and malicious impugners of the truth who have ſometime imbraced it, for hereby not only water is powred on, but the coales are ſcattered and ſeverally extinguiſht, that no ſparkle is left remaining to kindle againe.

Rom. 6. 3.

Bullinger.

Hieron. contra Iovin. *Non ad docendum, ſed ad terrendum hæc dicta ſunt, &c.*

Thirdly, what is meant by being renued to repentance. The words are πάλιν ἀνακαινίζειν εἰς μετάνοιαν, by *Beza* tranſlated, to renue againe to repentance; others reade it, to be renued by repentance, following *Chryſoſtome*, *Theophylact*, and *Oecumenius*, who render it, by the paſſive. The difference is little, the Greeke as now it is beareth a good ſenſe, it is impoſſible for ſuch to grow new againe to have the benefit of repentance, as others at their firſt converſion.

Fourthly, what is meant by *crucifying to themſelves the Sonne of God*, &c. *Beza* ſaith, that if they ſhould be renued, Chriſt muſt ſuffer againe for Apoſtataes, and be mocked over againe, which he will not be. But the words,

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great wonders were already in action, and therefore there is a vertue from the conſideration hereof, piercing the heart ſo, as that all care and conſcience is uſed alwaies in all things, becauſe at that time accounts muſt be given of all that we have done in the fleſh, whether it be good or evill. Againſt the other expoſitions of theſe particulars I will ſay nothing, but ſeeing this falleth in moſt fitly with the premiſes, let the Reader conſider whether theſe things are not rather thus to be expounded.

Secondly, what is meant by falling away, and by ſaying that it is impoſſible to renued? Doth any part of the Goſpell tend to make any deſperate, how wicked and ſinfull ſoever? Nay, is it not the purpoſe of the Apoſtle in a great part of this Epiſtle to comfort ſinners being penitent, by teaching the expiation of all ſinne by Chriſt our high Prieſt? And if ſo, what expoſition is to be given hereof? Divers ſeeke to reſolve this diverſly, and it did exerciſe the Fathers much in the time of *Donatus*, who tooke the advantage of this place to uphold his error, that ſuch as had fallen away in the time of perſecution could not be ſaved: and therefore he would not upon any penitencie have them received into the Church againe. Some, *viz.* the weſterne Biſhops, rejected the whole Epiſtle for this, and they amongſt whom the authority of it was ſtill ſacred, did ſome ſeeke to reſolve it by expounding theſe words, *it is impoſſible*; by theſe it is a moſt difficult thing, and ſome by expounding Repentance, of that which is in Baptiſme, as if the meaning were, that they cannot be rebaptized, as they fondly thought that they might have beene. But the firſt is farre from the ſignification of the word, and for the other, to affirme it impoſſible to iterate that repentance which is an appendix of Baptiſme, would be ſo farre from terrifying from ſinne, as that a way would thus have beene opened to any kinde of ſinne.

Calvin. Thus *Calvin*, who alſo expoundeth it of a totall falling away, according to the particulars here mentioned, by forſaking the Word, the Light, and the Spirit, and the care of the future reckoning to be made, which is in effect to renounce God and Jeſus Chriſt, and ſo to ſinne againſt the holy Ghoſt. Thus

Beza. *Anſelm.* alſo *Beza*; and *Anſelme* doth largely ſpeake to the ſame effect, ſhewing that by falling away, no particular ſinne into which a godly man may fall through infirmity is meant; but ſuch a falling away, as that of an honourer of Chriſt and of his Word, and a reverencer of the future judgement, one turneth a derider, and mocker, and contemner of ſuch doctrine and things,

Piſcator. as alſo *Piſcator* ſpeaketh. Now in this caſe, he ſaith, it is impoſſible to bee renued, becauſe they will not, their hearts are now ſo ſet upon ſinne, as that they are averſe from all hearing of turning. *Thomas Aquinas*, *Gorran*, *Ribera*, *Cornelius à Lapide*, and others, are for that expoſition, *it is impoſſible*;

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crucifying to themſelves, doe rather ſeeme to ſet forth the nature of their ſinne, they in this their falling away, dealing with him as the Jewes did in crucifying him and mocking at him, for thus Apoſtataes doe, as *Iulian*; ſo *Anſelme*, *Calvin*, and *Piſcator*, or almoſt to this effect.

Anſelm.
Calvin.
Piſcator.

CHAP. VII.

The Analyſis and Senſe.

HAving hitherto prepared them for it, the Apoſtle doth in this Chapter enter upon the great myſteries which he had to diſcover touching *Melchizedecke*, after whoſe order Chriſt is a Prieſt for ever. And here he firſt reſolveth his name, and ſheweth his greatneſſe, in that *Abraham* paid tithes unto him, and in *Abraham*, *Levi*, of whom *Aaron* the high Prieſt of the Law came, which argued that his Prieſt-hood was alterable, and ſo the Law under which he was Prieſt alterable, being indeed able to doe no more but to enter men into a better hope, ſo that they muſt be perfected by him, that was after *Melchizedecks* order, Chriſt Jeſus; betwixt which *Melchizedecke* and *Aaron*, he alſo ſheweth further differences, in that he was made a Prieſt by oath, and liveth ever, applying them to Chriſt, and adding one thing more in him, *viz.* immunity from ſinne. So that of this Chapter there are two parts: firſt, a ground is laid to prove the high Prieſt-hood of Chriſt Jeſus, at the comming of which, that of *Aaron* muſt ceaſe, and the Law of ceremonies about it muſt ceaſe; and as the ground is laid to prove his Prieſt-hood, ſo it is to prove his excellency and eternity, *verſ.* 1, 2, 3, &c. to *verſ.* 11. Secondly, upon this ground is built the neceſſitie of another Prieſt, and of altering that Law, which Prieſt is ſhewed to bee of the Tribe of Judah, as alſo his excellency being made by oath, and his all-ſufficiency in that hee liveth for ever, and is free from all ſinne, *verſ.* 11, 12, &c. to the end of the Chapter.

Part 1. Touching the firſt, in laying the ground, firſt, all ſuch things as ſerve to extoll *Melchizedecke* are briefly ſet forth, that he was King of Salem, Prieſt of the moſt high God, bleſſed *Abraham* and tooke tithes of him, being not only a Prieſt, but eternall, without father or mother, beginning or end, *verſ.* 1, 2, 3. Of which, becauſe it is moſt difficult, I will deferre to ſpeake to the Texts following. Secondly, that of *Abrahams* paying tythes to *Melchizedecke* is inſiſted upon to prove him greater than *Abraham*, and than *Levi*, and *Aaron* of the Tribe of *Levi*, *verſ.* 4, 5, 6, 7, 8, 9, 10. where becauſe the paying of tythes under the new Teſtament is uſually grounded, and it is a queſtion whether he paid the tythe of the ſpoiles, or of his owne goods, I purpoſe to be larger in the following Texts.

Part 2. Touching the ſecond part, in that the holy Scriptures make mention of an high Prieſt after the order of *Melchizedecke*, he firſt proveth hereby the inſufficiency of the Leviticall Prieſt-hood and of the Law, as whereby no perfection could be attained to, *verſ.* 11. that is, we could not have perfect deliverance from our ſinnes. For the mentioning a Prieſt of another order, argueth this to be but temporany, ſeeing one high Prieſt, whoſe offering is effectuall to purge all from ſinne, is ſufficient for ever, neither can there bee need of another.

Verſ. 11.

If perfection were by the Leviticall Prieſt-hood (for under it the people received the Law) what need was there, &c. that is, if thereby eternall happineſſe might have beene obtained, the Law being then given alſo, and taught, and ſet forth by thoſe of that Prieſt-hood, whereby it may ſeeme that wee might come to life, becauſe it is ſaid, *Doe this and live.* If I ſay, by that Prieſt-hood

Prieſt-hood and Law ſalvation might have beene had, another Prieſt-hood ſhould never have beene ſpoken of after another, namely *Melchizedecke*, but onely after *Aaron*. Therefore there being another, this muſt neceſſarily ceaſe, and ſo the Law of ceremonies about it muſt needs ceaſe alſo; and it muſt needs be yeelded, that even by the morrall Law then given, a man cannot be ſaved; but there muſt be a new courſe or way propounded, namely to beleeve in Jeſus Chriſt. To this effect, though not ſo fully, *Anſelme* and others. Secondly, hee teacheth what the alteration is now in reſpect of the Tribe, *viz.* from the Tribe of *Levi* to the Tribe of *Iudah*, and therefore it pertaining not to any of that Tribe to ſerve at the Altar, it is plaine that there muſt be no more ſacrifices and carnall rites obſerved, but another kinde of ſpirirtuall way of ſerving God. Of this alteration of the Tribe, he ſpeaketh *verſ.* 13, 14. Now it is to be underſtood, as *Calvin* noteth, that he wrote to them that acknowledged the Sonne of the Virgin *Mary* to be the Chriſt, and to ſuch it is an argument that cannot be denied. The Chriſt came not of *Levi*, but of *Iudah*, as was then generally well knowne, whereby hee being the Prieſt before ſpoken of, it is evident that the Tribe of the Prieſt-hood is altered, and conſequently, Altars are no more to be attended upon, or carnall rites to be obſerved as in times paſt, for as much as to ſerve at the Altar was proper to one of the Tribe of *Levi*. Thirdly, hee maketh it yet more plaine that the Prieſt-hood is altered, becauſe the high Prieſt was wont to be conſecrated by carnall things, holy oile, the pompe of coſtly apparell, and the blood of Goats; but Chriſt the now high Prieſt was not thus conſecrated, but *according to the power of life that never is diſſolved*; that is, whereas he being thus conſecrated, yet lived but to time a execute the Prieſts office, Chriſt was conſecrated by the holy Ghoſt an high Prieſt, and liveth ever to be ſuch unto thoſe that beleeve in his name, as it was before propheſied in thoſe words, *Thou art a Prieſt for ever after the order of Melchizedecke*. Fourthly, becauſe he had but touched a little before, *viz. verſ.* 12. the alteration of the Law, hee addeth more concerning that, by ſhewing a reaſon why it is altered, and what now is come in the roome thereof, *verſ.* 18, 19. *For there is verily a diſanulling of the Law which went before, for the weakneſſe and unprofitableneſſe thereof: for the Law perfected nothing but the bringing in of a better hope, &c.* By the Law here is to bee underſtood eſpecially that part about ceremonies: for although they were figures darkly ſetting forth Chriſt, and ſo ſuch as might ſeeme profitable, yet in ſpeaking to them that would have them obſerved ſtill, when they did not profit, but hinder from ſalvation, he might well call them unprofitable, thus *Calvin*. But becauſe his ſpeech is directed in ſuch a manner, as that hee muſt needs bee underſtood to ſet forth that Law as it alwaies was; I rather thinke that he meaneth that that Law conſidered in it ſelfe, for as much as it was about the killing of beaſts for ſacrifice, &c. was alwaies but in the nature of a ſhadow, and ſo was weake and unprofitable to thoſe that went no further, but reſted in doing the things by it required, and to this effect almoſt *Anſelme* and others. In ſaying, that *The Law perfected nothing, but the bringing in of a better hope*, *Calvin* will alſo have it meant, that howſoever he had hitherto derogated from that Law, yet there was ſome good in it, becauſe under the Types thereof, it was a kinde of introduction to better hopes, Chriſt Jeſus being thereby ſet forth, and remiſſion of ſinnes by the ſhedding of his blood, to expreſſe which he interlaceth theſe words, *ſed acceſſit*, but *there was added an introduction, &c.* this alſo *Bullinger*. But he doth neither herein agree with himſelfe, having before taught, that the Law is here ſpoken of as oppoſed unto Chriſt, and maketh a ſupply of words to turne that to the Law which is proper to the Goſpell, when as the Apoſtle ſheweth none intent here any way to commend that Law to which they were already over-

Anſelm.

Verſ. 13, 14.

Calvin.

Verſ. 5, 16.

Calvin.

Anſelm.

Calvin.

Bullinger.

much

much addicted to the hindring of them from Chriſt, but is upon a compariſon betwixt the Law and the Goſpell; wherefore I rather aſſent to them that underſtand the words thus. Hereby it appeareth, that the Law of carnall ceremonies was weake and unprofitable, becauſe it could not perfect, or ſanctifie any man, ſo that his ſoule may be ſaved, there was no power or force in it to this purpoſe, but the bringing in of a better hope ſanctifieth or perfecteth indeed, or a better hope being brought in by Chriſt doth it; ſo *Beza*, and the word perfecteth doth in common belong both to the Law, and to the hope comming in by Chriſt. To this effect alſo *Oecumenius*, *Anſelme*, *Piſcator*, &c. a better hope is ſpoken of, becauſe ſuch as kept the Law hoped for an earthly poſſeſſion in Canaan, but in Chriſt we hope for an heavenly. Fifthly, he returneth againe to ſpeake more of Chriſts prieſthood, proving it to be more excellent than the old prieſthood, and to be everlaſting, as that was not, and all ſufficient, wherein that was alſo defective. For having ſufficiently proved the ceſſation of that, and of the Law accompanying it, this is in the next place to be done, that all without doubt might fly to Chriſt, and reſt upon him in aſſured hope of everlaſting ſalvation, and ſo for ever be kept from relapſing to that Law, to the indangering of their ſoules. The excellencie of Chriſt prieſthood above theirs is proved, becauſe he was made Prieſt by oath, but they not, *verſ.* 20, 21. Secondly, that this is everlaſting, but that not, he proveth, becauſe therein one ſucceeded another, but in this not, there being only one, who is ſaid to be a Prieſt for ever, *verſ.* 23, 24, 25. the mortality of thoſe Prieſts did argue that the prieſthood ſhould not endure alwayes, but Chriſt living for ever, maketh alwayes interceſſion for us: how this is ſpoken, ſee before *Rom.* 8.34. Laſtly, the alſufficiency of our high Prieſt is proved, becauſe he is holy and free from all ſinne, and higher than the heavens, and the Sonne conſecrated for ever, whereas other high Prieſts have beene but meere men and ſinfull, as other men be, *verſ.* 26, 27, 28. In that he ſaith, he muſt be *ſeparate from ſinners*, the meaning is, he muſt not be of their number that are ſinners, but howſoever he was a man as they, and converſed amongſt them, yet he muſt be free from all ſtaine of ſinne, ſo *Anſelme* and *Calvin*; but *Anſelme* hath another alſo, *ſeparate from ſinners*, by living above in heaven, but this followeth in other words, *made higher than the heavens*, that is, being exalted, as he is man, and beareth our nature, above all viſible heavens to have his aboad with God, becomming thus alſo ſuperiour to the glorious Angels and every heavenly excellencie.

Beza. *Melior ſpes introducta.* *Oecumenius.* *Anſelm.* *Piſcator.*

Verſ.20,21.

Anſelm. *Calvin.*

Text 176. Verſ. 1, 2, &c. *For this Melchiſedecke King of Salem, Prieſt of the moſt high God, met Abraham, when he returned from the ſlaughter of the Kings, and bleſſed him: to whom Abraham payed the tithe of all, &c.*

Mayer. THere is no doubt in all the Bible hitherto, ſo hard to be diſſolved, as this about *Melchiſedecke*, who he was? This queſtion hath much exerciſed Writers both old and new, and yet no fully ſatisfying reſolution thereof hath beene found. The opinion taken from the Hebrewes, which moſt follow, is, that he was *Shem* the ſonne of *Noah*, for he was then alive, ſeeing he lived ſix hundred yeares after the floud, & was but about an hundred yeares old at the time of the floud, from which to *Abraham* were but two hundred foure-ſcore and twelve yeares, ſo that he was not above five hundred yeares old, when this was done, and he was the eldeſt ſonne of *Noah*, and ſo by the cuſtome of thoſe times, wherein the firſt borne of every family were Gods Prieſts, he muſt needs be a Prieſt alſo, and being the chiefe then living, the high Prieſt of God. This opinion, how current ſoever it be, cannot ſtand, becauſe *Noah* was *Shems* father, and ſix hundred yeares being expired, he dyed, whereas *Melchiſedecke* was without father and mother, and without beginning and end

end of his dayes. That anſwer, that by the name of *Melchiſedech* he had neither father nor mother, neither are the number of his yeares recorded, is but weake; for how can any man prove, that the Apoſtle meant any ſuch thing, and not ſimply, as he ſpeaketh, that he had neither father nor mother, beginning or end? If I ſhould ſay of one, that might be called by two names, in ſpeaking of him by one of the two, he hath neither father nor mother, &c. meaning that he had none, as he was called by that name, would not all men count me a deceiver? doubtleſſe they would, ſeeing he that I ſpeake of, is knowne to have father and mother, by what name or title ſoever he be called. And therefore *Calvin*, *Bullinger*, and *Beza*, and divers others are utterly againſt this. And there is one reaſon, which maketh it evident, that *Shem* cannot be he that is meant here, *viz.* becauſe the place Salem, from whence he hath his name, as well as from Sedek, is a City in the land of Canaan, *viz.* a City of Shechem, of whom *Iacob* bought a parcell of land there, and ſet up an altar upon it, which City ſome affirme to be Jeruſalem, as *Ioſephus* and others; but others, as *Ierome*, whom *Anſelme* followeth, another City ſo called neere Scythopolis, nigh unto which *Iohn* is ſaid to have beene baptizing, when he was in Enon: and it lyeth 40. miles from Jeruſalem towards the north in the tribe of *Manaſſeh*. But whether it were this, or Jeruſalem, which anciently was called Salem, as I have ſhewed in deſcribing Jeruſalem upon the Goſpels, it was in Canaan, the countrey not of *Shem*, but of *Ham* at that time, ſee *Gen.* 10.15,16,17.&c. And therefore *Shem*, whoſe dwelling was in another place eaſtward, could not be this King of Salem. But neither is the opinion, which *Calvin*, &c. follow, more probable, *viz.* that he was a man, but not to be determined, who in particular, becauſe it is not ſet downe, and that in this reſpect he is ſaid to be without father or mother, without beginning or end, and one that hath no genealogy: for in that all of the Jewiſh nation had their genealogies, eſpecially Kings and men of great note, this man being without, is thus ſpoken of. And not much doth that of *Ioſephus*, *Dionyſius*, *Theodoret*, and *Epiphanius* differ from this, who affirme him to have beene a Canaanitiſh King and Prieſt, but not of idols, as others were, but of God. And ſome of them more particularly ſay, that he had to his father *Heraclas*, and to his mother *Aſhteroth*; and of the Hebrewes there are ſome, that ſay, he was begotten of fornication, and becauſe his birth was baſe, he had no genealogy drawne, for this cauſe being ſaid to be without father or mother. But who ſo ſhall without prejudice conſider of this opinion, cannot, but acknowledge it to ſwarve altogether from this deſcription. For he, of whom it is here ſpoken, *is the King of righteouſneſſe*, and *the King of peace*, not ſprung from any parents, and eternall as the Sonne of God, and ſo wary is the Apoſtle in ſpeaking of him, as that he calleth him not a man, even in that verſe, where our tranſlation hath it, *Conſider how great this man was*, for the word is nothing but *οὗτος*, *he*. And indeed theſe titles are too high for any mortall man, who can neither be called King of righteouſneſſe and of peace, nor be ſaid to be without father and mother, beginning or end. By that reaſon yeelded, for which he is thus ſpoken of, *viz.* becauſe there was no genealogy of him by *Moſes* ſet downe, many a man more might be ſaid to have beene without father and mother, beginning and end alſo, and ſo this *Melchiſedecke* was not ſingular and alone herein, as ſo eminent a type of Chriſt muſt needs be. Nay it is apparent, that not onely his death is not ſet downe, but in oppoſing him to mortall man, it is ſaid, *He liveth*, *verſ.* 8. he was not of the number of mortals. Others therefore, this being conſidered, have held him to be an Angell, as *Origen* and *Dydimus*, ſo ſaith *Ierome*, *Epiſt. ad Evagr.* But an Angell had a beginning, though there ſhall be no end of his dayes. Others have held him to be the holy Ghoſt, as one *Hierax* a Latine, and other Ancients, as *Broughton* hath it, the ſame opinion is alſo found in *Auguſtine*,

Calvin.
Bullinger.
Beza.

Gen. 33.18.
Ioſeph de bel. l.7. c.18.
Hieronym.
Anſelm. Epiſt. 126. ad Evagr.
Ioh.2.23.

Ioſeph.de bel.l.7. c.18.
Dionyſ.Cæleſt. Hierarch.c.9.
Epiphan. hæreſ. 51.
Theodor. in Gen.qu.63.

Verſ. 4.

Origen.
Dydimus.
Broughton de Melchiſ.

ſtine, but that it is ſuſpected, that the booke wherein it is found is none of *Auguſtines*. Laſtly, ſome have held him to be the vertue of God, greater than Chriſt, who is ſaid therefore to be after his order, he being the mediator of Angels, as Chriſt was of men. But becauſe Chriſt is the head both of men and Angels, and to grant that ever there was one greater than he, were to derogate from his diety, this was juſtly condemned for an hereſie, and they that held thus by the name of Melchiſedechians, as *Epiphanius* hath it. There remaineth then onely that opinion, that *Melchiſedecke* was the holy Ghoſt, in the likeneſſe of a noble King and Prieſt appearing unto *Abraham*, preſenting him with bread and wine to refreſh his army, being weary and bleſſing him. And this ſeemeth the more probable, becauſe all things here ſpoken of doe excellently agree unto him. He is, as it were an high Prieſt for his offering up of prayers for us, *Rom.* 8. 26. he alſo is King of righteouſneſſe, and Author thereof, becauſe he worketh holineſſe and righteouſneſſe in the heart; and King of Salem, or of peace, becauſe it is by the holy Ghoſt aſſuring us of Gods favour, that we have peace and comfort, he being therefore called the Comforter; and he is certainly without father and mother, becauſe he is not begotten, but proceeding, and without beginning and end of his dayes, abiding ſuch for ever. But ſo did not *Shem*, or any Canaanitiſh King, for they died, and then muſt needs be an end of their prieſthood. The holy Ghoſt alſo is like unto the Sonne of God, as it is ſaid, ſuch as the Father is, ſuch is the Sonne, and ſuch is the holy Ghoſt, neither doth it derogate from the Sonne to be a Prieſt after his order, as it would to be after the order of any man. For, as the firſt of any order is the chiefe, as *Aaron* amongſt the high Prieſts that ſucceeded him; ſo it being yeelded to have beene a man, who is called *Melchiſedecke*, Chriſt being ſaid to be after his order, muſt needs be yeelded to have a chiefe in his order, and ſo in him there muſt needs be ſome inferiority to a mortall man. For to be ſuch an one, as that Chriſt is after his order, is more than to be a type of Chriſt, even the moſt excellent, or fully equall in excellencie to him that is after that order. Laſtly, this *Melchiſedecke* is ſo ſpoken of, as being greater than *Abraham*, who had the promiſes, and how any man could thus poſſibly be, eſpecially all the greatneſſe of man conſiſting in this, that he hath Gods promiſe of grace and glory, I cannot ſee. As for the argument brought by *Ierome*, that the ruines of *Melchiſedeckes* pallace were ſtill to be ſeene in Salem in his time, it may be anſwered, that others ſay that he built Jeruſalem, meant by Salem; reports of ſuch things are ſo uncertaine, that no grounding can be made hereupon. And the like may be ſaid of that which *Ioſephus* reporteth, that *Melchiſedecke* ſupplied *Abraham* with all things abundantly for the refreſhing of himſelfe, and his weary army, as being a King in thoſe parts, and ſo had the opportunity to doe thus. There is no grounding upon this, becauſe it is well knowne, that reports in time doe increaſe, and in the Text, *Gen.* 14. we read of nothing but bread and wine brought out by him, wherein, though many impugne it, I cannot but thinke that the inſtitution of the Lords ſupper was prefigured. It was doubtleſſe done for his refreſhing, but withall, this whole action being typicall, there could not but be a type herein alſo. As for his taking of tithes, he could doe that alſo in a figure, though as a man he had no need to uſe them, as the Angels are ſaid to have eaten and drunke with *Abraham*. And thus have I beene bold to ſet downe freely, what ſeemeth moſt probable to me touching this *Melchiſedecke*, being willing yet, where this doth not ſatisfie, to leave this queſtion, as the Apoſtle doth, undetermined, and ſuch as cannot certainly be determined.

Epiph. lib. 2. hær. 55.

Other things, wherein Chriſt is paraleld with *Melchiſedecke*, are eaſie. Firſt, he is the King of righteouſneſſe, becauſe he bringeth righteouſneſſe to all his people, it being through faith in his name, that we are juſtified and made righteous,

righteous, and finally ſhall be ſaved. Secondly, he is the King of peace, becauſe being juſtified through faith in him we have peace with God. Thirdly, he is without father, as man, without mother as God, neither can his genealogy be ſet downe as he is both God and man, that of his divine generation being ſo great a myſtery, that no humane underſtanding can pry ſufficiently into. Fourthly, he is without beginning and end of his dayes: for he was before the beginning of the world, which was made by his power, and being riſen againe, he from henceforth ſhall never dye any more. Fifthly, he is greater, than *Abraham* by many degrees, and ſo greater than *Aaron*, that came of *Levi*, who ſprang from *Abraham*. Sixthly, he alone was a Prieſt of this order, as *Melchiſedecke* had beene. Seventhly, he inſtituted bread and wine to be received for a refreſhing of the wearie ſoule. And laſtly, an high Prieſt he hath beene already proved to be, *Chap.* 5. and ſince tithes have beene payd unto him in the perſon of his Miniſters. But concerning this tithing more is to be ſaid in the next Text. Rom. 5. 1.

Verſ. 4. *Now conſider, how great this perſon was, to whom even the Patriarke Abraham gave the tenth of the ſpoiles. And verily they that are of the ſonnes of Levi, who have the office,* &c. *Text* 177.

THere be two queſtions about this paſſage of comparing *Melchiſedeckes*, taking of tithes of *Abraham*, with that taking of tithes uſed by *Aaron* and his ſucceſſors, the one, what tithe it was? that *Abraham* payed, and the other whether tithes are not now due to Chriſt, and to be payd unto his Miniſters, who ſerve under him and in his ſtead? *Mayer.*

Touching the firſt, the words are ἀκροθινίων τῶν ἀκροθινίων, in our tranſlation, the tithe of the ſpoiles, for ἀκροθίνια, ſaith *Theophylact*, are the chiefe and principall of the ſpoiles of the enemy, and therefore the chiefe of theſe offered by the heathen to their Gods, are likewiſe by *Herodotus* called ἀκροθίνια, *ab* ἀκρος θίνος, the top of the heape, and *Anſelme* more particularly ſaith, that theſe chiefe things were bridles, veſtiments and horſes, &c. yet ſome there are, that will have, not the ſpoiles of the enemy, but *Abrahams* owne goods meant hereby, becauſe, ſay they, it is not likely, that he, who would not take any thing to himſelfe of thoſe ſpoiles, would take thereof to give unto *Melchiſedecke*. But he yeeldeth a reaſon, why he would not take any thing to himſelfe, leſt the King of Sodom *ſhould ſay, I have made Abraham rich*, which was after his paying of tithe to *Melchiſedecke*, neither doth it imply, that he would not give God his due for his good ſucceſſe, as was alwayes uſed, a part of the things taken being offered up unto him, but that he would not in the leaſt meaſure inrich himſelfe hereby, as indeed he did not, although he gave *Melchiſedecke tithes of all*, as is ſpoken in Geneſis. I doe not therefore thinke, that theſe words are to be expounded by them, as though *Abraham* then payd the tithes of all his owne goods, as *Iacob* afterwards vowed, when he went to *Padan-Aram*, that if God would bleſſe him, and bring him backe againe in ſafety, he would give the tithe of al unto God, but rather theſe words explaine more particularly thoſe in Geneſis, that by the tithe of all, the tithe of the ſpoiles taken from the enemy at that time is meant. *Queſt.* 1. *Theophylact.* *Herodot.* Gen. 14. 23. Gen. 28. 22.

Touching the ſecond, although it be no intent of the Apoſtle to prove the right of tithing under the new Teſtament in this place, yet they, which ſtand for this, that tithes are now due by Gods Law, doe uſually draw an argument from hence to prove it, and that in this manner, what was due and payd to *Melchiſedecke*, is due and ought to be payd to Chriſt, or elſe Chriſt ſhould faile in ſomething to be, as *Melchiſedecke* was, which may by no meanes be granted, ſeeing he is after his order, as the Prieſts of the Law were after *Aarons* order, and ſo were in every thing, as *Aaron*: But tithes were due and payd to *Melchiſedecke*, *ergo* they are due, and ought to be payd to Chriſt. *Queſt.* 2.

And if they ought to be payd to him, then to his ſervants the Miniſters of the Goſpell, who are Chriſt repreſentatively, and in whom he bleſſeth and refreſheth with the bread and wine of the holy Sacrament and of heavenly conſolations all the faithfull, who are weary and ready otherwiſe to faint in their ſpirituall warfare. Here two things are excepted againſt, neither can there be any other exception taken: firſt, that tithes were not payd as due, but given voluntarily by *Abraham*, and it was at his choice, whether he would have done ſo or no: ſecondly, he gave not the tith of all his increaſe from yeare to yeare, but only of theſe ſpoiles in way of extraordinary thankfulneſſe, according to the extraordinary ſucceſſe by God given unto him in that his expedition. *Anſw. Abrahams* giving of tithe to *Melchiſedecke* was not voluntary, but a duty, as may appeare by the compariſon made betwixt the ſonnes of *Levy* in their taking of tithe of their brethren by commandement, and *Melchiſedeckes* taking of tithe of *Abraham*. For as *Abraham* is ſaid to have given him the tithe, ſo, he is ſaid to have tithed him, as *Levy* his brethren, the ſame word being uſed touching them both. So that as *Abraham* gave him the tithe, he required it, as the ſonnes of *Levy* of their brethren, which he would not have done, but being due. There was none expreſſe Law indeed in thoſe dayes for the paying of tithe unto God: but it ſeemeth, that
Gen. 28. 22. God had taught men thus to doe, becauſe *Iacob* alſo, as his grandfather *Abraham* had done, ſpake of giving the tithes of all his goods unto the Lord, and amongſt heathen people there grew an uſe herefrom to pay tithes to their idoll Gods, and therefore when the Lord commeth to ſet downe his Law
Levit. 27. 30. touching tithes in writing, he ſaith, that they are the Lords. Before the ſetting downe of the Law in writing, there was doubtleſſe a traditionall teaching of all things concerning piety even from *Adam*, as we may ſee by the practice of *Abel* and *Cain* in offering ſacrifice, and afterwards in *Iaacobs* purging of his houſe from idols, and in that the ſonnes of *Iaacob* ſtomacked it much to have their ſiſter abuſed, as an whore, &c. And why ſhould we not hold, that to pay tithe was then thus taught alſo, it being an honour to be done to Gods Prieſts, that by their mediation the people againe might receive his bleſſing? Againe, although *Abraham* be ſaid here only to have given the tithe of the ſpoiles, it doth not yet follow, but that he might at other times give other tithes alſo.

The intent of this hiſtory touching *Melchiſedeckes* meeting with him, is to ſet forth a type of Chriſts eternall prieſthood, wherefore there is no more ſpoken, but briefly what concerned that, in his paying tithe then, yet herein mentioned, an hint being given of the moſt ancient cuſtome of paying tithes, and if they paid them uſually, forſomuch as an increaſe came in every yeare, it is not to be doubted, but that they payd them yearly alſo. I hold then with them that argue from this place, to prove the right of tithing under the Goſpell by divine ordination, and for ſuch as deny it, I would deſire them to anſwer but to two or three queſtions. Firſt, whether the ſcope of this place be not to ſet forth the greatneſſe, and the honourable condition of *Melchiſedecke*, and conſequently of Chriſt Jeſus? And if ſo, as none can deny. Secondly, whether *Melchiſedeckes* receiving of tithes be not one argument of his admirable greatneſſe, *viz.* his receiving of them of him, whoſe offſpring, the tribe of *Levy*, tooke tithes? And if ſo, as none can deny: for it is plainly made an argument here of his greatneſſe above them all. Thirdly, whether *Melchiſedecke* be not as great ſtill as ever he was, and ſo in all things, as he was in the time of *Abraham*? and if ſo, as none can deny; for he is the Prieſt of God for ever, a Prieſt that never dieth, and ſo his prieſthood and the rights of it never ceaſe. Laſtly, how his greatneſſe in his antitype, Chriſt can be ſaid ſtill to be the ſame, if Chriſt taketh no tithes, neither hath right to take them, this being one and the chiefe, and moſt urged of the two

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maine arguments of his greatneſſe? And if this cannot be anſwered, as indeed it cannot, then let them yeeld the cauſe, from this place the right of tithes paying to Chriſt, and conſequently to his Miniſters now under the Goſpell. If it be ſaid, none gave tithe unto Chriſt, or to his Apoſtles, which they ſhould doubtleſſe have beene taught to doe, if herein he ought to have beene honoured, as *Melchiſedecke*. I anſwer, he and they lead ſuch a kinde of life, being ſtill upon travell from place to place to preach the Goſpell, that in thoſe dayes this could not well be done, but the right was not infringed hereby, no more than the right of circumciſing, by the intermitting thereof 40. yeares together in the wilderneſſe. Moreover, whilſt Chriſt lived upon earth, the Leviticall prieſthood ſtood ſtill, unto which tithes were then payd, till that the Lord by deſtroying Jeruſalem cauſed it to ceaſe, and therefore to avoid envy and obloquy, he required no tithes then, becauſe, if he ſhould, they would have beene ready to ſay that his end was to inrich himſelfe by the ſpoiles of others. Laſtly, yet both he and his Apoſtles tooke neceſſaries of their followers inſtead of tithes, for which uſe tithes had anciently ſerved the Levites, although in a more ample meaſure, and ſoone after his aſcention into heaven, the Apoſtles tooke the price of whole fields and poſſeſſions of thoſe that joyned themſelves unto them for their owne maintenance, and the maintenance of the poore brethren, this courſe being continued about 200. yeares together, during which time it is no marvell though they required not tithes, that which was given being a farre greater proportion; But when Chriſtian people began to grow more cold in their love, the ſtate of the Church being ſetled, tithes were taught to be due, and they were by the ancient Fathers exhorted from age to age to pay them. See for this *Carlton* in his booke of tithes, and others, that ſince have laboured purpoſely in this argument.

Theſe two queſtions being thus reſolved, all other things here are eaſie to be underſtood. His ſcope is to prove *Melchiſedecke* more excellent than *Aaron*, or than *Abraham* himſelfe, or than any of the Jewiſh nation, and conſequently Chriſt more excellent, that they might not be hindred by an overweening opinion touching theſe men, or the prieſthood ſo long ſetled amongſt them, from comming unto Chriſt, as the onely high Prieſt and King now, who is able to make a propitiation for all ſinne. The ſuperexcellency of *Melchiſedecke* is proved by this, that he tooke tithe of the Patriarke *Abraham*, and bleſſed him, the title *Patriarke* being added for *Abrahams* greater honour, as if he ſhould ſay, an Archfather, or chiefe father, to magnifie *Melchiſedecke* the more. The tithes are ſaid to have beene of the ſpoiles, or as the word ſignifieth, out of the chiefe of them, being gathered together upon an heape, he gave him then not only a tenth of the ſpoiles, but for his tenth, a ſelected portion out of the chiefe of them. The ſuperexcellency of *Melchiſedecke* in this reſpect is next amplified by comparing this tithing with that under the Law uſed amongſt *Abrahams* children. For if ſome of them had a great honour done to them in this, that they tooke tithes of their brethren, *Melchiſedecke* was farre more honoured in taking tithes of *Abraham*; and if they were honoured to bleſſe others their brethren, being hereby proved greater; then *Melchiſedecke* in bleſſing *Abraham* was much more honoured and proved greater than he, and by conſequence, than *Levy* and the high Prieſts ſpringing of him, forſomuch as *Levy* himſelfe being then in *Abrahams* loines payd tithes unto him, and was bleſſed of him; which being ſo, it is againſt reaſon to reſt in any prieſthood ſet up amongſt the Sonnes of *Levy*, as perfect: for if thoſe Prieſts themſelves had need to be bleſſed of *Melchiſedecke*, and to doe him that honour of paying him tithes in acknowledgement of his ſuperiority, it muſt needs be yeelded, that they and all the rites of ſacrificing, &c. uſed amongſt them, ought to be neglected by all men,

to come to a Prieſt after his order, in whom alone perfect bleſſedneſſe is to be had, *viz.* Chriſt Jeſus.

CHAP. VIII.

The Analyſis and Senſe.

IN this Chapter the Apoſtle going upon the ground laid before, that Chriſt is an high Prieſt in heaven, proveth hereby the diſanulling of the Leviticall prieſthood, becauſe the gifts offered by that prieſthood were but ſhadowes of the heavenly offering made by Chriſt, and ſo the covenant ratified by thoſe old rites was imperfect, and a more perfect and better covenant or teſtament was to come. And to prove, that there was another more firme covenant expected, he alleageth Scripture, concluding therefrom the antiquating and vaniſhing away of the old.

Of this Chapter then there are theſe three parts: Firſt, the things hitherto ſpoken touching Chriſt being our high Prieſt, are brought into a ſhort ſumme, *verſ.* 1, 2. Secondly, becauſe every Prieſt muſt come with an offering, he ſheweth, that this our high Prieſt had his ſingular offering, for it was heavenly, whereof all theirs were but types, *verſ.* 3, 4, 5. Thirdly, hence he infereth, that he was more excellent than all they, the Teſtament alſo of which he is Mediator being better, becauſe the Teſtament, under which they were Prieſts, was inſufficient, and whereas it might be objected, there is but one only Teſtament, he proveth the contrary, by alleaging a place ſpeaking of a Teſtament both old and new, and preferring the new farre before the old, it being unprofitable, and of little worth in compariſon thereof, *verſ.* 6, 7, &c. to the end of the Chapter.

Part 1. Verſ. 1, 2. Touching the firſt part, the ſumme of that which hath beene hitherto ſaid, is, that *we have ſuch an high Prieſt, as ſitteth on the right hand of the throne of Majeſty in the heavens, the Miniſter of holy things and of the tabernacle which God hath pitcht and not men*: that is, the excellency of our high Prieſt Chriſt Jeſus is all that hath beene hitherto ſhewed, and in that I have ſaid, that he was higher than the heavens, *Chap.* 7. *v.* 26. it is in effect thus much, he ſitteth on the right hand of the throne of Majeſty, &c. even in reſpect of his humane nature, having all heavenly honour, ſo *Cyril. Epiſt. ad Anaſtaſ.* And whereas I have ſet him forth to be an high Prieſt, my meaning is, that he is not a Prieſt miniſtring in that tabernacle wherein *Aaron* miniſtred, but in a tabernacle made by God, and not by man, that is, in heaven, there, and not upon earth, he is the Miniſter of holy things, or of a ſanctuary, as it is uſually tranſlated.

Cyril.

Part 2. Verſ. 3, 4. Touching the ſecond, wherein Chriſts offering which he offered is ſet forth, a reaſon is here yeelded both why he called Chriſt a Miniſter of holy things, or one, that miniſtred or offered ſacrifice: *For every high Prieſt is ſet to offer gifts and ſacrifices*, &c. and alſo why he taught him to be in heaven offering there, and not in the tabernacle upon earth, *For if he were upon earth, he were no Prieſt, there being Prieſts that offer according to the Law*: that is, the prieſtly office here being fully ſupplied by Leviticall Prieſts, he being of the tribe of *Iudah* could not be one of them, yea he could not be a Prieſt at all in this ſenſe, becauſe it were ſuperfluous, there being ſuch a prieſthood already, to erect another ſuch. *Calvin.* will have the effect of this ſaying to be this. Either Chriſt muſt be denyed to be a Prieſt, or elſe he being come, the Leviticall prieſthood is at an end; but I cannot ſee, how any ſuch thing can be concluded hence, but that Chriſt muſt not live upon earth to offer ſacrifices, as the Prieſts did of old, this office being ſufficiently performed before his

Calvin.

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comming, and yet nothing being effected hereby for the purging away of ſinne, but onely types and figures being ſhewed of heavenly things, as it followeth, *verſ.* 5. *Who ſerve in example and ſhadow of heavenly things, as Moſes was warned of God, when he was about to make the arke, ſee ſaith he, that thou make all things according to the type ſhewed thee in the mount.* The word λατρεύειν, *ſerve*, is as much as *ſacra peragere*, as *Calvin* reſolveth it. Both the tabernacle wherein they did their ſervice, and their oblations which they made there, were all typicall, repreſenting and ſetting forth heavenly things. For proofe whereof he bringeth that charge given to *Moſes*, *Exod.* 25. 40. wherein *Moſes* is commanded to make all things in the tabernacle, according to the patterne ſhewed him, when he was with the Lord 40. dayes together in the mount. What this patterne was, and whereof the legall ſervice was an example and figure, and whether they worſhipped the tabernacle, as Popiſh Writers turne that which is here ſaid, ſee in the following Text. Verſ. 5.

Touching the third part, having ſhewed all the old ſervice done in the tabernacle, and the tabernacle it ſelfe to be but typicall, he applieth this now unto Chriſt; he obtained a better miniſtery and more ſubſtantiall, his miniſtery being to ſtand as mediator of the new Teſtament, wherein better promiſes are ſet forth; heavenly things are not only repreſented darkly, as in thoſe dayes, but exhibited and beſtowed, and ſo he proceedeth to prove, both that there is another Teſtament, and that the promiſes thereof are better, and that this is the new Teſtament, implying the diſanulling of the old. *Part* 3.

So that in this part there is firſt the excellency of Chriſts miniſtery propounded. Secondly, the ſame is proved. Thirdly, the antiquation and vaniſhing away of the leviticall miniſtery is inferred.

Verſ. 6. 7. *But now he hath obtained a more excellent miniſtery, in as much as he is Mediator of a better Teſtament eſtabliſhed with better promiſes*, &c. The queſtion here is, how the new Teſtament is ſaid to be eſtabliſht with better promiſes ſeeing the faithfull under the old Teſtament had the promiſes of life and ſalvation, as well as we under the new? To this *Oecumenius* and *Anſelme*, and other Ancients anſwer, that the promiſes made to them were of things temporall, poſſeſſing the land of Canaan, and proſpering therein, neither can it be denied, but that they had the promiſe of a Saviour alſo: but the promiſes of the new Teſtament are of things eternall, and of ſalvation in heaven. But if a Saviour were promiſed in that Teſtament, they had the promiſe of ſalvation and of things eternall alſo. This therefore cannot ſatisfie. *Bullinger* referreth the better promiſes to the oath before ſpoken of: Chriſt was promiſed to be an high Prieſt to us by oath, ſo were not the high Prieſts of the Law, wherefore his Teſtament is ſtabliſhed with better promiſes. But he ſpeaketh not here of promiſes ſaid to be better, becauſe more firmly eſtabliſhed, but as being better to thoſe, in whoſe times, and unto whom they are made. *Calvin* therefore ſaith, that the promiſes now are called better, becauſe more fully revealed, whereas they were before made obſcurely, and more ſparingly. But it ſeemeth by the argument brought by and by, that more is meant than ſo in calling them better promiſes, *viz.* that they are promiſes, which take effect by him who is the Mediator of this Teſtament, the things promiſed being obtained, whereas by the Law they could never be obtained. For that promiſe is better to me which there is a poſſibility for me to obtaine, than that which I cannot by reaſon of the over hard condition, although it be the ſame. The promiſes of this Teſtament then are better promiſes, becauſe through the Miniſter hereof we obtaine eternall happineſſe. And Chriſt is called the Mediator of this Teſtament, becauſe as by *Moſes*, who is therefore ſaid to be the Mediator of it, the Law was given, ſo by Chriſt came the Goſpell, and by him was this teſtament firſt publiſhed. *For if that firſt had beene without blame*, &c. this confirmeth the foregoing Expoſition, 1 Verſ. 6, 7. *Oecumen. Anſelm.* *Bulling.* *Calvin.*

ſition, the firſt Teſtament, which is the old, had ſomething in it reprehenſible' *viz.* that it was inſufficient through mans inability to keepe the Law therein contained, to ſave him, neither, as it ſhewed what was to be done for the obtaining of life, did it give grace to doe accordingly, but barely commanded the ſame. And therefore there muſt neceſſarily come another Teſtament, wherein this defect might be ſupplied, thus *Anſelme, Calvin*, and almoſt all Expoſitors, and this is further confirmed, *Rom.* 8. 3. yet ſome ſay it was blamable, becauſe an occaſion of ſinne, as is taught, *Rom.* 7. but that is beſides the intent of this place. We muſt take heed here, that we impute not any fault yet unto the Law, for it is holy, juſt and good, *Rom.* 7. but it is ſaid to be blamable, becauſe defective, yet only through the defectiveneſſe in man, who could not keepe it, that giving no power ſo to doe, neither did it belong to that Teſtament to give ſuch power. But *Anſelme* layeth ſome blame upon that Teſtament, becauſe in it a man was permitted to put away his wife by a bill of divorce, which ought not to have beene, but the blamableneſſe here ſpoken of is only that which hath beene ſaid.

Anſelm. *Calvin.*

2 Verſ. 8, 9, &c.

Secondly, that Chriſt is a Mediator of a better Teſtament, and that the old one was defective, is proved, *verſ.* 8, 9, 10, 11, 12. *For reproving them he ſaith, behold the dayes come (ſaith the Lord) that I will perfect a new covenant with the houſe of Iſrael, and with the houſe of Iudah: not according to the covenant, which I made with their Fathers*, &c. Here it may be demanded, how this proveth the old Teſtament not to be without blame, becauſe he ſaith not blaming it, but blaming them, and becauſe the diſcourſe is about ceremonies, how apt this alleaging of a paſſage of the morall Law is for this purpoſe, how it may appeare, that *Ieremiah*, out of whom this is taken, ſpake of thoſe times, and what is meant by Gods writing of his Lawes in the heart, &c. of this therefore ſee more in the Texts following.

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Thirdly, the very naming of a new Teſtament doth certainly argue the diſanulling of the old, becauſe old things, both animate and inanimate, are all decaying, and cannot endure long, *verſ.* 13.

Text 178.

Verſ. 5. *Which ſerve in an example and ſhadow of heavenly things, as Moſes was warned of God, when he was about to make the arke: for ſee, ſaith he, that thou make all things according to the type ſhewed thee in the mount.*

Anſelm.

IN ſaying that they ſerve the example or ſhadow, he meaneth, that they were ſubject to the Law ſacrificing and performing externall rites preſcribed by the Law, which ſacrifices and rites were ſhadowes of heavenly things. And becauſe there are ſome examples, which be more excellent, than the things whereof they are examples, as Chriſt the example of Chriſtian people, therefore the word ſhadowes is alſo added, to ſhew that thoſe examples are inferiour. For the old tabernacle was an example of the Church, partly in heaven, and partly upon earth, becauſe the ſpirituall Church is made according to the ſimilitude thereof, but yet that was inferiour to this, as the ſhadow to the ſubſtance. Now that the tabernacle, and the things done and contained therein were ſhadowes, and ſerved only to reſemble heavenly things, he proveth, becauſe God commanded *Moſes* to make all things according to the type ſhewed him in the mount. The people were then carnall, and ſo not capable of heavenly inſtructions, wherefore they were taught by figures and ſhadowes, and ſo whatſoever was then about the tabernacle, ſignified the Church either in Heaven or upon earth, or the vertues of the Saints. For *Moſes* being with God 40. dayes, ſaw the converſation, the purity and exerciſes of the Angels in praiſing God, according to which he was to frame the people as neere as poſſible he could to mutuall love, praiſing of God, and chaſtity, and to other heavenly vertues.

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The word λατρεύειν is put here for doing ſacrifice, or any other holy office about the tabernacle, theſe they did in a figure, ὲν or ἐπὶ being underſtood, and the type or figure herein was a ſecondary or inferiour type, the prototype being ſhewed to *Moſes*, and therefore the word uſed is ὑποδείγματι. And in ſaying thus, as he teacheth the ceſſation of ſuch rites now, ſo he ſheweth, that they had their uſe, namely, to ſet forth the heavenly verity. And to this end he bringeth a place, *Exod.* 25. 40. where *Moſes* is commanded to make all things according to the patterne ſhewed him in the mount, both the forme of the tabernacle, the things contained therein, and the ſervice done there was all figurative. So that God did not of old appoint theſe things for externall pompe, or meerly to keepe his people from doing after the manner of the Gentiles, as ſome have taught, but for ſignification, every thing having reference unto Chriſt, and to his Kingdome, and ſo being uſefull and profitable for Gods people. *Calvin.*

According to theſe expoſitions, and none otherwiſe, have all other Expoſitors ever ſpoken, but *Cornelius a Lapide*, becauſe they are ſaid to ſerve the example or ſhadow, *viz.* the arke, which was, as it were an image of God, hence inferreth the worſhipping of images: for the Prieſts then, ſaith he, worſhipped or ſerved the arke repreſenting God, *ergo* we ought to worſhip images and repreſentations likewiſe. O the dotages of learned men bewitched with ſuperſtition! for to ſerve the example or ſhadow then was never underſtood by any Father, neither in common ſenſe can it be underſtood, but of performing thoſe legall points of ſervice in offering ſacrifices, keeping up the lights, ſetting the ſhew bread upon the table, bearing the arke, &c. for thus, and no otherwiſe that we read of, did they ſerve the arke, which was the ſhadow here ſpoken of. And thus theſe words doe fitly anſwer to thoſe that went before, *verſ.* 4. of the Prieſts offering gifts: for proceeding to ſpeake further hereof he ſaith, *Which ſerve the example*, &c. as if he had ſaid, who in thus doing and performing other rites about the tabernacle doe ſerve it. But if with *Calvin* we underſtand *in*, the ſenſe will fall the better. Howſoever, to apply this to their externall reverence giving, and proſtration before the arke, is to bring in a new figuring thing, which neither the Apoſtle, nor antiquity ever thought upon. But we may ſee, how weake the ground of image worſhipping amongſt the Papiſts is, when their Champions fly to ſuch poore pretexts for the countenancing thereof. *Mayer.* *Cornel. à lapid.*

Againe, the ſame Popiſh Author ſaith, that the heavenly things by their ſacrifices repreſented were the ſacrifice of the Maſſe, wherein Chriſts Body is continually offered up in ſacrifice by his Prieſts. But how contradictory to the doctrine of this Apoſtle, the continuall offering up of Chriſt in ſacrifice is, enough hath beene already ſaid, *Chap.* 7. 27. and therefore this but a vaine ſpeculation. The heavenly things by thoſe ſhadowes repreſented, were Chriſt once ſacrificing himſelfe upon the croſſe for our ſinnes, together with the unſpeakable benefit flowing herefrom to us all, to the expiating of all our offences, as therein there was an externall expiation of ſinne, ſo that amongſt men they were counted cleane, for whom they then offered. For thus the compariſon betwixt thoſe ſacrifices and this is further proſecuted, *Chap.* 10. Touching the place alleaged, it plainly proveth, that the prieſthood, ſacrifices and tabernacle, that were then, were types and ſhadowes, and I hold with *Anſelme*, that in the 40. dayes of *Moſes* his being with God in the mount, he had ſome viſion of the things by him to be repreſented unto the people, which God in his wiſdome yet did not thinke fit to make ſo plaine to them, but being by types firſt prepared, he reſerved the more full opening of theſe myſteries to the comming of his owne Sonne in the fleſh. And that which *Moſes* thus ſaw was the prototype, according to which the types in uſe were framed. And although Chriſt and the benefits of his death were principally in

in these things shadowed, as is more particularly declared, *Chap.* 9. 10 yet withall, the state of the Evangelicall Church was also represented here and in heaven. Wherefore the figure, frame and parts of the arke, and the things therein contained, together with the service done in those times, are worth the considering, how every thing was directed to edification, and if nothing ought in all those ceremonies to be done without direction from God, it were presumption now to goe from the same rule in our manner of worshipping in these times

Text 179 Vers. 8. *For finding fault with them he saith, behold the dayes come, saith the Lord, when I will make a new covenant with the house of Israel, and the house of Iudah: not according to the covenant, &c.*

Anselm. HEre it is proved, that the old Testament was not without fault, in that it could not make the people living under it without all fault, by justifying them from their sinnes. For by *Ieremiah* they are found fault withall and reproved, as they should not have beene, if they had beene justified from their faults. The time here spoken of is the time of grace, which is promised to be a time of light. And because the abolishing of the old Testament was a thing that the Jewes would be unwilling to heare of, *Ieremiah* speaketh not of it, but promising *thus saith the Lord.* And in setting forth the new testament, he saith, *I will perfect a new covenant*, for the new Testament containeth all perfection of righteousnesse, and shall promote the observers of it to the heighth of all perfection. And touching the names of old and new Testament, that was called old, for the fault of the old man, which was not done away hereby, this new, for the newnesse of the Spirit, which healeth man of that old fault. They, to whom the perfecting of a new covenant is promised, are the house of Israell and of Judah; wherein he either speaketh with reference to the two Kingdomes, or else to the signification of these names, Israell signifying one seeing God, or the most upright of God, and Judah confession, because they which are of a perfect conversation and confesse Christ, are such, as with whom God maketh this new covenant. *Not according to the covenant which I made with their Fathers, when I brought them out of Ægypt:* that is, not by rites and ceremonies, as then. In speaking of their Fathers he reacheth not to *Abraham, Isaac*, and *Iacob*, with whom a spirituall covenant was made, but to *Moses*, by whom the Law of ceremonies was given, for under the day here spoken of, all the time wherein the Law was given also is to be understood. And this covenant is described further to be such, as wherein they abode not, and therefore were neglected, that is, they kept not the precepts thereof, but sinned divers times, and so were exposed to sundry judgements, as if God had not regarded to save them. But the new covenant, which shall be in time to come, by God appointed, shall be such, as that the people belonging to it, shall love to live according to the same, which is implied in that he saith, the Law shall be written in their hearts, whereas the Law of cleaving to one God only, and of abandoning idols was not willingly kept of old, but by compulsion through feare of judgements; and whereas there was a veile then hindring their sight, there shall now be no veile, but the cleare understanding of all things shall be graunted. So that one shall not need to instruct another, saying, know the Lord: for the wall of partition shall be removed, that is, their sinnes, *I will be favourable to their iniquities, and remember their sinnes no more*, that is, by the grace of the new Testament I will forgive all their offences.

Mayer. That which I have set downe out of *Anselme* doth sufficiently cleare most of the doubts occurring in this place. For first having spoken of the law, that it was not without blame in this respect, that hereby they to whom it was given were not made faultlesse; this is well proved in that he bringeth in the

Lord

Lord blaming them for not cleaving to his covenant, *Ierem.* 31.31,32, *&c.*

Secondly, for thoſe with whom he promiſeth to make a new covenant, *the houſe of Iſrael and the houſe of Iudah*, hee ſpeaketh certainely according to the ſtate of the people then being divided into two kingdomes, which is *Anſelms* firſt, and wherein *Calvin* and others agree; but for the other about the ſignification of the names I take it to bee too curious. Some by *Iudah* underſtand that nation, and by Iſrael the Gentiles, becauſe by their idolatry, the kingdome of Iſrael became as the Gentiles, *Iudah* perſiſting more conſtantly in the pure worſhip of God. But I thinke that nothing elſe is meant hereby, but that the Lord would make a new covenant with all his people in what countreys or kingdomes of the earth ſoever, and therefore hee mentioneth theſe two kingdomes comprehending all his peculiar choſen people then. For it is not to bee thought, that all people amongſt whom the Chriſtian religion is profeſſed, are meant, ſeeing many by the wickedneſſe of their lives, and their groſſe ignorance, doe plainly ſhew that they have not the law of God written in their hearts, but the ſelected company onely whereſoever, that bee of the election of grace, and are effectually called by the preaching of the word. Thirdly, for the difference which hee putteth, in ſaying, *Not according to the covenant which I made with their fathers, in the day when I tooke them by the hand to lead them out of the land of Ægypt.* This is alſo well reſolved, that it ſhall not bee in types and figures, as that was, but void of all ſuch rites, the ſubſtance being now exhibited, whereof thoſe types were ſhadowes. The difference then is not in the thing preſcribed to ſerve one God, to flye all idolatry, to love God and one another, for herein, as *Bullinger* noteth well, both the Teſtaments agree: To which effect alſo Saint *Auguſtine* ſaith. Even as the art of phyſicke remaineth the ſame, although the precepts thereof bee altered to the ſicke, becauſe our health is alterable: ſo the divine providence being alwayes immutable doth diverſly yet helpe the creature which is mutable, and according to the diverſitie of diſeaſes, doth bid or forbid ſomethings to ſome, and others to other ſome, that hee may reduce thoſe that faile, from vice, where death beginneth, and ſo from death it ſelfe to their owne nature and eſſence. So that ceremonies being of old commanded, and now forbidden, yet both of old, and now the wil of God for the ſubſtance is the ſame. Fourthly, for the appellations of the teſtaments, old and new, yet I doe not thinke that they are ſo called in reſpect of the old tranſgreſſion, but becauſe the one was in time before the other. Fifthly, for the day of bringing them out of Ægypt, the ſolution is right, thereby the whole time of their being upon the way from Ægypt to the land of Canaan is to be underſtood. Sixthly, by their fathers alſo are to be underſtood ſuch as lived in the time of *Moſes*, and ſince, for the covenant by ſuch rites expreſſely ſet downe was not made with *Abraham*, neither did hee or the other Patriarkes tranſgreſſe ſo, as to be neglected. Yet the ſame ceremonies of circumciſing and ſacrificing were obſerved by them: but becauſe in the covenant made with *Abraham* there was a mention made of the bleſſed ſeed, as was not in Horeb, when the Law was given to his poſterity being now multiplied, hee remembreth this and not that here. Seventhly, for the thing wherein the new covenant conſiſteth, *I will write my lawes in their hearts, &c.* all agree, that the giving of the holy Ghoſt hereby is ſet forth, both to enlighten the underſtanding and to make the heart to ſtudy to live in the feare of God, whereas at the making of the former covenant the law was written in tables of ſtone onely, and ſo brought unto them, but their hearts were not inclined hereby to doe thereafter. But how it is ſaid that all of them ſhould ſo know the Lord, that they ſhould not need to be taught, ſaying, know the Lord, is diverſly interpreted. *Auguſtine lib. de ſpiritu & litera, c.* 24. expoundeth it of the knowledge which wee ſhall have in heaven. *Ambroſe* of the Apoſtles, when they received the holy Ghoſt. *Hieronym* that they

2

3

Bulling.
Auguſt. ſent. 384 *Sicut ars medicinæ eadem manens, mutat tamen præcepta languentibus, quia mutabilis eſt noſtra valetudo; Ita divina providentia, cum ſit ipſa omnino inmutabilis mutabili tamen Creaturæ variè ſubvenit, & pro diverſitate morborum alia aliis iubet aut vetat, &c.*

4
5
6

7

Auguſt.
Ambroſ.
Hieron. in Ier. 31

they ſhall not need to ſeeke to the Jewes, or to the Philoſophers to bee inſtructed, to the traditions of the one, or to the reaſons of the other to know the true God. *Auguſtine* in another place, *Theodoret*, *Theophylact*, and *Oecumenius*, that the precepts of the new Teſtament are few and plaine, and ſo eaſie to be learned even by children. *Calvin* that the houſhold of faith ſhall know the principles and more eaſie catecheticall points, there being need ſtill for all to be inſtructed in more profound knowledge, becauſe in the knowledge of the myſteries of the Scriptures, every one ought to bee growing as long as hee liveth. But none of theſe doth ſatisfie. For the firſt is overthrowne by this, that the ſtate of the people of God under the new Teſtament is compared with theirs under the old, and not the ſtate of the Saints in heaven, where all the faithfull under both teſtaments are alike inlightened. Againſt the ſecond maketh the generall words here uſed, *All ſhall know mee from the greateſt to the leaſt*, both rich and poore, noble and ignoble. By the third it is implyed that they ſhould have need of other teachers, which is plainly againſt the ſcope of the place. The fourth and fifth, howſoever they ſpeake ſomething towards the meaning, yet they are not full enough to anſwer the dignity of this teſtament before ſet downe, *I will put my lawes in their minds, &c.* and the words following, and *I will be mercifull to their unrighteouſneſſe and remember their ſinnes no more.* For hereby it appeareth that a practicall knowledge is meant, whereby a man ſo knoweth God, that hee feareth and obeyeth him, neither doth his heart goe after falſe Gods, wickedneſſe, or errour. Which if it bee ſo, then both the great light of knowledge in theſe times, in all ſorts is here ſet forth, none in the Chriſtian congregation ſhall bee ignorant of this principle, that there is but one true God onely, who made all things, and ſuch as are Gods elect, of which ſort are very many in compariſon of former times, from the leaſt to the greateſt, ſhall apply themſelves to doe ſo as they that know God, that they ſhall not need ſuch teaching and urging to cleave to him only, all idols being abandoned, and to walke his wayes: for they ſhall of themſelves, through the ſpirit in them, have an earneſt deſire thus to doe continually. For then onely will God remember our ſinnes no more, if in heart wee bereformed from ſinne, *Eezch.* 18. 27. of all Chriſtian people this cannot be underſtood, but of the elect, becauſe all have not the law written in their hearts to doe it, neither doth God put their ſinnes out of his remembrance. If it bee ſaid, the elect under the old teſtament enjoyed this privilege alſo. I anſwer, all Iſraell yet injoyed it not, as now, becauſe they onely whoſe hearts are thus diſpoſed, are in theſe times counted Iſrael, and alwayes myſtically meant, when Iſrael was thus ſpoken of, whereas the Iſrael with whom the old covenant was made, was the whole congregation deſcended of Iſrael according to the fleſh. And hereby a reaſon may be diſcerned, why he ſaith, *I will perfect a new covenant, &c.* not onely becauſe all things tending to felicity are perfectly ſet downe, but becauſe the ſtate of this Iſrael under this new Teſtament is brought to more perfection being now kept faultleſſe and unblameable, if the heart be reſpected, and every way, if their juſtification through faith from the ſinnes which they fall into, bee reſpected. Whereas this, that they ſhould not need to teach one another, may ſeem to make againſt preaching in theſe daies, *Calvin* hath well anſwered it, that this is meant only of the firſt principles, but for a further meaſure of knowledge, all have need of inſtruction ſtill. Moreover the teaching by doctors and Paſtors, *Eph.* 4. 12. muſt needs bee ſuppoſed, and it is meant that by their teaching they ſhould profit thus much, the ſpirit accompanying the ſame. Laſtly, for the prophecie alleaged here, it cannot poſſibly be referred to any other time, but to this of the Goſpell, for it is ſaid, that it ſhall be after thoſe dayes, that is, judgements having beene executed for their former ſinnes by giving them into the hands of their enemies. And whereas he may ſeeme to chooſe an unapt place to prove the diſſolving of the ceremoniall

Aug. de gra. Chri. lib. 12.
Theodoret.
Theophyl.
Oecumen.
Calvin.

Calvin.

ceremoniall Law, this being ſpoken of the morall: it is eaſily anſwered, that the ceremoniall was an appendix of the morall, or part of the Teſtament conteining it, and therefore, this being cancelled, the cancelling of that muſt needs be granted alſo, thus *Calvin.*

Note, that the whole worke of grace is of God onely, neither can man doe any thing of himſelfe towards the keeping of his lawes, hee writeth them in the heart by the finger of his ſpirit, and therefore there is in us no liberty of will without grace. *Note.*

Againe, in that having ſpoken of their obedience, he yet addeth, *I will bee mercifull to their ſinnes*, that in the beſt there is need of pardon, neither is there any perfect inherent righteouſneſſe in any, and ſo no meritorious worke. *Note.*

CHAP. IX.

The Analyſis and Senſe.

IN this Chapter the two Teſtaments before ſpoken of are further compared together in their Tabernacles and ſervice, the new Teſtament being thus proved more excellent than the old, and Chriſt the high Prieſt thereof farre to exceed the old high Prieſt. The parts of this Chapter are three. Firſt, it is ſhewed, that the old teſtament had a Tabernacle with the parts and appurtenances, *verſ.* 1,2,3,4,5,6,7. Secondly, the ſignification and uſe hereof is ſet forth, *verſ.* 8,9,10. Thirdly, Chriſt with his entring into heaven, his bloud and ſacrificing of himſelfe for our ſinnes is compared herewith, *verſ.* 11,12, *&c.* to the end of the Chapter.

Touching the firſt, *verſ.* 1. *The firſt therefore had the ordinances of divine worſhip, and a worldly ſanctuary.* This word *firſt*, becauſe it is not put with a ſubſtantive, is diverſly ſupplyed, and divers are the conjectures what the worldly ſanctuary ſhould meane, wherefore we muſt ſpeake ſomwhat largely of it in the Text following. This worldly ſanctuary is further deſcribed, *verſ.* 2. *the firſt Tabernacle was prepared*, that is, the firſt part called *ſanctum*, for he ſpeaketh, *verſ.* 3. of the ſecond veile, after which was the holy of holies called alſo a Tabernacle. So that there was a firſt veile before the firſt Tabernacle, or the firſt part, called *ſanctum*, and a ſecond before the ſecond Tabernacle, or part of it, called *ſanctum ſanctorum*: of theſe two veiles in the Tabernacle read, *Exod.* 26. 33. 36. for of the Tabernacle all here ſpoken is to be underſtood, and not of the Temple, wherein was but one veile, but for one candleſtick and one table here, there were in the temple ten, thus *Beza. Wherein was a candleſticke* the vulgar latine readeth it candleſtickes, but there was onely one with ſix branches. *Primaſius* and *Haimo*, following the vulgar Latine, referre this to *Salomons* Temple, becauſe therein were more candleſtickes, although in the Arke there was but one, but it is expreſly the Tabernacle, of which hee ſpeaketh, and not the Temple. The Tabernacle may not unfitly bee held to ſignifie the whole world, in all the parts whereof God hath his Church, wherein the high Prieſt repreſenting Chriſt prayeth for all, and therefore it was made of foure fine ſilkes, which was white, blew, purple, and ſcarlet, anſwering to the foure elements; fine linnen or ſilke to the earth, becauſe it commeth out of the earth; blew to the aire, which is of a blew or skie colour; purple to the water becauſe the fiſh called purple, with whoſe bloud this colour is died, commeth out of the ſea; and ſcarlet to the fire, becauſe it is red like the fire. Thus *Hieronym.* The candleſticke with the ſeven branches ſetteth forth the light of truth, diffuſing it ſelfe into all parts by the ſeven-fold ſpirit, the Author thereof, although ſome will have the ſeven planets ſet forth hereby, amongſt which is the Sunne, the brighteſt of them all, and ſome Chriſt.

Part 1. Verſ. 1.

Verſ. 2.

Beza.

Primaſius. Haimo.

Hieronym. ad Fabiolam. Philo.

Then was the Table and the ſhewbread. The loaves of bread were twelve, according to the number of the tribes, theſe were renued every Sabbath day, the old being taken away. This table with the bread upon it repreſented the food of the ſoule, which is in the Tabernacle, that is, in the Church, and more particularly the body of our Lord in the holy communion, ſo *Cyril, Hieronymus*, and *Damaſcen*; others will have them to ſignifie, that the people of Iſrael were fed and nouriſhed by the Lord, and he having bread continually ſet before him, would alwayes be mindfull to provide them bread and food. *Beda* alſo will have it repreſentation of almes-deeds wherewith we muſt come before God. *Which is called holy*, *Beza* readeth it, *quam dicunt ſancta, holies*, but I ſee no reaſon to goe from the words, *which*, that is, *Tabernacle*, or part of the Tabernacle, having the candleſticke, and table, and bread in it, is called the *ſanctum*. *After the ſecond veile was the holy of holies, having a golden cenſer, and the Arke of the covenant, &c.* Of this cenſer no mention is made, *Exod.* 25. But *Levit.* 16. 13. In that the high Prieſt is commanded not to enter without incenſe in a cenſer, it is implyed that a golden cenſer alſo did belong unto this part, whereinto the high Prieſt at his entrance put his incenſe, whereby a ſweet fume was made, that the apparition of the oracle, ſpeaking betweene the two Cherubims might bee thus ſhadowed from the ſight of the high Prieſt, to ſignifie, that no mortall man can otherwiſe than darkly ſee God in this world, to have the cleare ſight of him with open face being reſerved till another world. That there was a golden cenſer in the holy of holies *Anſelme, Lyran, Thomas Aquinas, &c.* hold alſo: but others ſay, that the altar of incenſe ſtanding in the *ſanctum* is meant hereby, and that the holy of holies is ſaid to have it, becauſe it had it before it, as *Origen, Abulenſis, &c.* and they reaſon, becauſe otherwiſe the altar of incenſe, which was a principall thing in the ſanctuary, were omitted. But to admit of this, were to confound the parts of the Tabernacle here plainly diſtinguiſhed, and as for the omiſſion of the altar, not onely that, but other things alſo for brevities ſake are here omitted, as the allegoricall ſignification of them all, becauſe the purpoſe of this place was only to follow the allegory of the high Prieſt, and of his ſacrifices, and not to ſpeake particularly of theſe things, as wee may ſee, *verſ.* 5. *The Arke of the covenant*; this was ſo called, becauſe it was a golden cheſt, wherein the tables conteining the ten Commandements were laid. But beſides theſe tables a golden pot of manna is ſaid to have beene therein, and *Aarons* rod that budded, to prove his pontificality to bee of God. This may ſeeme to bee contrary to that, 1 *King.* 8. 9. where the tables onely are ſaid to bee in the Arke: but it is to bee underſtood, that this is ſpoken of the Arke, not in *Salomons* time, when haply things were ſomewhat otherwiſe ordered, but in the time of *Moſes*, when this pot was appointed to be ſet before the teſtimony, as that rod alſo was, ſo *Calvin*, for 1 *King.* 8. 9. the being of the tables there only is ſpoken of as a new thing, yet others rather contrariwiſe thinke, that they were not put in at the firſt, but afterwards by *Ieremiah*, which may ſeeme to be trueſt, becauſe both *Ioſephus* and *Philo* ſay, that in the time of *Moſes*, there was nothing in the Arke but the two tables, and why things ſhould be ordered otherwiſe afterwards there can be no reaſon rendred. If it be objected, the Arke is ſpoken of here, as it was in the time of *Moſes* and of *Salomon*, or *Ieremiah*, it is eaſily anſwered, the Apoſtle in ſpeaking of theſe things certainly, did not ſo pend himſelfe to one time, but that if afterwards any thing elſe being about the Arke came to be put in, he might well mention it as being therein, and *Chryſoſtome* ſaith, that *Paul* had this of *Ieremiahs* putting them in from *Gamaliel* by tradition. *Bullinger* ſaith, that ſome hold, that every thing elſe is not excepted in the Hebrew copy, but in the 70. tranſlation. Others, that by *in which*, is meant the Tabernacle, and not the Arke, laſtly, ſome, that being laid upon the ſide of the Arke, or cloſe by the Arke, they might well bee ſaid

to

Cyril. Catech. 4. myſtag. Hieron. in 1 Malach. Damaſc. lib. 4. de fid. c. 14. Beda.

Verſ. 3, 4.

Anſelm. Th. Aquin. Lyran. Origen. Hom. 9. in Exod.

Exod 16. 34. Numb. 17. 10. *Calvin. Chryſoſt. Theophyl. Ioſeph. de vita Moſis l. 3. c. 6. Philo lib. 3.*

Bulling.

to be in it. But I rather assent to that of *Chrysostome*. The law being written in two tables of stone at the first, they were broken, but being written againe, they are kept perpetually in the Arke, signifying, that the first covenant being disanulled, the second should remaine in the hearts of the faithfull for ever. And as the Arke, howsoever wood was over-laid with gold, so the Church of the faithfull, howsoever sinfull, is yet made pure and pretious: the manna in a golden pot put there, signifieth the food of heavenly truth kept in the heart, and *Aarons* rod budding, the office of teaching, being the insuperable scepter of the truth, vocation and election; which the viridity of the minde followeth both in the teacher and hearer, and the leaves and most sweet and pleasant fruits of righteousnesse. Thus *Bullinger*.

Bulling. per virgam Aaronis docendi officium significabatur, sceptrum veritatis insuperabile, vocatio & electio, quam sequitur mentis viriditas tam in docente quam in audiente, & folia fructusque justitiæ amenissimi ac suavis.

And upon the Arke were the glorious Cherubims, vers. 5. The covet of the Arke or chest, wherein were the two tables, was the propitiatory, or mercy seat, that was all of gold being elevated as a seat, the Arke being as a footstoole unto it, so that this was Gods seat, being covered with the wings of two Cherubims, for which cause he is sometime spoken of as sitting betweene the Cherubims, and this propitiatory was the oracle, giving answers, being called the propitiatory, because Gods grace and favour was thence manifested. The word *Cherub.* according to some, commeth of כר *puer*, because it was made in the similitude of a youth without haire on his face, to set forth, that the Angels, Gods Ministers represented hereby, are never old, but alwaies as in a young and flourishing estate: but others derive it from כבר *scivit*, and רב *multum*, because of the great knowledge and understanding of the Angels: although this be most followed, I preferre the former, because it is most probable that the name respected the outward appearance and not the inward understanding. As these shadowed the mercy seat, and reached downe to the covering of the Arke, so it was hereby figured out, that the divinity alwayes shadowed over and protected Christs humanity, which by *Paul* to the Romans is compared to the propitiatory, it being Gods very oracle, whereby he spake to the world, and under Christ both God and man, the Arke, which is his Church, is shadowed and protected. And this may suffice here, where it is studied professedly for brevity. Thus also *Bullinger*. Having thus distinguished the parts of the Tabernacle he sheweth that the Priests went ordinarily into the first to doe their service, but into the second the high Priest onely once in a yeare, and that not without an offering of bloud. Of the Priests going dayly into the *sanctum*, *Numb.* 28. they were appointed there to offer a lamb every morning & every evening. Of the high Priests going alone into the holy of holies, see *Levit.* 16. It was upon the tenth day of the seventh moneth, which was a day of generall humiliation, the bloud wherewith hee went in, was the bloud of a Bullocke for himselfe, and of a goat for the people.

Rabbi. Chimchi.

Hieronym. Bullinger. &c.

Vers. 6, 7.

Touching the second part, leaving all other things, hee sheweth the signification of the high Priests going into the holy of holies only, all others being excluded. *The holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, whilest the first Tabernacle was standing.*

Part 2.

Vers. 8.

Hereby hee proveth a necessity of the abrogating of all the former service done by the Priests; because during all the time thereof, the holy of holies was hidden from all mens eyes, saving the high Priests, there being a veile that hid it, and so heaven set forth hereby could not bee attained to. For if the continuing of this Tabernacle and service excludeth from heaven, and the abrogating of it openeth the way into heaven, it must needs follow, that those old things must be abrogated, and so utterly cease. The words translated, *The way into the most holy*, are ὁδὸς τῶν ἁγίων, *The way of the holies, or Saints*, that is, where holy things doe most superabound, or where the Saints have their residence. If it be said then that Tabernacle was rather hurtfull than profitable, seeing it was an hinderance to the obtaining of everlasting life in heaven;

This

Vers.9. This is resolved in the next words. *Which was a similitude for the present time, in that gifts and sacrifices were offered, &c.* as if hee had said, it was not then hurtfull but profitable, because as a figure or similitude, together with the observances pertaining to it, it shadowed out and set forth things to come, *viz.* the purging and cleansing of the soule from sinne by the blood of Christ in all that beleeve in him. And it was but a similitude of this, the soule and conscience not being at all cleansed by all that which was then done in all the gifts and sacrifices then offered, these being things that were imposed together Vers. 10. *with meats and drinkes, divers washings and carnall ordinances, untill the time of reformation*, onely to prefigure and signifie things to come. For thus I take it the words of *vers.*10. may bee best rendred, the word *imposed*, being referred not to *ordinances*, being of the ablative case, whereas the word *imposed* is the nominative, but to the gifts and sacrifices spoken of, *vers.*9.

Calvin. Some as *Calvin* hath it, hold that the service then done did onely externally purge, and was appointed for decency: but this hee utterly rejecteth, resting upon that which hath beene already said, that hereby Christ was figured out, the benefit of whom they did partake of, who through these rights by the eye of faith did looke at him. The time of the Gospell is called the time of reformation, with reference to *Ierem.*31. before spoken of; for the new Testament is nothing else, but a correction of the old, wherein the covenant is amended, the defects that were in the former, being supplyed.

Part 3. 1 Vers. 11. Touching the third, in comparing Christ and his bloud with the leviticall high Priest and the bloud offered by him, first he sheweth what was answerable in him to that high Priest, first, *He was an high Priest of future good things*; that is, procuring unto us that eternall happinesse, our sinnes being pardoned, about the figures and shadowes whereof onely the leviticall high Priest did Minister. Secondly, he entred *by a greater and more perfect Tabernacle, not made with hands*: what the Tabernacle was, whereby hee entred into heaven, although some passe it over lightly as if heaven were meant hereby, yet considering, that the most holy is named also, as the place into which hee entred, and this as the place thorow which, it cannot be so; and therefore great is the difference, what this Tabernacle might be, of which see the Texts following. The Priest went thorow the *sanctum* into the holy of holies. Thirdly, Christ Vers. 12. *went not with the bloud of Buls and goats, but with his owne bloud*, which hee shed for our sinnes, but hee with the bloud of such beasts: Fourthly, Christ *went into the most holy, viz.* heaven, as it is explained, *vers.*24. hee into the second part of the Tabernacle onely: Fifthly, *Christ went but once in*, hee once every yeare. Sixthly, by Christs entring once, our redemption is perfectly accomplished; but by his often entring, there was onely some darke demonstration made hereof, there being in that high Priest, no vertue by his entring to bring the people in thither.

2 Secondly, leaving two of these six, he insisteth further upon the other foure parts of compare; and first upon that betwixt the bloud of bulls and goats, wherewith that high Priest entred, and the bloud wherewith Christ entred. And here Againe hee first preferreth Christs bloud, *vers.*13,14. as much more purging the soule and conscience, *than the bloud of buls and goats and the ashes of an heifer sprinckled*, the outward flesh of the uncleane. Secondly, hee inferVers. 13,14. reth him hence to be *a mediator of the new Testament*, according to that, *Chap.* Of the heifers ashes, see Numb.19. 8,6. where he is said to be *a mediator of a better Testament*, because hee shedding his bloud and dying, all they that are called, have *deliverance from the transgressions under the first Testament, and receive the promise of an eternall inheritance*. For hee that setteth himselfe betwixt God and man, to deliver man from the wrath of God by sin incurred, and to obtaine an inheritance in heaven for him, is the mediator of a new Testament, seeing that by the old there is no such thing done, but contrariwise a convicting of all men of sinne. And

therefore

therefore he ſpeaketh of deliverance from the tranſgreſſions under the old teſtament by Chriſts death, that is, the tranſgreſſions againſt the Law called the old Teſtament, becauſe it was the condition thereof to extoll the new Teſtament, whereof hee is mediator, the more. By the *called* hee meaneth ſuch as are effectually called, becauſe others doe not obtaine this inheritance.

Thirdly, becauſe the Jewes were offended at Chriſts death, as who did hold, that the Meſſiah ſhould never die, hee proveth from the very name Teſtament, which hee came to ratifie, that he muſt needs dye, or elſe this Teſtament could not be firme and ſure, his owne bloud being the Sacrifice whereby hee was conſecrated an high Prieſt for ever after the order of *Melchiſedecke*. *Where there is a Teſtament, there muſt needs bee the death of the Teſtator, &c.* therefore Chriſt being the mediator and maker of the new Teſtament, to the end that it may be firme, muſt needs dye: then he illuſtrateth this prooſe further by propounding the manner of ratifying the old Teſtament, *verſ.* 18, 19, 20, 21, 22, 23. This was done with bloud, for all *the words of the law being ſpoken by Moſes, he tooke the blood of calves and goats with water, ſcarlet wooll and hyſop, &c.* firſt the words of the Law were uttered, and then hee tooke this blood, ſo Chriſt firſt preached the Goſpell, and by many miracles confirmed it, and then for the further eſtabliſhing thereof hee ſhed his blood; thus *Anſelme*. But *Exod.* 24. where this is ſpoken of, there is no mention made of calves, and goats, or of water, hyſſop, or ſcarlet wooll, or ſprinkling the booke, but onely of the blood of oxen, ſome of which was ſprinkled upon the altar, ſome upon the people; and of the booke of the covenant, it is ſaid onely that it was read by *Moſes*; where therefore had the Apoſtle theſe things? *Anſw.* In that place of *Exod.* theſe particulars are omitted for brevities ſake: for that goats were ſlaine for ſacrifice, as well as oxen or calves, appeareth, *Levit.* 9. 3. and the goat for the ſtinke thereof did aptly repreſent a ſacrifice for our foule and filthy ſinnes, for Chriſt came in the ſimilitude of ſinfull fleſh; the oxe one who who puſheth the wicked with the horns of his power, & the calfe one new, in whom there was no oldneſſe according to *Anſ.* no oldneſſe of ſin, but all newneſſe of grace. Of water ſcarlet, and hyſop we may read, *Numb.* 19. a red heifer is appointed to be burnt to aſhes with ſcarlet, and hyſop caſt in, and of thoſe aſhes a water to be made to purifie from ſin, *v.* 9. and therfore at the ratifying of the covenant, when there was ſprinckling with blood, they uſed to take of this water alſo, although it be not expreſſed, *Ex.* 24. For the Apoſtle certainly ſpeaketh according to the uſe and cuſtome in conſecrations. Water was added to bloud, it being apt otherwiſe to congeale, and ſo not to ſprinckle; but the water and bloud flowing out of Chriſts ſide is hereby repreſented, and the two ſacraments. The ſcarlet aptly ſetteth forth Chriſts fervency in his charity, and the hyſop his humility, it being an herb that groweth low, and cureth the ſwelling of the lungs, repreſenting pride. Of ſcarlet, hyſop, and cedar alſo in purifying a leper mention is made, *Levit.* 14. Touching the booke, it is a queſtion, both what booke they then had, and how it appeareth to have beene ſprinckled alſo, ſeeing it is not ſpoken of in *Exodus*, and wherefore was bloud ſprinckled upon it. The booke was doubtleſſe a booke conteining the lawes of God, and his promiſes to thoſe that kept them, as part of *Exodus*, the ſprinckling of this is not particularly mentioned by *Moſes*, but it being in the Tabernacle, and all the Tabernacle being ſprinckled with bloud, *verſ.* 22. it is likely that it was ſprinckled alſo, eſpecially, becauſe it is ſaid to bee brought out, and it was ſprinckled therewith to confirme, as it were, the covenant in the ſame conteined, according to the drift of this place, as the people were ſprinckled for purification from their ſinnes. Others, I know yeeld other reaſons of ſprinckling the booke, *viz.* to ſhew, that their bloud ſhould bee ſhed, that tranſgreſſe againſt it, or to ſhew that by the lawes conteined in that book they could not bee ſaved without the bloud of Chriſt, but I reſt in the former, becauſe

3 Iohn 12.34.

Verſ. 16, 17.

Verſ. 18, 19.

Anſelm.

Levit. 16. Exod. 24. 7.

Anſelm.

because the end of speaking of this here is to prove the confirmation of Testaments by bloud.

Vers. 20. *Moses* did not onely sprinckle bloud, but used these words, when hee did so, *This is the bloud of the Testament which God hath commanded you*; *Exod.* 24. 8. the words differ a little, *This is the bloud of the covenant.* But it is to bee understood, that the word covenant there is by the 70. rendred by διαθήκη, Testament, for it setteth forth Gods will with a covenant upon condition, and is truly as a last will or Testament made before death, in that bood was presently added to confirme it. And all this discourse he concludeth with this, *It was necessary therefore that the figures of the things in heaven should bee purified by these things, but the heavenly things themselves with better sacrifices:* By heavenly things here are not to be understood the heavens, into which Christ ascended, as some would have it, but mens consciences and soules, which are spirituall and heavenly: for the heavens need no purging, and of the conscience, as opposed to carnall things, it was spoken before, *vers.* 14. The figures of things in Heaven were the Tabernacle and implements therein, because they did serve to figure out the purging of the soule by the bloud of Christ when they were thus sanctified. The Church also of Christ, and the consciences of the faithfull are understood by heavenly things, by *Chrysostome, Theodoret, Theophylact, Oecumenius, Primasius, Haimo, Anselme.* And hitherto of his comparing the bloud. Secondly, the place into which Christ entred was Heaven, where he is alwaies in Gods glorious presence to intercede for us, where as the high Priest went but into the holier part of the Tabernacle. Thirdly, Christ entred into Heaven once for all, and doth not often sacrifice himselfe for our sins, whereas the high Priest entreth into the holy of holies with bloud once every yeare. Lastly, for the vertue in Christs entring, which was wanting in the high Priests, he having appeared a Sacrifice to expiate sin in these last times, shall also manifest his vertue to save us in the end; for as all men dye once, and then come to judgement, so he having once died, shall come againe to save and receive into heavenly glory all such as for whom he died, when the vertue of his death shall abundantly appeare to all the world.

Chrysost. *Theodoret.* *Theophyl.* *Oecumen.* 2 Vers. 24. 3 Vers. 25, 26. 4 Vers. 27, 28.

Text 180. Vers. 1. *Wherefore the first had ordinances of worship, and a worldly sanctuary.*

Anselm. THis is, as if the Apostle had said, whereas I have taught that the new Testament doth perfectly justifie, which the old could not doe; I grant yet that the old had *justifications of service*, that is, it did in some sort justifie by restreining from the practice of wickednesse, and by making men to doe good, but the conscience within it could never justifie: it had also a *Sanctuary*, but secular; that is, a place dedicated to the honour of God, but consisting of worldly things and transitory; for the wood, the gold, and silver, and precious stones, whereof it was made, were things of this world and transitory, and so this Testament passed away as the naming of a new Testament argued before, and therefore he doth not say, it hath *justifications*, but had, which are now passed away by the comming on of this new Testament.

Mayer. In the Greeke it is, *the first Tabernacle*, and not *the first* only, yet all Expositors consent that σκήνη, a Tabernacle, should be left out, as having crept into the Text, wherein the Testament is plainly spoken of, according to the clause of the former Chapter; and the Sanctuary, which is the Tabernacle is here mentioned, as which this first had, and therefore this first cannot bee the first Tabernacle. This, saith *Beza*, is the judgement of *Photius*, a most acute Grecian, and it is *the first* in the Syriacke, without any addition; and in *Editio Claromontana*, and in the vulgar Latine, and thus *Chrysostome* and *Theophylact* reade it, although some Greeke Copies have πρώτη σκήνη. The words

Beza. *Photius.*

words translated, *ordinances of worship*, are δικαιώματα λατρείας, whereof see *Luke* 1. 6. there were certaine religious rites which did figure out that which doth truly justifie. And he saith, that *it had*, because he speaketh hereof as now antiquated, there being a new Testament come in. Touching the Sanctuary called *wordly*, divers yeeld divers reasons hereof, either because the sanctity thereof was externall only and corporall before the world, and not internall and spirituall before God: or by the Sanctuary here, the outward court being understood into which the Gentiles came, it was called *worldly* therefore: or else because it represented this world, as the holy of holies did Heaven, and so the service done, and the life led here, as that did the life of the Saints in Heaven. Or lastly with *Anselme*, because it was transitory as this world, and consisted of transitory and worldly. Amongst all these, I prefer the first with *Calvin*, the old Tabernacle was *worldly*, so called, because the holinesse of it was only outward, although as thereby Christ was represented, it was *Sanctum Cœleste*, for he speaketh not of it here as figuring out him, but opposed unto him. For the second and third, I see no reason that any part of the Sanctuary onely should bee here meant, but the whole pertaining to the old Testament. For the last, if it be understood so also, the sense will be the more full.

Thom. Aquin. *Cajetan.* *Chrysost.* *Theophylact.* *Haimo.* *Ambros.* *Theodoret.* *Oecumen.* *Calvin.*

Vers. 11. *Christ being an high Priest of future good things, entred once into the most holy place, by a greater and more perfect Tabernacle, not made with hands.* *Text* 181.

THE only doubt here is, what Tabernacle it was that Christ entred by, when he went into the most holy place, that is, Heaven, as it is expounded *vers.* 24. Some answer that it was the inferiour and visible Heaven, whereby or thorow which, as a way, hee went into the highest Heavens when he ascended: others, that it was the blessed Virgin by whom Christ came into this world, and afterwards went up into Heaven: some, that it was his body whereby he entred, which is said not to be made with hands, because without humane seed it was framed in the wombe of the Virgin by the power of the holy Ghost, or by his humane nature, thorow which the divine passed as it were; and lastly, some, that it was the Church militant upon earth, according to that *Chap.* 8. 2. for from the Church militant, both Christ and we passe into the Church triumphant in Heaven. Of all these that is the best, and therefore chiefly to be imbraced, which expoundeth it of his body: for having said, that hee went into the most holy place by a more perfect Tabernacle, he addeth by way of interpretation, not by the blood of Buls and Goats, but by his owne Blood he entred; so that if yee would know by what Tabernacle he entred, the Apostle himselfe resolveth it, he entred by his owne Blood; the way which he made unto himselfe for this entry, was the exposing of his body to be crucified and pierced by the hands of the wicked: for to speake of his body as of a Tabernacle or Temple, and as of a way and veile thorow which is not unusuall in the holy Scriptures.

Mayer. *Anselm.* *Th. Aquin.* *Catharinus.* *Chrysost.* *Theophyl.* *Oecumen.* *Calvin.* *Theodoret.* *Primasius.* *Haimo.* *Ioh.* 2. 21. *Heb.* 8. 2. *Heb.* 10. 20.

If it be said, the next words, *which was not of this building*, cannot agree to his body, because by this building must needs bee meant something in this world which fadeth away: for even his body was such in that it was mortall. *Ob.*

I answer, although his body were mortall, yet it was not of such a building as the old Tabernacle, consisting of gold, silver, and wood, &c. which in time doe utterly vanish and decay, for howsoever his body were destroyed, yet it corrupted not, but was raised up againe in three daies. *Sol.*

If it be further said, he entred as man into Heaven, therefore his body was the thing that entred, and how then can it be said to be the Tabernacle by which? *Ob.*

Sol. I anſwer, herein ſtandeth his excellency above that of the Leviticall high Prieſt, for whereas hee entred by a building made with other mens hands, and with other blood, as it is called, *verſ.* 25. Chriſt needed nothing *aliunde*, for the perfect execution of his office, but as he was all-ſufficient in himſelfe, ſo by himſelfe alone, making his owne body the way, and carrying his owne blood, as it were, in his hands for a ſacrifice, he entred Heaven, taking that building alſo with him, which was his way, in a moſt admirable manner by his divine vertue into the ſame moſt glorious place. That which expoundeth this of his humane nature differeth little here-from: but for the bleſſed Virgin his Mother, or the inferiour Heavens, it is nothing to the purpoſe of this place to expound it by either of theſe. And touching the Church upon earth, he paſſed rather thorow the Chappell of Satan to come in the moſt holy place, ſeeing he went thorow the hands of the wicked, who apprehended and hanged him upon the Croſſe, and guarded him being in his Sepulcher.

CHAP. X.

The Analyſis and Senſe.

IN this Chapter, the laſt particular touching Chriſts making one oblation, whereas the Leviticall Prieſt offered often, ſet forth in the end of the former Chapter, is more largely proſecuted; it being hereby proved, that the ſacrifices then offered were inſufficient to purge from ſinne, but that Chriſts ſacrificing of himſelfe is all-ſufficient, and then hee exhorteth hereupon to boldneſſe and confidence through Chriſt, and giveth admonitions againſt falling away. So that the parts are two: firſt, an argument from the Prieſts yearely ſacrificing, to prove the inſufficiency of thoſe Sacrifices, and from Chriſts once offering to prove the ſufficiency hereof, *verſ.* 1, &c. to *verſ.* 19. Secondly, an exhortation grounded upon this, to be fully reſolved of cleaving to Chriſt, and not returning to the legall rites any more, whatſoever they ſuffered for ſo doing, *verſ.* 19, &c. to the end of the Chapter.

Part 1. Touching the firſt; the force of the Argument lyeth thus, that Sacrifice which being once offered, is offered againe and againe, yeare after yeare, muſt needs bee inſufficient to purge from ſinne; and on the other ſide, that which being once only offered is never iterated againe, muſt needs bee ſufficient: but the Sacrifice offered by the Leviticall Prieſt was offered againe and againe, yeare after yeare, but Chriſt offered his Sacrifice but once only. *Ergo*, &c. The *major* is further proved thus: that Sacrifice, which when it is offered ſinne yet remaineth, is inſufficient to purge from ſinne; but that which being offered, no ſinne remaineth, is ſufficient: but of the firſt ſort were the Leviticall Sacrifices, of the other Chriſts. *Ergo*, &c. The *minor* is further proved thus: the Leviticall Sacrifices being offered, either ſinne ſtill remained, or elſe ſomething ſuperfluous was appointed to bee done in Gods ſervice when yearely ſacrificing was commanded; and on the other ſide, Chriſt having offered up his blood, either no ſinne remained, or elſe the Covenant of the new Teſtament ſealed hereby holdeth not, which is, that no ſinne ſhould bee remembred any more: but in the ſervice of God nothing ſuperfluous was appointed, and the Covenant of the new Teſtament holdeth ſure. *Ergo*, &c. Againe, the ſame *minor* is proved, that the Leviticall Sacrifice being offered, ſinne remained, becauſe *it is impoſſible that the blood of Bulls and Goats ſhould purge away ſinne.* Which that it is ſo, appeareth by the rejecting of theſe Sacrifices, and directing to another, *Pſal.* 40. 6, 7.

Verſ. 1, 11, 12, 13, 14.

Verſ. 2, 3.

Verſ. 15, 16, 17, 18.

Verſ. 4.

Verſ. 5, 6, 7, 8, 9, 10.

6, 7. Now the order followed by the Apoſtle in proſecuting this Argument is this. Firſt, hee layeth downe the ground whereupon hee meaneth to diſpute, and the negative concluſion which he intended to prove, *verſ.* 1. *For the Law having a ſhadow of good things to come, and not the very image of the things, could not by thoſe Sacrifices which they offer yeare by yeare continually perfect the commers thereunto.* By ſhadow here is meant a more obſcure and darke repreſentation, as when firſt and groſly with a Coale a Painter draweth out that which he meaneth to ſet forth more curiouſly in colours: by Image a more lively and exact repreſentation in all the lineaments and in the whole proportion, or as the Picture perfectly made is to the baſe colours, ſo the image here ſpoken of is to the ſhadow, *viz.* the thing ſet forth thereby. The Sacrifices under the Law were ſhadowes, the grace of the Goſpell in the free remiſſion of ſinnes by the blood of Chriſt was the Image, ſome forme whereof was ſhewed therein. Thus almoſt *Chryſoſtome*, *Oecumenius*, and *Calvin*. It is as much then as if hee had ſaid, the Law had a darke reſemblance of ſanctifying from ſinne, but the thing it ſelfe was not in the Sacrifices thereof, but in the Goſpell which now is. The Syriacke therefore to expreſſe this, for Image readeth קנומה ſubſtance. But *Nazianzen* and *Gregory* aſcribe the truth and ſubſtance to Heaven, the image to the Goſpell, the ſhadow to the Law: but this is againſt his purpoſe, being to extoll the Goſpell for having the thing it ſelfe which was but figured out in the Law. For the word making perfect denied here to the Law, the meaning is nothing elſe but that it could not really ſanctifie and free from ſinne ſuch as hereby came unto it to ſeeke it. Secondly, upon the ground of often offering he proveth, that thoſe offerings did not cleanſe from ſinne, becauſe then they ſhould not have needed to be offered againe, *verſ.* 2, 3. yea the very iterating of them was an anniverſary putting of them in minde that they ſtood guilty of ſinne ſtill, notwithſtanding all thoſe Sacrifices. Thirdly, he proveth the ſame from the conſideration of the thing offered, the blood of Bulls and Goats, which what is it to the cleanſing of the ſoule from ſinne? *verſ.* 4. Fourthly, he ſheweth that this doctrine of his was not new, but ſuch as was intimated by a ſpeech uttered by the Lord himſelfe long agoe, *verſ.* 5. *Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me, &c.* *verſ.* 6, 7. upon which he diſputeth to prove the little account that Sacrifices were in with the Lord, and how the offering up of Chriſts body to death for the expiation of ſinne was the only thing which he had in eſteeme, and would have men ſeeke to therefore, *verſ.* 8, 9, 10. But becauſe there is diverſity of readings, and divers are the expoſitions about the booke here ſpoken of, I will refer all this paſſage to the Texts following. Fifthly, he returneth to his firſt ground againe, thus falling upon an affirmative concluſion, *verſ.* 11. contrary to the former, which he alſo repeateth againe, that being ſet downe together, the Reader might have before his eyes at once the whole doctrine here intended. *Every high Prieſt ſtandeth daily miniſtring, offering the ſame Sacrifices often which cannot take away ſinne: but he offering one Sacrifice for ſinne, ſitteth for ever on the right hand of God, &c.* Touching that which is added, *Expecting till his enemies be made his foot-ſtoole*, ſee *Chap.* 1. *v.* 13. But here it is brought to prove the efficacy of his one Sacrifice, ſeeing if ſin had not bin done away hereby, he ſhould not have reſted thus, but there would have beene need, if hee would doe the office of a true Prieſt, that he ſhould come to offer againe and againe. And therefore he concludeth, that Chriſt hereby hath *perfected for ever thoſe that are ſanctified*; that is, who before were polluted, but by faith in his death made holy; their ſinnes being not imputed unto them, he hath really brought thus to ſuch an eſtate as that they ſhall be bleſſed and happy in Heaven, of ſuch vertue and worth is that only Sacrifice of his death. The popiſh here expound perfecting with this limi-

Verſ. 1.

Chryſoſt. Oecumen. Calvin.

Nazianzen. Gregor.

Verſ. 2, 3.

Verſ. 4.

Pſal. 40 6, 7.

Verſ. 5, 6, 7.

Verſ. 11.

Verſ. 13.

Cornel. à lapid.

tation, as much as was in Chriſt and in the firſt act, becauſe by our owne righteouſneſſe we muſt be perfected, by Baptiſme, the Euchariſt, other Sacraments, and our good workes, and not by faith only, the merit of Chriſts death being applyed unto us. But the Fathers generally aſcribe all, in expounding this, to the merit of Chriſts death apprehended by faith. Sixthly, he produceth againe the prophecie of *Ieremiah*, to prove the expiation of all ſinne under the new Teſtament, and the bleſſed worke of grace in the heart: for Chriſt being the Mediator of this Teſtament with his blood, whatſoever benefit redoundeth to the Church under it muſt needs bee imputed unto him as to the Author thereof, *verſ.* 15, 16. *After that which was ſaid before, the holy Spirit teſtifieth, This is the covenant that I will make with them, putting my Lawes into their hearts, &c. and I will remember their ſinnes no more.* Which if it be ſo, that no ſinne is any more remaining, then that one Sacrifice purgeth perfectly from all, and thus there can be no further uſe of ſacrificing, to which effect he maketh his inference upon this teſtimony, *verſ.* 18.

Ier. 31. 35.

Verſ. 15, 16.

Verſ. 18.

Part 2.

Touching the ſecond part upon that which hath beene hitherto ſaid, inferring that a way was now made by Chriſt, and an high Prieſt ready with God to intercede for us, he firſt exhorteth in faith and holineſſe to come unto God, and to abide firme in the Chriſtian profeſſion, ſtirring up one another to walke worthy hereof, not leaving the communion in the truth by departing therefrom, becauſe the day draweth neere. *Having therefore confidence to enter into the moſt holy by the blood of Ieſus*; that is, whereas in times paſt the faithfull might not enter, but the high Prieſt only bearing the names of the twelue Tribes, whereby they did but ſymbolically enter; we contrariwiſe, having Heaven ſet open unto us by the merit of Chriſts blood, that we may enter in thither; *that new and living way which he hath ſanctified, being thorow the veile, that is, his fleſh. And having him a great high Prieſt over the houſe of God. Let us draw neere, &c.* that is, as by the veile which hid the holy of holies the high Prieſt yet entred thereinto, ſo the fleſh of Chriſt covering his Divinity, yet hereby we are brought unto God, and therefore not being drawne by that Tabernacle, or ſervice, or Prieſt any more, let us cleave only to the greater, that is, Chriſt Jeſus. And let us come and cleave unto him *with a true heart, a full perſwaſion of faith, being ſprinckled in the heart from an evill conſcience, and the body waſhed with cleane water*; that is, as the people of old prepared themſelves for the ſervice about the Tabernacle by divers purifyings and waſhings, ſo let us, neglecting all theſe externall rites, now labour for a true faith, whereby the heart may be purified, and to be waſhed in body with the holy Ghoſt as with cleane water, which is, when our bodies turne inſtruments of righteouſneſſe, and we ceaſe to ſerve ſinne herewith any more, to this effect *Calvin.* But he alludeth alſo without doubt to the waſhing which is in Baptiſme, wherein water is applyed to the body, as the Ancients generally underſtand it; and *Beza*, becauſe of the confeſſion which was made therein, and ſo it is as if he had ſaid, being waſhed in Baptiſme. *Let us hold the profeſſion of hope without wavering*; that is, being cleanſed from all ſinne, let us both in our hearts keepe a firme faith, and true love towards him through whom wee partake of ſo great a benefit, and with our mouthes make profeſſion thereof, not declining to the deſire or feare of worldly things, but having our minds ſtill lifted up to things above. Thus *Anſelme*, and the Greeke word favoureth this, for it is ἀκλινῆ. *And let us conſider one another to provoke to love, and to good workes, not leaving the gathering together of our ſelves, as is the manner of ſome, &c.* that is, let ſuch as have a proud conceit of their owne grace, whereof they have a greater meaſure than others, and ſo ſequeſter themſelves, living apart, as who did thinke the common ſort of Chriſtians vnworthy

I

Verſ. 19, 20, 21, 22, 23, 24, 25.

Verſ. 19.

Verſ. 20.

Verſ. 21.

Verſ. 22.

Verſ. 22, 23.

Calvin.

Verſ. 23.

Anſelm.

Verſ. 24, 25.

thy for them to live amongſt, let them, I ſay, lay away this their conceit, and by converſing and communicating with others, who want the knowledge & grace that they have, as being weake, whereas they are more perfect, whet them on to love and to good works, as the weake are to keepe company with them, and to conſider their example, that they may be edified hereby. And let them not, as now they doe, through ſelfe-conceitednesſe, leave the company of other Chriſtians as unworthy their ſociety. Thus *Anſelme*, but *Calvin* thinketh that the Jewes ſuperciliouſneſſe in ſpeciall is here impugned, who for the diſlike that they tooke, at their being taken into the number of the faithfull departed from the Church againe. Others expound theſe words, as ſpoken of thoſe that through feare of perſecution fell away. But I prefer the other, expounding it of the ſelfe-conceited, whereof becauſe the Jewes out of their contempt of the Gentiles were the chiefe, I thinke that they principally are meant; but withall, by their aggregation or gathering together here ſpoken of, I hold with divers Ancients, that their aſſemblies to the worſhip and ſervice of God are meant, which were a chiefe meanes to confirme them, and being neglected, they were the more indangered in reſpect of falling away. And this expounding of it by the proud and ſupercilious, doth better agree to the commination following: for, *if we ſinne willingly, &c.* than if it ſhould be expounded by the timorous, *and the rather, becauſe ye ſee the day drawing nigh*; a ſpeech much like to this is *Rom.* 13.11. and therefore the expoſition of it may be ſeene there.

Calvin.

Chryſoſt. Theodoret. Theophylact. Oecumen.

The Eremites and Anchorites, with other ſuperſtitious orders amongſt the Papiſts, doe plainly ſinne againſt this charge, in that pretending themſelves to be more perfect, they live apart from other Chriſtians in wildernesſes and ſecluded places, regarding not the edification of others, or their owne further confirmation by keeping them to the congregation, but the feeding of their phantaſticall minds only with contemplations; and ſo doe the proud Separatiſts in reformed Churches, in that they refuſe to come to our publike meetings, out of an over-weening opinion of their owne ſanctity, and a baſe account of all others. And hitherto the exhortation.

Note.

2 Secondly, he addeth a commination. *For if wee ſinne willingly after the receiving of the knowledge of the truth, there remaineth no more ſacrifice for ſinnes*, &c. For the ſenſe of this ſee a like place before, *Heb.* 6.4,5. It is as impoſſible, that they which voluntarily out of an evill minde goe from the Church of God, and ſo come to be in time malicious Apoſtataes ſhould be ſaved, as it is that Chriſt, the onely Sacrifice, which is ſufficient to expiate ſinne, ſhould be offered up upon the Croſſe againe.

Verſ. 26,27.

3 Thirdly, he confirmeth his commination by a reaſon taken from the dangerous caſe of thoſe that went from the Law of *Moſes*, there being ſufficient witneſſe to prove that they did ſo, they were put to death without mercy; and therefore he that goeth from the Goſpell of Chriſt, of an imbracer becomming an impugner thereof, ſhall much more without any hope of eſcape be puniſhed; this being in him in effect, *the treading under foot of the Sonne of God, and a counting of the blood of the Teſtament, wherewith he was ſanctified, a common or prophane thing, and a reproaching of the Spirit of grace*, and ſo the ſinne againſt the holy Ghoſt, being by ſuch plainly committed. That touching the puniſhment of one going from the Law of *Moſes*, is *Deut.* 17. 2. 6. If any breaketh the Covenant of God by going after falſe gods to worſhip them, he ſhall be ſtoned to death by the whole congregation, but this muſt be proved by two or three witneſſes. So that, as *Calvin* well obſerveth, this puniſhment is not appointed but for Apoſtaſie, and a generall revolting, whereby it appeareth that the like ſinne is here thus ſorely threatned. That circumſtance of witneſſes is mentioned only to ſhew how certaine and cautelous they ought to bee in their proceedings thus ſeverely

Verſ. 28,29.

Calvin.

to

to punish idolaters. The Law is said to be of *Moses*, because given by his Ministery, but here it is so called, to conclude against Apostataes from the Gospell the more strongly. In comparing these Apostataes with those under the Law, he aggravateth their sinne by every word used by him, *treading under foot*, not *Moses*, but *the Sonne of God*; not breaking and going from, but *treading under foot*; *prophaning*, not the blood of Beasts sprinckled in confirming the old Testament, but the most precious *blood* of the Sonne of God sealing the new, and once sanctifying him from his sinnes, which all the blood shed under the old could not doe; and *reproaching*, not the Law so terribly threatning, but grace wrought by the Spirit, which is done when a man goeth from it as vile and nought worth. In speaking of an Apostata, as sanctified by Christs blood before, *Bullinger* saith, that in saying, *by which hee was sanctified*, hee meaneth by which hee was to be sanctified, καθ' ἐτήσιον. *Calvin*, which is the matter of our sanctification. *Anselme*, whereby he had his sinnes remitted unto him, that is, when hee was baptized. But because he is upon a comparison betwixt the sanctification by the bloud of beasts, and by the blood of Christ, I thinke he speaketh thus with respect to the vertue that was indeed in this blood to purge from sin, not regarding so much the persons falling away, as those that in generall imbrace the faith of Christ, and so it is, as if he had said, *whereby he*, that is, a man is truly cleansed and purged from his sinnes, and every one that commeth unto it hath beene purged, if the fault hath not beene in himselfe, there being sufficient vertue in it for this end and purpose. For if any other way a good construction of any sentence may be made, we must not flee to the putting of one tense for another, and how any man falling away to be damned can be said to have had his sins remitted in the blood of Christ, I cannot see, because so God should be variable, sometime remitting, and againe after that reteining. But for that of *Calvin*, it is the same in effect which I here follow. Now according to the greatnesse of the sinne he threatneth a greater punishment, not to have the bodily life cut off, as Apostataes then had, but to be destroyed in hell fire for ever.

Bulling. *Calvin.* *Anselm.*

4 Deut. 32. 35. Vers. 36. Vers. 30, 31.

Fourthly, he proveth his confirmation by a testimony of holy Scripture, *Vengeance is mine, and I will repay it, saith the Lord*; and againe, *The Lord shall judge his people*; and this he sheweth is more terrible than to be stoned to death; for, *It is a fearefull thing to fall into the hands of the living God*; he is called living, in opposition to liveleſſe Idols, who are not sensible of the wrongs done unto them, and because the Apostata must never thinke to have the remembrance of his sinne by the continuance of time worne away, seeing God liveth ever to take everlasting revenge upon him.

5 Vers. 32, 33, 34. Vers. 35, 36. Vers. 37, 38. Vers. 38, 39.

Fifthly, he inforceth his exhortation to constancy in the faith and truth, from the consideration of the good affections that had been in them, and the great sufferings which they had sustained with all alacrity, which neither should goe unrewarded; but there would bee danger of losing all, if now they should relapse, &c. And in this further inforcing of the same thing, first, there is a commemoration of their sufferings, and good affections, and hopes in the beginning of their imbracing Christ. Secondly, a dehortation therefore not to deprive themselves of these hopes which were exceeding great, which they should doe if they persisted not, because by patience and perseverance to the end the promise is attained, else not. Thirdly, a consolation to encourage, in respect of the shortnesse of the time. Fourthly, a censure of such as doe not persevere, but withdraw themselves together with an utter disclaiming of being of their number. Wherein all things are easie, and if any question be about that saying, *The just shall live by his faith*; see the same expounded before, *Rom.* 1. 7.

Vers.

Verſ. 6, 7. *Wherefore comming into the world, hee ſaith, Sacrifice and Offering thou wouldſt not have, but a body haſt thou ordained me, &c. In the beginning of thy booke it is written of me, &c.* Text 182.

Anſelm. BEcauſe the Sacrifice of Chriſts body was ſufficient to doe away the ſins of many, but the legall Sacrifices could not perfect the very high Prieſts; the Sonne of God comming into the world by his incarnation, ſaith thus by his Prophet to confirme this truth. O Father, thou haſt not delighted in the ſacrificing of cattell, but only appointedſt theſe Sacrifices to prefigure the Sacrifice of my body, and to keepe the Jewes from ſacrificing to Idols, thy delight being only in the faith and devotion of the offerers. Theſe indeed were once appointed but as promiſſive things, now that being given which was hereby promiſed, it is ſaid that God would not have them. *But a body haſt thou fitted me*; that is, a body fit to bee offered for the expiation of ſinne, which all the legall Sacrifices could not doe, and having this body, *I come to doe thy will*; that is, I doe voluntarily offer my ſelfe up to the death, becauſe I conſider that this Sacrifice only will pleaſe thee. *In the beginning of thy booke it is written of me, &c.* that is, in the firſt Pſalme, where the deſcription of a bleſſed man doth ſpecially ſet me forth. Or elſe all the holy Scriptures being taken for one booke, this may be referred to Geneſis, where it is ſaid, *A man ſhall leave father and mother and cleave to his wife*, for ſo Chriſt did, as it were, leave his father and mother, the Iewiſh Synagogue, to cleave to his Church. Or by the beginning and head of the booke is the preaching of Chriſts Divinity meant, higher than which nothing is, and according to this the meaning is, my Divinity is in thy booke; in the holy Scriptures ſet forth, as the chiefe thing therein contained; and as my Divinity is therein taught as the moſt eminent thing, ſo I am found to have taken the forme of a ſervant in great mercy, and this I would in all things, conforming my will, as I am man, to thy divine will, even to the ſuffering of death, &c.

Oecumen. It is to be noted here, that he doth not ſay being come, but *comming into the world*; nor thou wilt not have, but *thou wouldſt not have*; to ſhew that Sacrifices did not then firſt begin to be diſpleaſing to God, when Chriſt had ſuffered, but from the beginning, he never willing them, as being delighted therein, or ſatisfied for ſinne, but for the infirmity of the people, yeelding to them to offer Sacrifice to him rather than to Idols. And he ſaith, *In the head of thy booke it is written of mee*; that is, the Prophecies touching mee are the chiefe argument of the old Teſtament, which is here called the booke of God. *A body haſt thou fitted me*; that is, by thy divine power, and the over-ſhadowing of thy holy Spirit, haſt thou made me a body out of the Virgin *Mary*, to be an acceptable Sacrifice for ſinne unto thee, as it cannot but be, becauſe it is of thine owne fitting and preparing.

Calvin. The fortieth Pſalme, out of which this is taken, ſeemeth not to concerne Chriſt, but *David*, and therefore to be wreſted here unto him: for this, *Mine iniquities have taken hold upon me*, cannot bee underſtood of Chriſt, except we underſtand the iniquities of his members. But ſith *David* was a type of Chriſt, what is ſpoken of him may without wreſting be thus applyed, and ſpecially where the abrogating of Leviticall Sacrifices is touched upon. Yet ſome thinke, that Sacrifices are not hereby rejected, but the ſuperſtitious offering of them, it being thought that all the worſhip of God ſtood in them. This is true in other paſſages, where ſacrificing is ſpoken againſt and forbidden as abomination, in thoſe that thought thus to pleaſe God, although they went on in their ſinnes: but if this place ſhould bee ſo underſtood, it were of little force for the purpoſe for which it is brought here. Neither can this be ſo underſtood, for ſo much as ſacrificing is here ſimply ſpoken of, even

even when it is done by the moſt righteous, ſuch, as *David* was, who offered with a cleane heart and pure hands. Now *David* was bound, as others were in thoſe dayes, to bring ſacrifice unto God, wherefore in that he teacheth a neglect of thus doing, preferring ſomewhat elſe, it is plaine, that he ſpeaketh by the Spirit of prophecie of times to come afterwards. It was true indeed in ſome ſort in thoſe times, that God ſtood not ſo much upon ſacrificing, but upon worſhipping him with a pure heart; yet becauſe all men were then held under the yoke of pedagogy, *David* could not offer perfect worſhip unto God, but being cloathed in ſuch a forme: We muſt therefore looke to the time of Chriſt to ſee the accompliſhment of this. A like place is *Pſal.* 16. 10. *Thou wilt not ſuffer thine holy one to ſee corruption*, for this was in part fulfilled in *David*, but perfectly in Chriſt only. And ſo the argument is ſound, which is drawne from hence to prove the abrogation of legall ſacrifices. *But a body haſt thou fitted me*, the words of *David*, are, *Thou haſt boared mine eare*, wherein ſome thinke it is alluded to the old cuſtome of boaring a ſervants eare with an awle in caſe that he would not goe from his maſter in the yeare of Jubilee, he becomming thus his ſervant for ever, it being by this phraſe ſignified, that he was for ever his moſt obedient ſervant: but I doe rather thinke, that a readineſſe to heare is meant, whereas we are naturally deafe to all that is good, untill that our eares be, as it were by boaring opened. The Apoſtle, following the Greekes, varieth the phraſe, but goeth not from the ſenſe, which is a liberty uſually taken. *In the head of the booke*, &c. that is, I am one in the catalogue of thoſe that ſhew themſelves obedient unto thee. Chriſt onely did the will of God perfectly, but we muſt aſpire after the perfect doing of it alſo, or elſe we ſhall be unworthy members of him.

Quia adhuc ſub lege pedagogiæ tenebantur omnes, cultum Deo integrum præſtare non poterat David, niſi ejuſmodi forma ut ita loquar veſtitum.

1 *Mayer.* Touching the Apoſtles right alleaging of this place the Fathers are all ſilent, ſo that *Calvin* is the firſt that giveth light into it, and with him I hold, that theſe words are a prophecie touching the abrogation of legall ſacrifices. But whereas he expoundeth them firſt of *David*, as the type, and then of Chriſt, they ſeeme to me, from *verſ.* 6. to the end of the tenth, to be altogether propheticall, the pſalmiſt ſpeaking not in his owne, but in the perſon of Chriſt, as in ſome other places alſo, as *Pſal.* 16. 10. which *Peter* ſaith was not to be underſtood of *David*, but of Chriſt only. For where is it written in Gods booke of *David* before, that he ſhould doe Gods will? or how ſhall we make this to agree with that which immediatly followeth, *verſ.* 12. *Mine iniquities have taken hold upon me, that I cannot looke up?* Of Chriſt then it is to be underſtood, who is brought in ſpeaking, as if then he had beene taking fleſh.

Pſ. 40. v. 6,7,8, 9,10.

Act. 2.

2 Touching the matter here ſet forth, I doe not thinke, that it is meant, that ſacrificing was alwayes a thing diſpleaſing unto God, and tolerated only to keepe them from offering to idols: for there was an excellent uſe of ſacrificing in the time thereof, as hath beene already taught, *viz.* to prefigure Chriſt: but therefore it is ſpoken in the preter tenſe, *thou wouldeſt not have ſacrifices*, to ſhew that they were not ſo appointed, as having vertue in themſelves to expiate ſinne, no not in times paſt, when they were by the Law commanded. It is then as if he had ſaid, although thou haſt appointed ſacrificing of old, yet thou didſt not require ſuch rites, as ſatisfactory for ſinne, but for a time only to ſhadow out the true ſatisfactory ſacrifice of Chriſt Jeſus, they being all to ceaſe againe, the ſubſtance comming. So that not only that God was not perefectly worſhipped hereby is it taught here, but that theſe ſacrifices ſhould have an end, and much leſſe is it any part of the ſcope of this place to tax ſacrificing in ſuch, as bearing themſelves hereupon went on in their ſinnes: for that is left whole by to other places.

3 Touching the difference of words here and in the Pſalme, *A body haſt thou*

pre-

prepared me, it being there, *my eares haſt thou boared or opened*, although the words differ, yet the ſenſe is the ſame. For the eares are by a Synecdoche put for the body, and the rather, becauſe the eares are a ſymbol of ſervitude and obedience. What then the pſalmiſt ſpake figuratively is here ſpoken plainly, thou haſt given me a body ready to be ſubject, to thy command even in the moſt hard thing, that is, *viz.* in ſuffering death upon the croſſe. For the boaring of the eares of ſervants was by the Law appointed to ſignifie that they ſhould obey the commandements of their maſters, although they were painfull and harſh unto them. Thus *Genebrardus*, and *Galenus*, and others alſo generally hold the phraſe of boaring the eares to be an alluding to the boaring of ſervants eares, wherefore I marvell, that *Calvin* going from this bringeth another kinde of expoſition. Exod. 21, 6. *Genebrard. Galenus.*

Touching the next words. *In the volume of the booke it is written of me*, &c. That by the booke here Gods booke is to be underſtood all agree, yet ſome ſay that this is the booke of divine preſcience or predeſtination, becauſe Chriſt is the firſt and chiefe of the predeſtinate. All others, who are for the booke of holy Scriptures, pitch ſome upon one place, and ſome upon another, ſome of which have beene already reckoned up by *Anſelme*. Saint *Auguſtine* referreth it to the beginning of the firſt Pſalme, others to *Gen.* 2. *Ierome* to *Gen.* 1.1. *In the beginning God created the heaven and the earth*, that is, ſaith he, in Chriſt. *Chryſoſtome* to *Ioh.* 1.1. *In the beginning was the word.* The beſt way to reſolve this queſtion is to conſider the word uſed here, ἐν κεφαλίδι βιβλίου, and in the Pſalme בְּמְגִלַּת סֵפֶר in the volume of thy booke: for what elſe can be meant hereby, but that this is a thing abundantly in the booke of God ſet forth, that Chriſt ſhould fulfill the will of God in ſuffering for our ſinnes, and ſo fully accompliſh that which was but typified in the old ſacrifices, and which being offered there wanted yet the fulfilling of Gods will, in the chiefe thing aimed at, *viz.* an attonement, betwixt God and man? Thus the word κεφαλαίον is uſed before, *Chap.* 8. 1. for the ſumme and ſubſtance; and the word volume is the generall name of a booke, ſo called, becauſe of old a booke was a roule of paper or parchment written. It is then as if he had ſaid, this is the chiefe thing ſet forth in the booke of God, that I ſhould fulfill his will by ſuffering for ſinne, according to *Oecumenius* before. To have recourſe to an allegoricall booke of predeſtination is not neceſſary, this being true literally underſtood, and of this ſort is *Calvins* expoſition. As for the places diverſly referred to by divers, they are all too ſtraight to expreſſe the thing here ſpoken of. And whereas *Anſelme* laſtly applieth it to his divinity ſet forth in the word, I cannot ſee, how it ſhould ſtand, becauſe it is not the chiefe thing in Chriſt, of which he ſpeaketh here, but his ſuffering ſet forth, as a chiefe thing in the holy Scriptures. 4 *Auguſt. in pſ. 39. Hieron. init. tradit. hebraic. in Geneſ. Chryſoſt.*

As for that which followeth by way of argument, *verſ.* 8, 9. it is eaſie to be underſtood, in affirming, that God would not have ſacrifices for ſinne, he teacheth that the offering of theſe was but temporary, and therefore in time they ſhould be abrogated, but in ſaying, *To doe thy will I come*, that Chriſts ſacrificing of himſelfe for our ſinnes is effectuall to purge and deliver us from them all. And therefore he addeth, *By which will we are ſanctified by the offering up of Chriſts Body once*, that is, by which will of the Father done by him in ſuffering death we are ſanctified and purged from our ſinnes. Verſ. 8, 9. Verſ. 10.

CHAP. XI.

The Analysis and Sense.

THE Apostle having commended faith in the latter part of the Chapter before going here taketh occasion more largely to entreat thereof, both describing it, and setting forth in many examples the effects of it, and what worthy exploits have beene done of old hereby.

Of this Chapter then there are two parts: First, faith is described. Secondly, the vertue of faith is largely set forth, so that it is plaine, that not now only faith hath beene so highly commended and made account of, but even of old from the beginning of the world, neither was any man ever acceptable unto God, but by faith.

Part 1. The first part is, *vers.* 1. *But faith is the hypostasis of things hoped for, and the evidence of things not seene.* The Apostle doth not here propound unto himselfe to make a full description of faith, but so farre forth, as concerned the present argument, which was, that faith is to be shewed by patient bearing adversities. For to this end it is most aptly called the *hypostasis, or subsistence of things hoped for:* that is, such as doth make the glory and happinesse hoped for to have a being already in the heart by the certainty of beleeving, and doth fix the same immovably and perpetually before the eyes of our mindes. For he that doth already, as it were, possesse that happinesse, hath all his adversities and miseries so sweetened hereby, as that he is not discouraged by them, how greatly soever they be multiplied. The meaning of this then is, whereas I have said that *we are of faith unto salvation*, this is not to be understood so, as if any professing the faith had this true faith, but they only which carry themselves so, as having the heavenly glory now present, being so affected herewith, as that nothing can dampe their joy, how hard measure soever be offered unto them. Even as the old servants of God did by the vertue of their faith, shewing an undaunted courage in the midst of all adversities to their eternall commendation, as it followeth, *vers.* 2. *The evidence of things not seene,* πραγμάτων ἔλεγχος οὐ βλεπομένων, the argument demonstrating things not seene. *Anselme* saith, that the holy Patriarkes and Prophets beleeving did hereby evince, as by a strong argument, that so blessed shall be the estate of the godly in the world to come. But he speaketh of faith in a mans owne heart, for this, that I beleeve, is as a most certaine argument, confirming me touching the happinesse to come, although I yet see nothing of it. And having a fruition of it by faith, and being so surely confirmed touching the same, I am ready in all things to carry my selfe as an obedient servant of God, which others heretofore doing had much commendation. But in calling faith *the substance of things hoped for, and the evidence of things not seene,* he seemeth to have a double reference, to things past in the latter, and to things to come in the former, so that the things not seene, which are made plaine by faith, as by argument, are the great workes of creation, the things hoped for made present by faith, are the joyes of the world to come. For faith looketh both wayes, assuring the beleever of both.

Vers. 1. *Calvin.*

Anselm.

Vers. 2.

Part 2. And this is further expressed, *vers.* 3, 4, 5, *&c.* which is the second part of this Chapter, being nothing else but a large illustration of the doctrine touching faith propounded, *vers.* 1, 2.

I Vers. 3. *Anselm.* And first of the last thing therein mentioned, *The evidence of things not seene. By faith we know that the world was made by the word of God, and that things seene were made of things that appeared not:* that is, out of elements, which appeared not, when all was a confused Chaos and full of darknesse;

Calvin

Calvin reprehendeth this reading and sense, rendring it, *ut non apparentium spectacula fierent*, that they might shew things that appeare not to the bodily eye, *viz.* the power and wisdome of God, a looking glasse whereof, as it were, this world is, according to *Rom.* 1. 20. But thus both the word βλεπόμενα is turned from the right sense, as *Beza* noteth, and these words should not answer to those in the first verse, where the beleeving of things not seene is spoken of. Neither is the other exposition to be liked, because the creation of all things from the beginning is here meant, and not out of the Chaos first made. The meaning then doubtlesse is, according to *Beza*, all the visible world was made of things not appearing, that is, which had no being, which is as much, as if he had said of nothing, a point, which no naturall man could ever attaine unto, their reason telling them, *ex nihilo nihil fit*: but we by faith, though we saw not this done, yet beleeve, that it was so.

Calvin.

Beza.

Secondly, the first thing in the description of faith is illustrated, *faith is the subsistence of things hoped for*; and that by the induction of many particulars, in whom faith hath seemed to worke so, as if they had then the possession of the heavenly inheritance. The first is *Abel*, who by faith is said to have offered a better sacrifice than *Cain*, which appeareth in that he was herein by God accepted of, which doth argue him to have beene justified and glorified by faith, and therefore he saith, that he yet speaketh, although he be dead. *Cain* did not beleeve the future recompence of reward, and so came doubtingly and grudgingly to offer, as who did thinke all this to be but lost cost, but *Abel* beleeved that he should be rewarded in heaven, and therefore came chearfully and willingly. But how did it appeare that God accepted of his sacrifice, but not of *Caines*? The Fathers generally answer, that he sent downe fire to consume it, and so he did not when *Cain* offered, wherefore *Theodotion* rendreth these words, *God had respect to Abels sacrifice*, thus, *God inflamed Abels sacrifice*. But how doth he yet speake being dead? I doe hold with *Calvin*, or *Anselme*, for this is also one way, whereby he expoundeth this, that the meaning is, his bloud crieth for revenge: for so the history saith, *The voyce of thy brothers bloud cryeth to me from the ground for revenge*. It cryeth continually till doomes day both against *Cain* and all that have shed innocent bloud likewise, and this was by reason of his faith, which maketh him to be had in remembrance before God to the worlds end, at what time all bloudy persecuters shall rue it, that ever they opposed themselves against any of the faithfull, in such esteeme are all the faithfull with God. Thus *Oecumenius* referreth these words, *By it he being dead yet speaketh*; that is, by his faith; but *Photius* to his sacrifice; but so the thing propounded, *viz.* the commendation of faith should be gone from. Others, by *Abels* speaking yet understand the blessed remembrance that is had of him, stirring up more, than with a thousand tongues to be faithfull and constant in suffering for the faith. This, howsoever it be true, yet is not all here meant, it being doubtlesse alluded to that in Genesis, where a voice is attributed to his bloud being shed: but if it be added, as a further thing meant here, it may haply stand thus; Of such esteeme was *Abel* in for his faith, as that he is remembred still by God, being dead so long agoe, who will be revenged upon cruell persecuters for his bloud shed at the last day, and the memory of him is kept also amongst men, as if he were still speaking to incourage others by his example to suffer marytrdome.

2

1

Abel.
Vers. 4.

Theodotion.

Calvin.
Anselm.
Thom. Aquin.
Gen. 4. 10.
Matth. 23. 35.

Oecumen.
Photius.

Chrysost.
Theodoret.
Theophyl.
Photius.
Anselm.

The second faithfull person here commemorated is *Enoch*. *By faith he was translated, that he saw not death, and was not found, because God translated him: for before his translation it was testified, that he pleased God*, &c. The history in Genesis saith, that he was taken away and so was not, but that he pleased God is no where recorded in those words, but in *Ecclesiasticus*, whereby it seemeth, that the Apostle tooke them thence, but yet in Genesis it is spoken to

2

Enoch.
Vers. 5, 6.

Gen. 5. 24.
Eccl. 44. 16.

the ſame effect, for it is ſaid, that he walked with God. But what meaneth he by ſaying, *By faith he was tranſlated?* *Quæſt.* *Anſw.* *Anſw.* he by faith looking at the heavenly happineſſe was mortified to the world, and applied himſelfe altogether to the leading of an heavenly life, as if already he had beene in heaven, which was ſo well pleaſing unto God, as being a continuall cleaving unto him, and walking with him, as one friend walketh with another, love thus daily increaſing by their converſing together, that to incourage others to doe likewiſe, he exempted him from the common condition of other men, taking him out of this world, but not by death, as all others are taken away, but in an extraordinary manner removing him hence before the approach of death, to ſhew that his faithfull ſervants, although they dye bodily, yet their deaths are but tranſlations, they paſſe away ſo, as that they converſe not with men any more in this world, but yet their ſoules and bodies ſevered for a time are kept to be againe reunited, and to live with God in heaven for ever. *Oecumenius* ſaith, that ſeeing *Abel* the righteous ſlaine for his righteouſneſſe it was a ſtrong faith in him notwithſtanding to live likewiſe.

Queſt. But whether was *Enoch* tranſlated?

Anſw. The Fathers have generally held, that he was taken into Paradiſe, yet ſome ſay it is uncertaine whither, but that he was taken to ſome place, where he liveth in great tranquillity of body and minde, from whence it hath beene held anciently, that he and *Elias* ſhall come to oppoſe Antichriſt, at what time they ſhall be ſlaine by him. *Calvin* and *Beza* reject this, as curious, holding that he was taken away, as the faithfull ſhall be tranſlated at the laſt day, their change being inſtead of a death unto them, and ſo that they doe not live ſtill in any place, but that they died in a kinde of extraordinary manner, that they might againe be renued unto immortality, as the faithfull ſhall be at the laſt day. For my owne part, as I am not ſo light of beleefe, as to take any invention in that, whereof all men muſt needs be ignorant, and can ſpeake but conjecturally, ſo when the Scripture ſaith, that *Enoch was taken away and ſaw not death*, I cannot ſubſcribe to them that ſay he died. I rather hold with them therefore, that ſay he is yet living, but where, we muſt be content to acknowledge our ſelves ignorant. If it be ſaid, every man muſt once dye: I anſwer there is no ſuch generall rule, but God the maker of it, can put ſome exception to it. The meaning of ſuch paſſages is, this is the common lot of mankinde, ſince the fall of *Adam*, that they muſt dye, whether good or bad, wiſe or fooliſh, but it is not to be thought, that God hath ſo tied his owne hands by this decree, but for ſome ſpeciall end he can exempt a man or two, whom he pleaſeth, as he did *Enoch* and *Elias*, the one under the Law of nature, the other under the morall Law, to ſhew, that by faith there was deliverance from death to the godly in all ages, as there is now under the Goſpell, demonſtrated by the reſurrection of our Lord Jeſus. As for the place in the Revelation alleaged for the comming againe of *Enoch* and *Elias*, ſee, how it is forced in my expoſitions upon it.

Oecumen. *Calvin.* *Beza.* 1 Cor. 15. 1 Theſ. 4. Revel 11.

Having ſaid that *Enoch* pleaſed God by his faith, he layeth downe a common rule for all others, *Without faith it is impoſſible to pleaſe God*, and he propoundeth it as a reaſon to prove that he was tranſlated by faith. For he pleaſed God and was tranſlated: but pleaſe God he could not but by faith, wherefore it muſt needs follow, that he was thus favoured for his faith.

Verſ. 6.

Note. Whoſoever then will be acceptable to God, and ſo never taſt of death, as *Ioh.* 8.5. muſt have a true faith, which is not, but with reference to his beloved Sonne, in whom he is well pleaſed, and with the faithfull through him. Having confirmed what he had ſaid touching his being tranſlated by faith he further proveth the reaſon of confirmation ſaying, *For he that commeth to God, muſt beleeve that God is, and that he is a rewarder of them, that diligently ſeeke him.* He cannot pleaſe God, that doth not acknowledge the great God,

who

who made all things to be the only true God, all idols and falſe Gods being deteſted, and he muſt alſo beleeve him in the diſtinction of the Trinity, and that there is a bleſſed eſtate to come, where with they that ſeeke God and his favour in Chriſt, ſhall be rewarded, yet not for any merit in them, as the Popiſh inferre from the word reward, for as *Calvin* well obſerveth, the onely way to ſeeke God is to be humbled in our ſelves in reſpect of our owne unworthines, and the want of all goodneſſe in us, and if ſo, our faith cannot have reſpect to any merit of our owne, but only to Gods mercy, yet he is ſaid to reward them, becauſe he rewardeth them for Chriſts merits, by faith made theirs. *Calvin.*

From hence it may truly be gathered, that faith is not onely a beleeving hiſtorically, but with application unto a mans owne ſoule, there being in him that beleeveth, a certaine confidence of obtaining everlaſting ſalvation. *Note.*

The third faithfull perſon is *Noah*. *By faith Noah being warned of God of things not yet ſeene, moved with feare prepared the arke*, &c. In this example faith is ſet forth to be both *the evidence of things not ſeene*, in that *Noah* was moved by the floud to come, but not yet ſeene to build the arke, being aſſured upon Gods word, that it ſhould be, and *the ſubſiſtence of things hoped for*, in that he was made *the heire of righteouſneſſe*, that is, he was ſaved when others periſhed by the floud, and he and his houſhold, that is, the Church from thence forward, were ſaved eternally, when others are ſhut up in the priſon or dungeon of hell for their unbeleefe. God commanded him to make an arke, becauſe he purpoſed to bring the floud upon the whole world to deſtroy it for ſinne, he hearing this beleeveth, and through the reverence, which he bare unto God, when all others contemned his judgements, he went about this tedious worke 120. yeares before the floud came, not paſſing for the ſcoffes and taunts of the wicked, and in thus doing he condemned them, that is, by this his act of faith, they not beleeving were ſhewed to be worthily judged, when he was ſaved, ſee the like phraſe, *Matth.* 12.42. And hitherto of thoſe that lived before circumciſion, and before the floud in the old world; next follow ſuch as lived ſince both under circumciſion, and under the law morall, which examples are thus ordered to ſhew the antiquity of this doctrine touching faith, that the way to life appearing alwayes to have beene the ſame, the Hebrewes might walke in this way of faith alſo, and be perſwaded to leave the old rites and ceremonies of the Law, without which they held hitherto, that they could not be ſaved. *Noah* 3. Verſ. 7. 1 Pet. 3. 19.

The firſt example under circumciſion is that of *Abraham* and of *Sarah* his wife, with whom are intermingled *Iſaac* and *Iaacob*, their children, *verſ.* 8, 9, 10, &c. to *verſ.* 22. And here he firſt commendeth the faith of *Abraham* together with *Iſaac* and *Iaacob*, *verſ.* 8, 9, 10. He went, being called, into the countrey which he ſhould after receive for inheritance, going he knew not whither, and there he dwelt together with *Iſaac* and *Iaacob*. This was the praiſe of *Abrahams* faith, ſaith *Oecumenius*, that he obeyed God to goe into a countrey which he ſhould afterwards inherit, for had he not beleeved, he would not have gone, and comming thither, but not dwelling therein, as an inheritour, but as a ſojourner, his faith appeared yet to be the more firme, that ſtill he beleeved that it ſhould be given unto him; and *Iſaac* ſhewed no leſſe faith, in that he in the ſame confidence ſojourned there alſo, not ſeeing any ſuch thing as was promiſed performed, and that when he was mocked at by *Iſhmael*; and *Iaacobs* faith appeared to be moſt firme alſo, in that through the hatred of *Eſau* his brother, being driven farre away into Padan-Aram he yet beleeved, that he ſhould have this countrey for inheritance, and therefore returned thither againe, not fearing to be cut off by *Eſau*. *Iſaac* and *Iaacob* ſojourned with *Abraham* there, for as *Anſelme* computeth it, *Iaacob* was 15. yeares old, when *Abraham* died. Verſ. 8. 1 *Abraham.* Verſ. 8, 8, 10. *Oecumen.* *Anſelm.*

But

Queſt. But what meaneth he by ſaying, *He went, he knew not whither?*

Anſw. *Anſw.* This doth yet more commend *Abrahams* faith, in that no certaine place was ſignified unto him, but a countrey which the Lord would ſhew him, and in that comming to this place he found it full of the Canaanites, and in their poſſeſſion, neither was he placed otherwiſe there but as a ſojourner amongſt them.

Queſt. But what is meant in ſaying, that *he looked for a City, whoſe builder and maker is God?*

Anſw. *Anſw.* he had not ſo much reſpect to an an earthly inheritance, which is a thing fading and tranſitory, and ſo as if it were without foundations, but unto an heavenly, which indureth for ever, which he doubted not but that he ſhould receive, and that this would more than make amends for the loſſe of the city and country and all that was deare unto him there, from whence he departed. For this city is ſuch, ſaith *Auguſtine*, that the King thereof is verity, the law charity, the meaſure eternity. And to ſhew that he made none account of things earthly, but altogether ſet his minde upon heaven, he dwelt in tabernacles in Canaan, which were little, ſleighty, and moveable from place to place.

Auguſt. Epiſt. 5. Vbi rex eſt veritas, lex Charitas, modus æternitas.

2 Verſ. 11, 12. Secondly, he commendeth the faith of *Sarah*: ſhee received ſtrength hereby to conceive ſeed when ſhee was paſt age, and of that one husband which ſhee had, ſprang innumerable people, he being alſo, as it were a dead man. Unto the examples of men he joyneth the example of a woman alſo, to put the the Hebrewes to more ſhame, if they ſhould not beleeve, when as the weaker ſexe hath beleeved, and by beleeving ſo much prevailed.

Queſt. But how can ſhee be ſaid to have attained to this by faith, ſeeing ſhee laughed at the Angels ſpeech, telling, that ſhee ſhould have a ſonne?

Anſw. Shee laughed indeed at the firſt, but by and by ſhee feared and reverenced the Angell, and ſo further conſidering, that this was a meſſage from God, ſhee beleeved, thus *Chryſoſtome*, and *Oecumenius*, and with them conſent *Anſelme*, *Calvin*, &c. That of *Lyranus*, that by faith here is not meant her faith, but the faith of her husband *Abrahram*, is plainly againſt the text. Shee is ſaid to be paſt age, and he as good as dead, becauſe in the courſe of nature they were paſt having children. Thoſe that came of him he ſaith, were innumerable by the figure hyperbole, becauſe it is certaine that they might be numbred, but hereby he would ſet forth a very populous nation.

Chryſoſt. *Oecumen.* *Lyran.*

3 Verſ. 13. Thirdly, he proveth all theſe foure to have had a moſt firme faith, becauſe they departed out of this life, not *injoying* the poſſeſſions promiſed, but as is the manner of the faithfull, they did and ſpake of themſelves, ſaying, that they

Verſ. 14. were Pilgrims here, as if they had had even at that time not only the poſſeſſion of Canaan, but of heaven, and becauſe they never ſet their mindes to re-

Verſ. 15. turne to Ur of the Caldees, from whence they came, when they ſaw the land in the poſſeſſion of others, but aboad ſtill there, generation after generation, awaiting the accompliſhment of that which God had promiſed in his good

Verſ. 16. time. And they doing thus had the ſeale of God, as it were ſet to, to approve their faith, in that he vouchſafed to be called by them, the God of *Abraham*, *Iſaac*, and *Iaacob*, and hath indeed long agoe brought them to a city, which they chiefly eſteemed of, *viz.* heaven, the place of his owne royall reſidence, *verſ.* 13, 14, 15, 16.

Oecumen. Some are troubled at theſe words, *All theſe dyed*, becauſe *Enoch* is ſaid before not to have ſeene death, and ſay, it is generally to be underſtood, one being yet excepted, but it is plainly ſpoken of thoſe immediatly before mentioned, *Abraham*, *Iſaac*, *Iaacob*, and *Sarah*, becauſe he ſpeaketh ſo of them againe, *verſ.* 15, 16. as that they muſt neceſſarily be underſtood to be the perſons ſpoken of together with their faithfull poſterity in former ages, thus alſo *Lyranus*, *Anſelme*, *Thomas Aquinas*, &c. But how did not they receive the promiſes,

Lyran. *Anſelm.* *Tho. Aquin.*

promises, but saw them a farre of? *Answ.* The thing promised in this world was the land of Canaan, and in the world to come under this type, an heavenly inheritance, to bring unto which Christ Jesus must necessarily come into the world and suffer. In saying then, *That they received not the promises, but saw them a farre of:* it is meant, that they had not the possession of Canaan given unto them, for this was to be given to *Abrahams* posterity by *Iosuah* 400. yeares after; neither had they that seed yet exhibited unto them, in whom all the nations of the earth should be blessed, for both the type, the inheriting of Canaan, and the antitype, the subjecting of all nations unto Christ, was to come many yeares after; and according to this the Lord saith, *Abraham saw my day and rejoyced.* Ioh. 8. 56. But heaven they inherited doubtlesse at their death, in respect of which they passed not for the want of an earthly inheritance, and the delay used in giving it. And therefore he saith, according to their expectation God *prepared a city for them, vers.* 16. Some by the promises which they received not, understand Canaan and heaven, into which they say none entred before Christ, but were till his ascention kept in a place which they call *Lymbus patrum*, and this is followed by many Ancients, that also *Chap.* 9. being applied to it, *That the way into the most holy was not yet open.* But this is altogether from the scope of this place, which is not to shew, that *Abraham*, *Isaac*, and *Iacob* went not to heaven when they died, but what a strong faith they had in respect of heaven, where they beleeved after death to have an habitation, and that God would in his good time give the land of Canaan to them for an inheritance, and afterwards all nations by Christ, in whose merit onely all their confidence was placed, and that they were not deceived of their expectation of an eternall inheritance in heaven, because as they beleeved, God prepared for them. Againe, for any other place, besides heaven and hell after this life, we doe no where read, so that it is but an humane invention, and for that of the way into the most holy not being yet opened, the meaning is nothing else, but that in all the old sacrifices there was not vertue to save the soule, this belonging to Christ only. *Calvin* expoundeth it only of Christ, as if he had said, they lived not in the time of Christs incarnation, but yet beleeved to be saved by him, annd were most rare patternes of obedience, and therefore if we, living under the Gospell, shall be irregular and disobedient, our condemnation will be the greater. But because the land of promise is before named, I cannot see, but that it must needs be included also. For that confession, that they were Pilgrims upon earth, it was the saying of *Iacob* to *Pharaoh*, *Few and evill are the dayes of my pilgrimage.* Gen. 47. 9.

Calvin.

Fourthly, he returneth againe to *Abraham*, setting forth another notable act of his faith in offering up his sonne *Isaac* at Gods command, when as his expectation was in *Isaac* to injoy the blessing promised. 4 Vers. 17, 18, 19.

Fifthly, he speaketh more particularly of *Isaac* and *Iacob*. *By faith Isaac blessed Iacob, and Esau concerning things to come:* whereby it appeared what a firme faith he had, because otherwise he would never have pronounced such things upon them. *And Iacob being about to dye blessed both the sonnes of Ioseph, worshipping upon the top of his staffe.* This example of *Iacob*, because he is said to have blessed *Ephraim* and *Manasseh*, directing his hands otherwise than *Ioseph* would have had him, acrosse, and because in the history he is said to have leaned upon his bed, but here upon a staffe; hath much exercised Expositors, and therefore I have thought good to place it amongst the more difficult Texts following 5 Vers. 20. Vers. 21.

The second example, next to these under the circumcision, and before the Law, is *Ioseph*. *He by faith made mention of the departing of the children of Israel out of Egypt, and gave a charge touching the carrying of his bones,* so that his faith presented unto him things hoped for, as touching the possession of the 2 *Ioseph.* Vers. 22.

the land of Canaan, where he ſaw that Chriſt ſhould afterwards dye and bee buried with many of Gods Saints, and therfore he would be buried there alſo, as alſo touhing the heavenly inheritance thereby figured out. And hitherto of the examples under circumciſion and before the law. Under the law the firſt example is *Moſes*, in whom and under whoſe government hee findeth out many notable things, whereby faith is commended as moſt excellent, and making any thing poſſible for the preſervation of thoſe that hereby poſſeſſe already, as it were, things hoped for, according to the firſt deſcription. *By faith hee was hid three moneths by his parents, they not fearing the Kings Commandement, becauſe they ſaw hee was a proper childe.* This may ſeeme to have beene a naturall thing in them, for even heathen parents would have done the like, and the motive ſeemeth to naturall, becauſe hee was a proper childe, whereas faith looketh not ſo much at the outward beauty. This is objected and anſwered well by *Calvin*, they being preſſed with miſery, and by faith expecting daily a deliverer, expoſed themſelves to danger to ſave him, who they thought might be an inſtrument of this great worke, this expectation being now ſtirred up in them by the ſpirit, whereby they alſo ſaw ſome more than ordinary beauty, promiſing that hee ſhould bee an extraordinary perſon. And yet their faith was very weake, for that having kept him three moneths, they for feare caſt them out at length; but there was doubtleſſe a ſingular providence herein: and in that *Sarahs* faith and theirs being accompanied with much weakneſſe was yet accepted of, and they are praiſed for the ſame, wee may be of good comfort, when upon temptation wee ſhew our ſelves weake in the faith, if truly and from the heart wee doe beleeve, and would gladly beleeve with a pleroſory of faith ſtriving more and more after it.

Moſes. 1

Verſ. 23.

Calvin.

Note.

2 Verſ. 24, 25, 26.

The ſecond thing touching *Moſes* is, that being growne to yeares he refuſed to be called the ſonne of *Pharaohs* daughter, who had adopted him, choſing rather to ſuffer affliction with the people of God than to enjoy the pleaſures of ſinne for a ſeaſon, &c. And herein his faith was admirable, if it be true that *Ioſephus* ſaith, and *Philo*, *viz.* that *Pharaoh* had but one childe onely, this daughter, who was called *Thermut*, who having lived long with her huſband had no child, ſo that ſhe was now paſt hope, and therefore finding this childe *Moſes*, ſhe feined that ſhe had a great belly, and ſo made as if ſhee had brought him forth, and accordingly hee was taken for hers and heire apparent to the crowne of Ægypt, being called therefore the young King. Yet being in ſo great honour in *Pharaohs* Court, when he was growne up, ſo that he did it upon mature deliberation, he undeſtanding that hee was not truly deſcended from *Pharaoh*, but from the Hebrewes, ſhewed by his taking part with an Hebrew being wronged by an Ægyptian, that hee had rather bee counted amongſt them whom hee beleeved to be the people of God, peculiarly choſen to be inheritors afterwards of his heavenly kingdome, than the ſonne of *Pharaohs* daughter, and King *Pharaohs* heire, and this was his refuſing to bee called the ſonne of *Pharaohs* daughter, and preferring afflictions with Gods people before the momentany pleaſures of ſin, becauſe the ſtate of Gods people was afflicted, & to joyne with them, was to ſhare with them herein, & not to have done ſo, had beene to be out of the Church, and ſo in a ſinfull condition, as other heathen people were, and by conſequence whatſoever pleaſures hee had injoyed in *Pharaohs* Court, (as the pleaſures of thoſe that are thus dignified, are great and many) were the pleaſures of ſinne, and but of ſhort continuance, becauſe after a few yeares living thus, hee could not have beene ſaved, as none are out of the Church, but hee muſt have changed theſe pleaſures into endleſſe pangs in hell fire. To this effect almoſt *Theodoret*, *Anſelme*, and *Calvin*. *Counting the reproach of Chriſt greater riches than the treaſures of Ægypt*, the vulgar latine hath it *improperium Chriſti*, barbarouſly as

Ioſeph. *Philo.*

Theodoret. *Anſelm.* *Calvin.*

Beza

Beza saith. The reproach of Christ was to bee a companion of the poore and despised in this world, and whatsoever danger the enemies of Gods people could put him to: now that which he out of faith submitted himselfe unto, in this kinde is called the reproach of Christ, either analogically, because Christ suffered the like, or synechdochically, because it is Christs whatsoever is suffered by any of his members. Some say that they were the railings of his owne people against him, when he came to deliver them: but the foregoing exposition is more agreeable, because the Hebrewes were they with whom hee suffered, and therefore what hard measure they offered unto him cannot bee here meant. *Beza.* *Oecumenius.* *Anselm.* *Chrysost.* *Theodoret.* *Theophyl.*

The third thing in *Moses* was, that he left Ægypt not fearing the King, because he saw him who is invisible. How saith he that he feared not, when as the history saith he feared and fled? *Oecumenius* answereth, that he feared not so much as to flye farre. But others generally refer this to his comming againe into Ægypt to deliver the people, after that hee had seene God in the bush, like a flame of fire. And this seemeth to be the true sense, because he saith, that *Hee endured as seeing him that is invisible*, that is, seeing him by an outward signe: for after this hee went with a mighty hand out of Ægypt, the King storming and raging, whilest hee was preparing, but no feare appearing in *Moses* thereat. 3 Vers. 27. *Oecumen.* *Photius.* *Anselm.* *Calvin. &c.*

The fourth thing was his taking order for the Passeover, and striking the posts with the blood, that they might be preserved, when the first borne of all the Ægyptians were slaine: for herein a most firme faith appeared, he making account of their going out of Ægypt, as if it had beene then in acting. 4 Vers. 28.

The fifth was his dividing of the red sea, and leading the people thorow, &c. And hitherto of *Moses*. The next example under the Law was *Iosuah*, who commanded the children of Israel to compasse the wals of Jerico seven dayes, and then they fell downe. He beleeved that it should be so upon Gods word, and so addressed himselfe to this compassing, and prevailed, for which cause it is said to have beene done by faith. 5 Vers. 29. 2 *Iosuah.* Vers. 30.

The third is *Rahab*, who through faith escaped destruction with the infidels, *Iam.* 2.25. she is said to have beene justified by workes, and in both places shee is called *Rahab* the harlot, how these two may bee agreed, see that place. 3 *Rahab.* Vers. 31.

Fourthly, divers more are mentioned together, as *Gedeon, Barach, Sampson, Iephtah, David, Samuel,* and the Prophets. The foure former were the most famous betwixt *Iosuah* and King *David*, under whom all other faithfull Kings are to be understood, and amongst the Prophets onely *Samuel* is named with an &c. *Gedeon* shewed a strong faith in that with a few men hee went against so many, using onely the breaking of pitchers to discomfit them, *Barach* went only at the direction of a woman, *Deborah*, beleeving her prophesie, *Sampson* encountred not his enemies with an army, or with instruments of warre, but alone, being armed through faith with divine power. *Iephtah* being before rejected, as base borne, yet in the power of faith hee went against the enemies and subdued them. *Davids* prevailings were very many, and *Samuel* by his faith did wonderfull things. Now the Apostle doth not thus particularly speake of the gests of these here named, but taking these and all other godly Kings and Prophets together, hee saith, *They overthrew kingdomes, wrought righteousnesse, obtained the promises, stopped the mouthes of Lions, quenched the force of the fire, &c.* In applying these particulars divers speake diversly, and therefore I will referre these passages to the Texts following. 4 Vers. 32. Vers. 33,34,35. 36,37,38.

Having thus illustrated that which was at the first delivered by way of describing faith, he concludeth accordingly; *all these having by faith gotten them a good testimony, yet received not that promise, God providing a better thing for us, that they without us should not be perfect.* This may seeme to be contradictory Vers. 39,40.

to that, *vers.*33. where it is said, *they* obtained the promises, but it is to bee noted, that the number is here changed, *they obteined not that promise.* The promises of successe and prevailing against their enemies made to those that keepe Gods Commandements they obtained, and it is not to be doubted but dying they obtained the felicity of the soule promised to the faithful, wherein also *Anselm.* upon this consenteth with us; but that promise of Christs comming in the flesh, and of the glorification of the body, which is reserved till the last day of the generall resurrection, they received not, as *Bullinger* rightly saith. *Calvin* is only for the first, *Anselme* for the last; *Chrysostome*, whom *Oecumenius* followeth, speaketh onely generally of being crowned, saying that their coronation is delayed till the whole body be perfected, all the members, such as true beleevers are, being come in. But herein he must needs meane also the glorification both of soule and body at the last day. The Papists wrest this againe to prove a third place, *viz.* the *limbus patrum*, as *vers.* 13. But the true meaning is, these most worthy servants of God enjoyed not the blessing, that we doe under the Gospell, they by faith expected Christs comming in the flesh, but lived not till his incarnation, and much lesse to bee rewarded at their departure out of this life with perfect glorification both of soule and body immediately: but wee live now after the promise of Christs comming accomplished, and yet a little while, and we shall attaine perfect glorification through him in the heavens.

Anselm. *Bullinger.* *Calvin.* *Chrysost.* *Oecumen.*

Note. So that as *Calvin* noteth, we ought hereby to be the more stirred up, grace abounding now the more, to aspire after the perfection of faith that was in these worthies, nothing doubting but by Christ alone, and not by our owne observing of the Law and by sacrifices of beasts, and carnall offerings to have our sinnes pardoned, and our soules saved. In delaying their perfecting, *Anselme* saith, that God provideth the better for us, because their earnest desire of this perfection carrieth them on to pray for us the more earnestly, that this blessed time may bee the more hastened. And that in delaying them thus God doth any thing whereby they may be grieved, *Chrysost.* sheweth, because saith he we are all one body, and there is the more joy when one whole body is crowned together and not by parts.

Anselm. *Chrysost.*

Text 183. Vers.21. *By faith Iaacob dying blessed each of the Sonnes of Ioseph, and worshipped upon the top of his staffe.*

Chrysost. IN the old translation it is, *hee worshipped the top of his rod:* in the history it is, *Israel worshipped God, turning himselfe to the beds head*, in another translation, *He worshipped upon the top of his rod*, that is, leaning upon the top of *Iosephs* rod to support himselfe, having taken it out of his hand. But the Apostle would draw our senses up to a more mysticall understanding and therfore it is read, he worshipped the top of his rod: for the rod of *Ioseph*, being as the scepter of his rule in Ægypt, figured out the scepter of Christs power, who should rule over all the world, and therefore in worshipping it he worshipped Christ, who hee saw by faith should come of him. For according to this it is said, *The scepter of thy kingdome is a scepter of righteousnesse*, and if he had not had respect unto Christ herein, it could not have beene called faith.

Psal.45.

Oecumenius. *Iaacob*, to shew how firmely he beleeved by the gesture of his body expressed what he had spoken touching a King, that should spring out of *Ephraim*, in that he worshipped *Iosephs* rod, and therein the King to come of his sonne *Ephraim*, who should reigne over ten tribes.

Beza. The meaning of these words is nothing else, but that *Iaacob* being old and weake, when his sonne *Ioseph* had sworne unto him as he desired to bury his body in Canaan, he lifting up his heart to God, thinking upon the deliverance out of Ægypt to come, which by faith he confidently beleeved should be, and that then Canaan should bee given to his posterity for inheritance, bowed himselfe

himselfe downe to God in worshipping him and giving him praise therefore, and because hee could not doe it without the helpe of a staffe, he did it leaning thereupon. This also one of the ancients, *viz. Augustine* saw well enough into, howsoever others following the vulgar Latine translation, wherein the preposition עַל being neglected, it is rendred, *and worshipped the top of his rod*, that is, of *Iosephs*. But the true reading is, as hath beene said, and if *Iacob* had offered to have done reverence to *Ioseph*, hee would not doubtlesse have suffered him, being so dutifull a sonne to him, as he was. Moreover it is altogether from the scope of the place to say that *Iacob* did reverence here to any other than to God. For the difference betwixt this and that in *Genesis*, in the Hebrew words it is very small, for there it is וישתחו על ראש המטה for the same word מטה without points may be read either *Mittah*, and then it signifieth a bed, or *Matteh* and then it signifieth a staffe. I duly considering the whole history doe thinke that *Iacob* was not then laid upon his bed, but afterwards, because a messenger goeth hastily to *Ioseph* after this, to tell him that his father was sick. As for the Apostle, it is certaine that he would not change any thing in the Hebrew Text, as leaning to the Greekes.

As *Beza*, so *Calvin* and others hold, that nothing else is here set forth but *Iacobs* doing reverence to God, by bowing of his body upon the staffe which he had in his hand: for although the word be ἀπὸ, with *spiritus lenis*, yet they will have it put for ἐπὶ, with *spiritus asper*, as *Beza* saith is usually done, so likewise *Piscator*. *Bullinger* followeth *Anselme*, holding that *Iacob* did kisse *Iosephs* rod, and in so doing worshipped Christ to come, of whom *Ioseph* had beene a type in his being taken and sold by his brethren. I subscribe to *Beza*: for although *Ioseph* did figure out Christ in his power, as *Anselme* hath it, or in his persecution, as *Bullinger*, yet it is altogether from the meaning of this place to set forth *Iacob*, having any such respect to *Ioseph* in his adoration, but only that being comforted by *Iosephs* promise, he foreseeing by faith that the land of Cannan should become the inheritance of his posterity, and that in time Christ, that should come of him, should inherit all nations, he worshipped God therefore, herein helping himselfe by his staffe. *Piscator* saith, that he might both turne to the beds head and leane upon his staffe at the same time, wherein I willingly assent. The reason, why so many have beene mistaken here, hath beene because they were deceived by the vulgar Latine leaving out *super*, and having onely these words, *Adoravit fastigium virgæ*, which *Castellio* hath beene bold to confirme by his translation, putting in *Iosephi* instead of *ejus* for the next word. *Iacobs* adoring of God now, as if the thing to come were already done, argued the soundnesse of his faith, and his blessing of *Ephraim* and *Manasseh*, and the elder before the younger, did the same, because hee would not otherwise so precisely have directed his hands thus, but that hee was certainly perswaded it should bee so as hee said, and that by vertue of his blessing, the spirit of God stirring him up hereunto. As for the crosse found out here in *Iacobs* crossing of his armes, the right to *Ephraim*, standing on his left hand, and the left to *Manasseh* standing on his right, being applied to superstitious crossing, as if some holinesse and vertue were therein, I leave it as an invention of superstitious heads, because if any such thing had beene in crossing, it would now onely have beene used but in all blessings. Lastly, for the difference of *staffe*, and *bed*, hereby saith *Calvin* it appeareth, that anciently the Hebrewes used not points, and then the same word מטה without any difference was put both for the one and the other.

Mayer. Calvin.

Piscator. Bullinger.

Piscator.

Text 184.

Vers. 33, 34, &c. *Who by faith overthrew Kingdomes, wrought righteousnesse, attained the promises, stopt the mouthes of Lions, quenched the force of the fire, escaped the edge of the sword, &c.*

Anselm.

Gideon overthrew kingdomes, when with three hundred men at Gods command and that armed onely with pitchers hee overcame the Midianites, Amalekites, and other people of the east, being 135000. taking their Kings and killing them; he wrought righteousnesse also, when he destroied the altar of *Baal*, and built up another altar to the Lord; and obteined the promise of life, because hee died in a good old age. *Barak* likewise overthrew *Sisera* with foure hundred Chariots, and a great army of the Gentiles, having with him but ten thousand men, and so *Iabin* the king of Canaan was utterly destroyed, and in thus doing hee wrought righteousnesse, for that *Iabin* had oppressed the Israelites twenty yeares, but now hee gave him his just reward, and yet hee tooke no praise of it to himselfe, but gave all the glory to God, making unto him a song of thanksgiving therefore, and thus hee came to bee rewarded with eternall happinesse. *Sampson* also made great slaughters of the Philistims, the spirit of God being upon him, being but one alone, which was his overthrowing of kingdomes; he wrought righteousnesse, in that he judged Israel twenty yeares, delivering them from the Philistims who oppressed them, and lived a Nazarite, abstaining from wine and strong drinke all his daies, and finally, although he plucked downe the house upon his owne head together with many thousands of the Philistims, yet it is to be held, that dying so, he was saved, because, as he tooke a wife from amongst them contrary to the law, not sinning herein, because Gods spirit moved him hereunto, so it is to be thought, that the spirit of God now bade him thus together with the Philistims to end his dayes.

Lastly, *Iephte* overthrew the Ammonites, when the spirit of God came upon him, destroying twenty of their cities, thus he overthrew kingdomes; and he wrought righteousnesse in offering up his daughter, his onely childe, as he had vowed, wherein hee indeed did spiritually kill himselfe for a sacrifice, overcomming through the rigour of that vow his naturall affection to himselfe. For seeing when hee went out, it is said the spirit of God came upon him, it is to bee held, that by the spirit hee was stirred up to make this vow, and in that upon this vow, God, who knew what the event would be, gave him successe, which he would not have done, if it had beene displeasing unto him. The like being done by *Abraham* to his sonne *Isaac* is not condemned as cruelty, but praised as piety, and the Lord only knoweth, for what causes he would have such a sacrifice. Lastly, hee was a Judge in Israel, and did justice according to Gods lawes six yeares, and so it is not to be doubted, but that he was eternally saved. Of *Davids* subduing of kingdomes we need not speake; he conquered so many, and he was a man after Gods heart, and therefore wrought righteousnesse, and hee did not onely enjoy life everlasting, but the promise of Christ comming of him was also performed. *Samuel* subdued the Philistines, when sacrificing and praying, they being upon the point of joyning battell with the Israelites, God thundred upon them and they were destroyed, and so were kept under all his dayes. And he wrought righteousnesse, for hee never wronged any man in any thing, and so hee was without all doubt saved. Wee might also reckon up here other Prophets, as *Eliseus* putting to flight by his prayers the Syrian army besieging Samaria, and *Isaiah* together with *Hezekiah*, bringing by faithfull prayer *Sennacherib* and his whole army to confusion. *They stopped the mouthes of Lions*; this was *Daniel*; *quenched the force of the fire*: these were *Moses*, *Aaron*, and the three children in Babylon; for the people murmuring, a fire burnt in the army, but *Moses* prayed, and

Vers. 34.

the

the fire ceased; another time, the fire of Gods wrath burning, *Aaron* tooke a censer, and stood betweene the living and the dead offering incense, and it ceased. *Escaped the edge of the sword*; thus *Isaac* being prepared for the slaughter escaped; and *David*, when *Saul* would have thrust him thorow with a speare. *Grew valiant out of infirmity*; these were *Iob* and *Hezekiah*: *waxed valiant in battell, &c.* so did *David*, *Iudas Macchabeus*, *&c.* and this was a kinde of temporall felicity which they attained to. But now we have greater promises, and therefore wee must be ready to suffer death for Christ, who is not the first, but a second *Adam*, shewing us another way to everlasting happinesse

Women received their children from the dead; this was the Shunamite; others Vers. 35.
were tortured, not accepting of deliverance, that they might obtaine a better resurrection; these were the seven brethren in the *Machabees* together with their mother, who were put to divers torments, and offered to bee delivered if they would have eaten swines flesh. *Others were mocked and scourged, &c.* Vers. 36.
this was *Ieremiah*, who complained of his being derided, and he was smitten by *Pashur*, and bound and imprisoned; and *Michaiah* was likewise imprisoned by *Ahab*, and mocked. Some were stoned, that is, *Zachariah* the Vers. 37.
sonne of *Ioiada* the Priest, against whom the people threw stones, when hee admonished them of their sinnes, till hee died, and that by the command of *Ioas* the King: so likewise *Nabaoth* was stoned. *Were sawne asunder*; this was *Esaias*, concerning whom the Hebrewes confidently affirme, that he was by *Manasseh* sawne asunder with a wooden saw: *Were tempted*; that is, by pleasure, as *Ioseph* by his mistris, and *Iudith* by *Holofernes*: *were slaine with the sword*; as the Prophets of the Lord who were slaine by *Iezabel*. *They went about in melotis and in goat skins*, this *melota* they say, was a vestiment made of camels haire, such as we beleeve *Elias* used, and thus went *Iohn* the baptist, and other Prophets. *Of whom the world was not worthy* left; they should bee Vers. 38.
thought to be contemptible persons, this is added, and indeed *Elijah* was taken up out of this world, as of whom the world was not worthy. *Wandring in wildernesses, &c.* this was *Iudas Macchabeus*, who when Jerusalem was taken by *Antiochus*, went into a desart place, and there ate grasse with the wilde beasts together with his company. And then when *Philip* came upon them, they were celebrating the Sabbath in dens, where they were slaine. *Elias* also went into a cave; and the Prophets being hid in caves by fifty in a company were fed by *Obadiah* in the time of *Ahab* and *Iezabel*.

Hitherto *Anselme*, whom I have set downe so largely, especially in speak- *Mayer.*
ing upon the former of these verses. *Who by faith overthrew kingdomes, and wrought righteousnesse, &c.* because I hold his interpretation in this to bee most genuine: for these words are not spoken of any before, but of the persons named and other Prophets of the Lord, yet some referre them to *Abraham* overthrowing the kings that came against Sodome, and to *Moses*, and *Ioshuah* subduing the Canaanites. *Abraham* also and *Phinees*, they say, wrought righteousnesse, and *Caleb*, *Ioshuah*, and the Patriarkes with many more obtained the promises, when they were put in possession of Canaan: thus *Oecumenius*, and *Bullinger* saith almost the same; but the words will not *Oecumenius. Bullinger.*
beare it, to bee streined up any higher than to the persons before named. Whereas *Anselme* yet in speaking of their obtaining of the promises, referreth this to eternall life after death bestowed upon them, and in speaking hereof further, saith that they did not immediately enjoy it but after Christs resurrection, being kept out till then for originall sinne; I hold rather with those that by these promises understand first the blessings promised to such, as keep Gods lawes in this world, *viz.* a stable possession of the Land of Canaan, victory over their enemies, &c. and then the blessing of blessings injoyed immediately after death by them, even the everlasting life of the soule, that for so much as they by faith attained to such rewards, we might by the same meanes

aspire

aſpire after the ſame. Touching that which followeth, *Stopped the mouths of Lions, quenched the violence of the fire*; there is no difference, if it be underſtood of the three children; but for this, *they eſcaped the edge of the ſword*, it is better expounded by *Oecumenius* and others, of *Elias* eſcaping *Iezabels* ſword, and other Prophets of thoſe times who were preſerved by *Obadiah*, than by *Anſelme*, of *Iſaack*, of whom he had before done ſpeaking. For ſuch as have *growne well out of weakneſſe, and have waxed valiant in battell*, there is no difference, but that *Oecumenius* extendeth this laſt againe too high to *Abraham*, *Moſes*, &c.

Now as he propoundeth examples of the benefits obtained by faith, and of the vertue thereof to worke wonderfully: ſo he ſetteth downe examples of patience through faith in bearing all adverſities, which moſt properly doe illuſtrate the point in hand, *viz.* that faith maketh the happineſſe to come as it were preſent, ſo that in regard thereof all worldly miſeries have beene cheerefully undergone; and in ſpeaking thus of the faithfull both waies; and firſt, what wonders they have done by faith, then with what courage and conſtancy they have ſuffered, he proceedeth as he hath done before in ſpeaking of other worthies, not only commemorating their wonders but alſo their trialls, that none may think with an high hand to be brought to Heaven free from all ſufferings, but buckle himſelfe to the encounter, an eye being alwaies had to the life to come, as they had.

Bulling. Oecumen. Touching thoſe that were tortured, it moſt apply agreeth to the Macchabees, although ſome refer it to *Ieremiah*, as *Bullinger*; and ſome to *Iames* and *Iohn*, as *Oecumenius*. In all other things *Anſelme* is generally followed, and his expoſition may ſtand for all, *Ieremiah*, *Zachariah*, the Prophets ſlaine by *Iezabel*, and *Iudas Macchabeus* and his brethren, are doubtleſſe meant. *Calvin.* *They were tempted*; this *Calvin* judgeth to be redundant, but it may have a very good diſtinct interpretation, if we underſtand it of the offer of honours and preferments made to ſome to goe from the Law of God, as to the ſeventh of the brethren in the booke of Macchabees. *They wandred about in ſheeps skins*; that is, being by the rage of perſecuters brought to extreme poverty and danger, they kept in deſart places being poorely clad in skins with the wooll or haire on, Sheeps skins and Goats skins being put for all kinde of beaſts skins, in which reſpect *Elias* is ſaid to have beene an hairy man, and *Iohn* the Baptiſt to have beene clad with Camels haire.

CHAP. XII.

The Analyſis and Senſe.

IN this Chapter the Hebrewes are exhorted upon the examples before going, to ſhew their faith likewiſe by patient ſuffering adverſities, and by departing from all ſinne, and doing that which is juſt and righteous as they did; and to enforce this exhortation the more, Chriſts example is alſo propounded, and Scripture is urged to move to patience, and the dreadfull doome that ſhall be to ſuch as live wickedly under the Goſpell, is ſhewed to move to live holily, all ſinne being abandoned and forſaken. There are then of this Chapter two parts: firſt an exhortation to patience in adverſitie, *verſ.* 1, 2, 3, &c. to *verſ.* 14. Secondly, to peace and holineſſe of life, and to beware of being corrupted with ſinne, *verſ.* 14. &c. to the end of the Chapter.

Part 1. Touching the firſt, the exhortation to patience is firſt generally propounded, *verſ.* 1. *Verſ.* 1. *Being compaſſed about with ſuch a cloud of witneſſes, let us lay aſide every weight, and the ſinne that doth ſo eaſily beſet us, and let us run with*

with patience to the race set before us; that is, there having beene so many worthies that have taught by their example, holinesse, and patient bearing of miseries in respect of the happinesse to come, wherein they shall all end, that they make (as it were) a cloud compassing us round; let us after their example doe as they that run in a race, cast away all remisnesse, and the love of the world and worldly things, which are as burthens hindring in a race, and with all patience beare whatsoever adversities God shall bee pleased to exercise us withall for his names sake unto the end; to this effect *Bullinger*, &c. Secondly, this exhortation is inforced from the example of our Lord and Saviour Christ, *Looking unto Iesus the Author and finisher of our faith, who for the joy that was set before him, endured the crosse and despised the shame*; that is, let us bee moved not onely by the foregoing examples, but by the example of Christ, in whom our faith is placed, and who will bring us in his good time to the perfect happinesse which by faith we hope for: for he considering his exaltation to come in Heaven, did voluntarily offer himselfe to the death of the Crosse, not being moved at the scoffes and mockings of the wicked Jewes, and so hath now a name above all names, &c. thus *Anselme*: for his sitting at the right hand of God, see *Rom.* 8. 34. And having stirred them up thus, he moveth them the more by telling them that they had *not yet resisted unto bloud, fighting against sinne*; whereby he intimateth, that in our sufferings for Christ we fight against sinne, our sinnes are thus mortified, unto which, if we were free from afflictions, wee would be the more licentious, and therefore all adversities are patiently and chearefully to be endured, not only to the losse of our goods, which had already befallen the Hebrewes, but also of our lives; to this effect *Calvin*. Thirdly, this exhortation is further inforced from another, set forth of old in the holy Scriptures, wherein God speaketh unto his as unto his children, bidding them not to refuse the chastening of the Lord, because he *chasteneth those whom he loveth*, and this he entreth upon thus, *and ye have forgotten the consolation, &c. Calvin* readeth it interrogatively, and so it may be read, saith *Anselme*, but without an interrogation the sense will be good, as if hee had said, Ye have not only not resisted unto blood, but being overcome with the tediousnesse of your sufferings already, ye seeme to bee forgetfull of this consolation, in that ye are growne so faint-hearted and languishing; thus also *Anselme*. Fourthly, from this consolation of holy Scripture, he argueth to make them more couragious and comfortable in suffering: first, shewing that it is an argument of Gods love unto them to bee afflicted if they beare it patiently, *vers.* 7. Secondly, how ill it speaketh against any man, not to be willing to be afflicted, *he is a bastard and no sonne, vers.* 8. Thirdly, he maketh a comparison with bodily fathers chastizing their children, preferring Gods chastisings before theirs. Fourthly, hee taketh away an objection that might be made, that chastisings are grievous. Fifthly, upon all this he seeketh to strengthen their languishing minds, saying, *Make right or strengthen therefore your weake hands and loosened knees, and make streight steps unto your feet, &c.* continuing thus in his first allegory of running in a race, meaning that through feare, or for any worldly respect, they should not be driven from the course of righteousnesse, but made the more strictly to walke therein, that their present soule-sicke estate might rather by their sufferings be healed, they recovering their pristin courage and resolution for the truth of the Gospell.

Touching the second, he first briefly stirreth up to peace and holinesse, *without which no man shall see God*. Secondly, hee giveth a caveat against sinne, that there be no notorious wicked person amongst them to the defiling of many. *Considering that none be deprived of the grace of God, that no root of bitternesse spring up amongst you*; that is, considering that it is of grace that

Bulling.
2
Vers. 2, 3, 4.
Phil. 2. 9.
Anselm.
Calvin.
3
Vers. 5, 6.
Calvin.
Anselm.
4
Vers. 7.
Vers. 8.
Vers. 9, 10.
Vers. 11.
Vers. 12, 13.
Part 2.
Vers. 14.
Vers. 15.

that man is able to be holy, labour that ye may be alwaies ſupplyed herewith; and whereas the motions of ſinne are ſweet and pleaſing to the fleſh, keepe them out of your hearts as a root of bitterneſſe, for then there is ſuch a root when evill luſts are entertained into the minde, and it brancheth up in wicked ſpeeches and actions, whereby many are defiled, being drawne to the like: and herein he alludeth to that of *Moſes*, who giveth warning, *Leſt there be a root amongſt you bearing gall or wormwood, ſo that a man hearing the words of this Law bleſſeth himſelfe when he goeth on in the imagination of his owne heart, &c.* ſo that eſpecially it is a root of bitterneſſe which thinketh of impunity in ſinning. Thirdly, he inſtanceth in ſome foule ſinnes in ſpeciall, *fornication and prophaneneſſe*; the one the branch, the other the root from which this commeth. Fornication hee impugneth in ſpeciall, becauſe it is moſt contrary to holineſſe before commended, ſee 1 *Cor.* 6. what prophaneneſſe is he ſheweth by the example of *Eſau*, *viz.* ſo to ſuffer the love of the world to reigne in us as to forget Heaven, that being carried away with ambition, addicted to wealth, given to the appetite, and inſnared with other delights, we have either none, or the laſt place only in our cares for Chriſts ſpirituall Kingdome, as *Calvin* excellently ſpeaketh. For thus *Eſau* ſet light by the right of the firſt borne, and preferred a little food for the belly before the bleſſing due to the primogeniture, of which he fruitleſly repented afterwards. I doe not thinke with *Anſelme*, that his offending of his Father and Mother by marrying with ſtrange women is here meant, although this was alſo a prophane part in him, becauſe it is expreſſed what his prophaneneſſe was, *viz.* his ſelling away of his birth-right for one meſſe of pottage. Yet he giveth a further myſticall ſenſe of theſe words which I do alſo moſt willingly imbrace. *Let there be no fornicator*; that is, who by cleaving to the ceremonies of the Law, joyneth as it were a concubine with the faith of Jeſus Chriſt: or *prophane perſon*; that is, who neglecting the faith *Eſau-like*, ſelleth unto his younger brother the Gentile, that principality which he might have with God, taking for it a red meſſe of pottage, that is, the delight of ſinne, which is wont to be ſet forth by blood that is red.

Anſel.

Calvin.
Deut. 29. 18, 19.

3
Verſ. 16.
Calvin.
Prophani ſunt in quibus ita regnat mundi amor ac prævalet, ut cælum obliviſcantur, ut qui abrepti ambitione, addicti pecuniæ, dediti gulæ, & irretiti aliis delictis, &c.
Anſelm.

Prophanus fuit, quiſquis fidem prorſus negligebat, ſic qui principatum, quem apud Deum habere poſſet, vendebat minori fratri, i. gentili populo ad fidem venienti, accipiens lentis eſcam ruſam, &c.

And who ſo doth thus fouly offend, the Apoſtle threatneth him by the example of *Eſau*, that he ſhall be denied the bleſſing of eternall life, as *Mat.* 7. 22. Fourthly, to prove more certainly that moſt horrible deſtruction ſhall befall tranſgreſſors now under the Goſpell, hee compareth Chriſts ſetting forth of the Goſpell with *Moſes* his delivering of the Law, about which yet all ſeverity was uſed if any were delinquent; and as by the dread and feare that was in giving the Law, it appeared how wofull the eſtate of offenders thereagainſt ſhould be; ſo much more, if any wilfully and willingly ſhould offend againſt the Goſpell, *verſ.* 18, 19, 20. to the end. *For yee are not come to a palpable mount and burning of fire, to blackneſſe and darkneſſe, &c.* There was ſome ſimilitude betwixt the promulgation of the Goſpell, and the giving of the Law in theſe outward ſignes. For both were fifty dayes after the Paſſeover, the one comming from Sinai, the other from Sion; there the mountaine quaked, here the houſe was ſhaken in which the Apoſtles were; there amongſt the flames of fire and the bright lightnings was a whirlewind, and a noiſe of thunder, here with the appearance of fiery tongues a ſound came as it were of a mighty wind; there the Law was ſet forth by the ſound of a Trumpet, here the Apoſtles mouth is made the Trumpet to ſet forth the Goſpell, as *Ierome* ſpeaketh.

4
Verſ. 18.
Hieronym. ad Fabiolam. illa in Sinai, hæc in Sion; ibi terræ motu contremuit mons, hic domus Apoſtolorum; ibi inter flammas ignium & micantia fulgura, turbo ventorum, & fragor tonitruorum perſonuit, hic cum ignearum viſione linguarum ſonitus pariter de cælo, &c.
Verſ. 22.

But onely one of theſe things is touched upon in the compariſon made here, *viz.* for mount Sinai, mount Sion being now the place, which is further deſcribed to be the City of the living God, the heavenly Jeruſalem, where are innumerable Angels, &c. In oppoſition to which Sinai is ſaid to have beene palpable, corporall, and externall, but this Mount, which is Heaven,

Heaven, to which we approach by the faith of the Gospell, is spirituall, and not to be felt or seene with the bodily senses. Thus *Anselme:* but others refer it, some to the Church militant only, some to the Church militant and triumphant. I prefer this of *Anselme*, because the words doe plainly describe Heaven, where the Angels and the soules of the faithfull departed have their residence. For the other particulars, *burning fire, blackness, and darkness, &c.* in the vulgar Latine, it is *accessibilis ignis*, but this is rejected by Papists themselves, reading it *accensibilis ignis*, burning fire; this and the rest, howsoever they are not applyed here, yet they may all not unaptly be applyed thus in comparing the Law with the Gospell, as *Anselme* hath done it. Ye are not come to the asperity of the Law set forth in fire flaming upon Mount Sinai, but to the gentlenesse of the Gospell; the holy Ghost, who as fire consumeth sinne and inflameth the minde with charity, and that not with the motion of the body, but with the affection of the heart; not to blackness and darkness of understanding, which was in the time of the Law, but to a cleare knowledge of all things; not to a tempest of sinnes servitude, which was in the time of the Law, but to a liberty from vice through the Spirit to serve God in holinesse; not to the sound of the Trumpet of delight in sinne, but to the suppression hereof; nor to a voice of words terrifying, so that the people professed that they were not able to beare them, because without grace they could not doe the things commanded by the Law, and so saw nothing but death before them, but unto the sweet sound of mercy, which doth not terrifie but altogether invite unto it. All which may well stand, if to the three last we adde another disjunctive, as he doth, to the storme of revenge which the Law taketh for sinne, the sound of the Trumpet at the dreadfull day of judgement, and the intolerable voice of the Judge that shall then be uttered in condemning transgressors. Moreover, to encrease the terror in giving the Law, it was added, *That if so much as a beast touched the mountaine, it should be stoned or thrust thorow with a dart*; and *Moses himselfe said, I tremble and quake.* Before he said, ye are not come to a Mountaine that might be touched, how doth hee then here deny the touching of it? *Bullinger* saith, that it was said so, *per antiphrasin*, as if it had beene said, which might not be toucht, but it is better to understand it, as hath beene already shewed, a palpable and corporall Mountaine. By a beast here, *Gregory* understandeth the minde of man subject to sensuall desires, lifting it selfe up to divine contemplations, and falling under the weight thereof, as under an heape of stones. *Anselme* better understanding by the mountaine the Deity, saith, a beast then toucheth it, when a man searcheth unreasonably hereinto, or thinketh or speaketh otherwise thereof than he ought. Touching *Moses* his saying, that hee trembled and quaked, which is not in the History, *Calvin* saith, that *Moses* is here put for the people, but this cannot be, because hee is here distinguisht from them who were said before to have feared exceedingly, and now this of *Moses* is added to shew the terriblenesse of that apparition the more. *Bullinger* saith, it is no more but as if hee had said, *Moses* himselfe might have trembled. But it is expresly said, that these words were uttered by him, and therefore it must needs be yeelded, as others consent, that *Paul* had this by tradition.

Anselm.

Cornel. à lapide.

Vers. 19, 20, 21.

Bullinger.

Greg. Moral. 6. cap. 27.

Calvin.

Bullinger.

Touching Mount Sion, to which he saith they are come, and to the congregation of the first borne, and the meaning is, that the faith of Jesus Christ bringeth to Heaven to be the consorts of Angels, and of the Patriarkes and Prophets, called first borne for the more honours sake, and of all the holy soules that now enjoy happinesse in Heaven, and of God himselfe the Judge of all, because we shall be set together with him upon Thrones, and rule over Nations, as *Revel.* 2. 3. *And to Iesus, and to the blood of sprinckling, &c.*

Vers. 22.

Vers. 24.

that is, we are alſo joyned unto him, who is by the ſhedding of his blood Author of ſalvation unto us, which blood of his is ſaid *to ſpeake better things than that of Abel*, becauſe that cryed for revenge; but hereby mercy and
Verſ. 25. forgiveneſſe is obtained. *See then that ye deſpiſe not him that ſpeaketh*; that is,
Anſelm. Chriſt making interceſſion for you and redeeming you with his blood, which ye ſhall doe, if ſtill by legall rites yee ſeeke to be ſanctified. For the ſpeaking of his blood is to this effect, that all legall Sacrifices are now at an end, neither ought they to be offered any more, and therefore to perſiſt in
Verſ. 26. the offering of them is to contemne this ſpeech. That which followeth is eaſie, *Moſes* ſpake upon earth, but if any contemned him, hee was put to death without partiality, then much more who ſo contemneth Chriſt ſpeaking from Heaven. For it was the Lord Jeſus Chriſt, who by his divine
Hag. 2. 7. power at the giving of the Law ſhooke the earth, making Mount Sinai to quake, and hee hath ſaid, that once more hee will ſhake both heaven and earth, that is, the viſible heavens, at the day of judgement conſuming all with fire, that there may be a new Heaven and a new earth. And hence hee
Verſ. 27, 28. concludeth with an exhortation, becauſe there is a Kingdome to come, which we hope through faith to partake of, which ſhall ſtand for ever when all worldly things ſhall have an end, to ſerve God with feare and reverence, becauſe alſo *our God is a conſuming fire*, and will in his wrath deſtroy all wicked and ungodly perſons, how gently ſoever he now entreateth all men having patience towards them, waiting for their repentance and turning unto him.

CHAP. XIII.

The Analyſis and Senſe.

IN drawing to the concluſion of this Epiſtle, having in the former Chapter exhorted to holineſſe in generall, and given warning againſt prophaneneſſe, he now proceedeth to ſundry particulars, about which hee thought it neceſſary to exhort and inſtruct them; ſo concluding with praying unto God for them and with ſalutations. So that of this Chapter there are two parts: the firſt hortatory, *verſ.* 1, &c. to *verſ.* 20. the ſecond commendatory, *verſ.* 20, &c. to the end.

Part 1. Touching the firſt, hee exhorteth to divers moſt neceſſary duties, referring them for all others, becauſe it would have beene too tedious to ſet them all downe to the daily inſtructions, exhortations, and example of thoſe that were ſet over them in the Lord.

1 The firſt particular to which he exhorteth is brotherly love, two effects
Verſ. 1, 2, 3. whereof are, hoſpitality, and a ſympathy with ſuch as were in miſery, *An-*
Anſelm. *ſelme* will have theſe words cohere with the former thus; there it is ſaid, *Our*
Thom. Aquin. *God is a conſuming fire*, therefore let us take from him the heat of brotherly love: but this is forced, as all may eaſily ſee. *Thomas Aquinas* therefore better ſaith, ſeeing wee looke for a Kingdome that cannot be ſhaken, let us ſerve God with reverence and feare, and becauſe we cannot doe any acceptable ſervice to him unleſſe there be love in us, *let brotherly love bee amongſt you*, and in love be hoſpitable, and entertaine in your houſes the poore that wander, eſpecially being driven to this by the heat of perſecution, for ſo *Lot* entertained two Angels comming into Sodome; and as for thoſe that have not the liberty to goe about to ſave themſelves out of tyrants hands, but are laid up in priſon, being there faſt bound, bee affected with griefe, which may ſtirre you vp to pray for them, as if yee your ſelves were in bands alſo.

The

The second particular exhortation is to the right use of marriage. *Let marriage be honourable amongst all men and the bed undefiled*, &c. thus some; others, *Marriage is honourable amongst all men*; others, *Marriage is honourable in all things*, or let it be honourable in all things. And the reason of this difference is, because in the Greeke are no more words, but these, *Marriage honourable in all*, or *pretious in all*, for the word used is τίμιος. By the next words, *vers.* 5. ἀφιλάργυρος ὁ τρόπος, *conversation without covetousnesse*, which none make any question of, but translate it, *Let your conversation be without covetousnesse*, it is plaine that these words are in the nature of a precept also. *Let marriage be honourable*, and *in all*, I understand *in all things*, that is, use your marriages honestly, decently and reverently, as being pretious for the mystery that is therein, by the mutuall love of the husband towards the wife onely, and of the wife towards the husband, so that they may live in peace and quietnesse together, not violating any right of matrimony, to the dishonour thereof, either by contention, by estranging your affections one from another to others in an adulterous manner, or by using the marriage bed any otherwise than for generation, and as the necessity of nature doth require, containing alwayes at such times, as yee ought. Thus also *Chrysostome* and *Theophylact*. And this exhortation doth aptly come in here, where he is speaking of love, that man and wife should live lovingly together, and then the censure against whoremongers, because he had before spoken against fornication, forbidding it, *Chap.* 12. 16. from which unto this, the discourse having beene taken up about other things, he thought good now to returne againe to threaten that sinne with Gods judgements. Many read the words affirmatively, *Marriage is honourable amongst all men*, drawing an argument hence against the Popish errour, that Priests ought not to marry: but I preferre the other exposition, the current of the Apostles speech being set here altogether upon exhortation. The things propounded by him to speake against, and to dissuade from, were fornication and prophaneneſſe, *Chap.* 12. *v.* 16. touching prophaneneſſe he hath amplified his warning from thence to this verse, exhorting contrariwise to serve God with reverence and feare, and to be loving and kinde to the afflicted members of the same mysticall body. So that fornication yet remained to be further impugned, that therefore he doth here exhorting to use marriage as a remedy here against it, and in this estate to carry themselves honestly in all things. Now whereas *Beza* preferreth rather the other reading, *marriage is honourable*, because the particle *but* will not answer fitly otherwise, but it should rather be *for whoremongers God will judge*, this is easily salved if we take this, *but whoremongers God will judge*, for an eccliptical speech thus, but as touching fornication and adultery, let all take heed thereof, for such shall not escape the severe judgements of God. And as for the disadvantage, which may be thought to be in losing thus a plaine place for the lawfulnesse of the marriage of all sorts, we shall not need to be troubled hereat, for none are any where restrained: to restraine Priests is but to expose them to the danger of whordome, and elsewhere it is plainly pronounced to be the doctrine of Devils, that forbiddeth to marry, which must needs be understood of restraining of any sort, as I have shewed there.

2 Vers. 4.

Chrysost. *Theophyl.*

Calvin. *Beza.* *Piscator, &c.*

The third particular exhortation is to flee covetousnesse, as being incident to the married in regard of their charge now increasing, but against this contentation in the present estate is to be opposed, because the Lord hath promised, *I will not leave thee or forsake thee*. *Anselme* saith, that because their goods in the time of persecution were taken from them, he thus exhorteth, that yet they would not suffer their mindes to be taken up with covetousnesse: but it seemeth to me better to cohere, as hath beene already said, only because those times were dangerous, this may come in also. The grounds of this exhortation are two passages of holy Scripture: First, that saying to *Iosuah*,

3 Vers. 5, 6.

Anselm.

Deut. 31 8. Ioſ. 1 9. *Calvin.*

ſuah, I will not leave thee nor forſake thee, which yet *Calvin* will not have taken thence, but generally out of the word of God. yet ſeeing theſe words are preciſely ſet downe there, I with others take that to be the place here meant. Thus God hath promiſed to *Ioſuah* and to every faithfull ſervant of his, and upon Gods helpe *Philo* built, when he was caſt out of the Emperour *Caligula* his court, becauſe he had beene accuſed by *Appion*, that he would not give divine honours unto him: for let us be, ſaith he, to other Jewes, of a good cheare now that *Cajus* is angry with us, becauſe the divine helpe muſt needs be, where humane helpe faileth. The other paſſage is that of *David*, *God is my helper, and therefore I will not feare what man can doe to me*, which ſeemeth to be applied to the preſent caſe, when by tyrannicall men their goods were taken from them, and they were daily in further danger for their Chriſtian profeſſion.

Euſeb. hiſt. l. 2. c. 5. Bono animo noſ eſſe oportet, quibus iratus eſt Caius, quia neceſſe eſt adeſſe divinum ubi humanum ceſſat auxilium. Pſal. 118. 6.

4
Verſ. 7.

The fourth particular exhortation, becauſe he could not ſpeake of all things one by one, is both herein, and to be ſtirred up to all duties of godlineſſe, to imitate their leaders, who preached and taught unto them the word of God. *Anſelme* referreth this to ſuch as had gone before them in conſtantly ſuffering to the death, whoſe faith and conſtancie he would have them to imitate, conſidering that God ſtood by them in all their ſufferings to give them comfort, and at the laſt to glorifie them. Thus alſo *Chryſoſtome*, and the Syriacke Interpreter, and *Calvin*, ſuch leaders were *Steven* and *Iames*, &c. who had ſealed up the truth with their bloud. *Theophylact* will have it meant of their Teachers living: I preferre the former, both becauſe he ſpeaketh in the pretertenſe, and biddeth them to remember them, as being gone, and maketh mention of their going out of this life. For the examples of martyrs are of greateſt force to ſtirre up to piety and conſtancie in the truth. And leſt it ſhould be thought, that they might better ſuffer than themſelves, forſomuch as they ſaw, and converſed with Chriſt, he addeth, *Ieſus Chriſt the ſame yeſterday, and to day, and for ever*: what he was to them, the ſame is he, and will he be to all the faithfull to the end. Thus alſo *Anſelme* and *Cyrill*, and *Thomas Aquinas*. But I hold rather with *Calvin*, that herein way is made to the exhortation immediatly following. *Be not carried away with divers and ſtrange doctrines*, but hold the faith of Chriſt conſtantly, as the noble martyrs have done, who have gone before you, not being carried after legall rites and ceremonies, becauſe Jeſus Chriſt and the faith in him, through which yee are taught that ſalvation is attained, is not of this preſent time only, but *of yeſterday*; that is, all the time of the Law, becauſe not by thoſe ſacrifices, but by faith in him all that ever have beene ſaved, have attained thereunto, and by none other name, but by the name Jeſus ſhall any be ſaved to the worlds end. Some of the Ancients by theſe words, *Ieſus Chriſt yeſterday*, underſtand his divinity, which is eternall, and by *to day*, his humanity. Others by *yeſterday* and *to day*, underſtand his humanity, and by theſe words *for ever* his divinity. But the Apoſtle hath not to doe here with his divinity, or humanity, but with the identity of his faith in all ages. In this ſentence there is no verbe, as neither in the exhortations, *verſ.* 4, and 5. wherefore it may haply be beſt tranſlated as exhortative alſo, *Let Ieſus Chriſt be yeſterday, and to day, and the ſame for ever*: that is, as they that have died for him, have with all conſtancie cleaved unto him, ſo doe yee now, and let all faithfull people doe ſo for ever, and not after that yee have entertained his faith, be drawne away againe unto carnall rites in any part, ſeeking to be juſtified hereby. And then theſe words are nothing elſe but a further preſſing to the imitating of thoſe *Prepoſiti*, that have gone before, in cleaving conſtantly to the faith of Chriſt only alwayes. Now this exhortation, *verſ.* 7, 8. is firſt propounded affirmatively, than negatively, *verſ.* 9. *Be not carried away with divers and ſtrange doctrines: it is good to have the heart confirmed with grace, not with meats*, &c.

Euſeb. hiſt. l. 2. c. 5. Bono animo noſ eſſe oportet, quibus iratus eſt Caius, quia neceſſe eſt adeſſe divinum ubi humanum ceſſat auxilium. Pſal. 118. 6.

Anſel.

Chryſoſt. Syrus. Calvin. Theophylact.

Verſ. 8.

Cyril. Thom. Aquin. Calvin.

Verſ. 9.

Cyril. lib. de fide ad Reginas. Ambroſ. de fide lib. 5. c. 2. Theodoret. Nazianzen.

Verſ. 9.

that

that is, touching the doctrine of thoſe who teach that legall rites are ſtill neceſſary to be obſerved, be not yee moved hereat, for hereby no man can be juſtified, but by the grace and faith of Jeſus Chriſt onely being well ſetled in the heart. And he inſtanceth particularly in meats, that he might the more aptly proceed to the allegory here following. *We have an altar, of which it is not lawfull for them to eat, that ſerve in the tabernacle*, &c. Verſ. 10.

5

And this may be taken for a fifth particular exhortation, *verſ.* 10, 11, 12, 13, 14, 15, 16. The meaning whereof is. As of old a certaine ſacrifice hath beene uſed to be offered upon the tenth day of the ſeventh moneth for the expiation of ſinne, conſiſting of a bullocke and a goat, whoſe bloud was carried into the holy of holies by the high Prieſt, but their bodies were burnt without the hoaſt, neither did the Prieſts and Levites eat of any part thereof, as they did of other ſacrifices: ſo the holy Ghoſt would hereby ſignifie, that Chriſt Jeſus ſhould ſuffer without the city, as indeed he did, but his bloud ſhould come up to heaven before God, being thither carried by himſelfe, our high Prieſt, it comming in remembrance there, when he aſcended, but of this ſacrifice none that ſerve in the tabernacle, that is, which ſtill obſerve carnall rites, ſeeking in any part juſtification thereby, doe partake to their ſalvation, which is meant by ſaying, that they eat not thereof. Thus *Anſelme* and *Calvin*, and others, *wherefore, let us*, ſaith he, *come to him without the hoaſt*, that is, going as it were, out of this world in our affections and deſires, not paſſing for any loſſe or ſhame, which we ſhall ſuſtaine for his ſake, either at their hands, who are zealous ſtill for the old Law, or of any other perſecuters, and let us ſeparate our ſelves, and not joyne with them, that ſtill perſiſt to doe carnall ſacrifices, (for this world is flitting and tranſitory, the happineſſe which we ſhall thus injoy, everlaſting) but let us offer the ſacrifice of praiſe for our redemption wrought by Jeſus Chriſt, ſtanding to the profeſſion of his faith againſt all adverſities, and withall doe the deeds of charitie, being aſſured, that theſe are alſo moſt acceptable ſacrifices unto God, and the only ſacrifices now required. Levit. 16. 27. *Anſelm.* *Calvin.*

6

The ſixth particular exhortation is to be obedient and ſubject to their leaders, who watch for their ſoules, as they that muſt give account. Theſe leaders or rulers were doubtleſſe, as all agree, the Miniſters of Gods word, Biſhops and Presbyters, Doctors and Paſtors of the Church, becauſe it properly belongeth to ſuch to watch for the good of mens ſoules; theſe he willeth them to obey and honour, that they may execute their office of watchmen with joy and comfort, when they ſee the people to profit by their miniſtery, and not with heavineſſe, through their paines taking without effect; For that they doe watch for the good of mens ſoules, is plaine, ſeeing they muſt one day give account of their fidelity and diligence herein. *Calvin* excepteth here from the number of thoſe, that are to be thus obeyed and honoured, ſuch as are unfaithfull, having only the title of Biſhops and Paſtors, but abuſing the ſame rather to the deſtroying of the Church by falſe doctrine, than uſing it to the edification thereof, and conſequently the Pope with his whole Company of Prieſts are to be excepted. Others, who teach the truth, although their lives be not ſo approvable, are yet to be obeyed, as Chriſt commanded touching the Phariſees ſitting in *Moſes* his chaire, *Matth.* 23. Verſ. 17. *Calvin.*

Note.

But let every one ſet up in the Church tremble to doe ſo any way, as that through his default any ſoule ſhould be made to miſcarry, becauſe he ſhall be ſure to be called to account for it at the laſt day, which who can be able to endure?

7

The ſeventh particular exhortation is, ſeeing ſuch as are ſet up in the Church, have ſo great a charge, that they would pray for them, *Pray for us, for we are perſwaded, that we have a good conſcience willing to converſe well in all things,* Verſ. 18, 19.

Anselm. *things*, &c. that is, we are not enemies to our nation and law, as some report of us, because we are more earnest haply, than some others are, in impugning carnall observances of the Law, but what we doe and teach herein, and in every thing else, is out of a good conscience to promote the Gospell of Jesus Christ, and it is only the truth for which we stand, and therefore let not slanderous reports hinder you from praying for us, but remember us in your prayers, and herein labour, that I may the sooner be set at liberty to come amongst you, and to goe into other parts to spread the Gospell of Christ yet further.

Note. Note that as we ought to pray for all, so specially for the godly, and that with the better affection other holy persons may pray for us, we must have a care to converse, as *Paul* did, with a good conscience in all things.

Part 2. Touching the second part of the Chapter, herein he first commendeth them unto God by prayer, *vers.* 20, 21. Secondly, he commendeth that which he hath written here to their acceptance, *vers.* 22. Thirdly, he commendeth *Timothy* unto them, *vers.* 23. Fourthly, he commendeth himselfe and those with him to all the Governours and Saints in their Church, *vers.* 24. Lastly, he commendeth them all to Gods grace, *vers.* 25. Herein there is nothing difficult, but that he saith, *God brought Iesus Christ from the dead in the bloud of the new Testament*, but the meaning is, after that he had shed his bloud for the confirmation of the testament of grace, which is not as the old, againe to be abolished, but to continue for ever, he brought him up drenched in his owne bloud: for it was not then lost, when it flowed upon the ground, but remaineth ever to cleanse and wash us from our sinnes, and to intimate this never vanishing vertue of his bloud, he speaketh of him, as brought up in his bloud: to this effect almost *Calvin.*

Vers. 20.

Calvin.

Anselme mentioneth an exposition, whereby it is interpreted of the merit of his bloud, whereby he was raised: and both he and *Cyrill* deliver another exposition of his bringing the Fathers out of their supposed *Lymbus* by vertue of this bloud. But this is plainly forced. He calleth God *the God of peace*, because peace was chiefly to be desired unto them, amongst whom there were such divisions about the Law, and he prayeth, that they might doe things well *pleasing to God in Iesus Christ*, both because the grace commeth from him so to doe, and it is only through his merit, that any thing, which we doe is pleasing unto God.

Anselm.
Cyril. in Zach. 9.

Vers. 23. There is a little scruple more about that which he saith touching *Timothy*, *With whom (if he commeth the sooner) I will see you*, for *Calvin* hereupon inferreth, that this is not *Pauls* Epistle, because he seemeth to be one free to come and goe that wrote this and not a prisoner. But this is easily answered. *Paul* was now in certaine expectation of being set at liberty, after which, if *Timothy* should come into Italy before he departed thence, he would come over with him unto them, and of this he speaketh the rather to stirre them up to a reformation against his comming.

Anselm.

Laus Deo.

An

An Alphabeticall Table of all the principall things set forth in this Booke.

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FINIS.

Errata, or the faults escaped are thus to be corrected.

PAg. in marg. 14. for *malum*, read *mutum*. pag. 19. for *ut non*, read *non ut*. pag. 33. for *memorabor*, read *memorabo*. pag. 37. for δοκιμων, read δοκιμον. pag. 92. for *penitent*, read *impenitent*. pag. 238. for *Convive*, read *Convivæ*. pag. 334. for διαθηκα read διαθηκη. pag 428. for *aliquem*, read *aliquam*. pag. 434. for *protribuit*, read *prohibuit*. pag. 451. for πλοι, read εἰς πλοῦ. pag. 464. for *proper*, read *propter*. pag. 467. for παροχθηγαι, read παροξυνω. pag. 542. for *weake*, read *meeke*. pag. 554. for *God*, read *godly*. pag. 555. for *exhibit*, read *exhibet*. pag. 571. for *nezer*, read *never*.

Other literall faults the Reader may easilie correct, as he meeteth with them.